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Lutheran.

God's word and Luther's teaching will never perish.

Twenty-sixth year
1869-1870

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1870.

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Volume 26 St. Louis, Mo., September 1, 1869 No. 1.

Foreword

to volume 26 of the "Lutheran."

That the "Lutheran", with the help and grace of our good God, will continue his old, straight course in this new year without any and all swings to the right or to the left, even his enemies will not expect anything else from him. He would only have to stop being the "Lutheran" if he no longer did this. We leave it to the so-called progressive theology to make swings, which does not yet have the full truth, but only thinks to bring it forth more and more through theological development and thus gets on the swaying waves of the unsteady spirit of man, yes, of the respective spirit of the times. Even those who are engaged in church politics, who, as they say, master the situation, i.e., want to get to the top and strive to carry out their human plans, thus place themselves on the rocking horse of the time, which is much moved in the church no less than in the world empire. We, however, who gratefully acknowledge it as an undeserved grace of God that He has given us "a firm prophetic word" and from it has let us find the One eternal truth to salvation, the One pure heavenly doctrine to recognize and accept, we are in our conscience

We are bound before God to remain steadfast in the same, to build ourselves up more and more on this most holy faith of ours, to confess the sound doctrine in every way, to present it on all sides, to defend it against all and every attacks, and to defend ourselves bravely against all, even the most subtle falsifications, especially against them. In short, we must continue the office of witness, which the Lord has ordained for all right-believing Christians, with holy fidelity, as before, and the gracious and unchanging God will graciously grant, for Christ's sake only, that our trumpet may retain the bright, clear sound that it has always given. Thus, as before, it will call the friends and lovers of the truth to us, to our side, wake up the slumbering and indolent, but also incite the enemies and opponents to fight again and again. As a result of the unfortunate dispute over the so-called "open questions," this battle will increasingly revolve around the dear Word of God, around the Holy Scriptures. This fight will, as a result of the unfortunate dispute over the so-called "open questions," revolve more around the dear Word of God, around the Holy Scriptures, namely, whether the latter are to us as the perfect work of our great God in all parts, as truly inspired by the Holy Spirit. The so-called "open questions" revolve more around the dear Word of God, namely, whether it, as the perfect work of our great God in all parts, as truly inspired by the Holy Spirit, tells us everything, everything that we have to believe, teach and live, perfectly clearly and sufficiently, and thus binds our conscience unbreakably to its word, or whether it does not do so and therefore only then holds Christians in conscience.

to unanimously accept and believe a doctrine when the church has spoken, i.e. because it has decided in public confessions, so and so the Scriptures must be understood in this or that place. For surely the dear readers have long since noticed that this hot and fierce battle is indeed about the most precious treasure, about the dear Word of God, about the clarity of Scripture, and that we are therefore dealing here with those who are either Romanists in disguise or who, without knowing and suspecting it, have come over to the Roman side. This battle must be fought to the death, these enemies must be resisted to the utmost, and, as dear as truth and blessedness are to us, we must not give way nor remain silent. Admittedly, many anxious souls will sigh and lament the fact that there will again be so many controversial articles to read in the new volume. But such may consider that here in the contending church there is no other way, nor can there be; furthermore, that we, who simply confess the eternal, unchanging truth of God, did not start the quarrel, but the opponents, whom the Lord expressly commanded us to shut up, and that giving away the precious heritage of the Reformation in this most important piece of work will inevitably lead us back to the Antichrist.

would lead into the jaws. So, since Zion is being built in meager times and it is absolutely necessary to wield both the sword and the trowel, let us do both and not grow weary. Let us wield the trowel for building, but also the sword for fighting and defense with brave courage. It is true that our main enemies, the lowans, who seem to live only from fighting against us and would thus inevitably consume themselves in the end, are leading the matter more and more to the point that they are overruling us in our quarrels with them. They never respond to our reasons; no matter how clearly they are convicted, they can never be brought to an honest, open retraction; rather, they do not spare themselves to continue to impute sinful motives to us in gross violation of the holy eighth commandment, or to twist and misinterpret our sentences, as they have recently done again in two articles of the Brobstische Monatsschrift. As long as they continue in this way, it would of course be a futile and unnecessary effort to engage further with them, for in doing so they have unfortunately entered the unfortunate path of Grabau. In doing so, they have unfortunately entered Grabau's unfortunate path, namely, to wage the battle in such a way that their dishonesty becomes obvious to anyone who still has eyes to see. But we are always ready for an honest fight, however much we sincerely and wholeheartedly love peace, indeed precisely for the sake of true peace. For true peace, i.e. unity in truth, we say, not as Mr. Past. Brobst, who promises to love and promote peace, but who, by publishing a newspaper that is as open to error as to truth and diligently spreads the former, unfortunately only shepherds and must fan the flames of battle.

May the faithful God and Savior help us, then, to carry out the work prescribed for us in the new year, and may He bless the word of our testimony to His eternal, unchanging truth in the hearts of all who are of the truth.

(Submitted.)

Dr. Johann Gerhard's *Meditationes Sacrae* or Sacred Reflections.

The dear teacher of our church, Dr. Johann Gerhardt, born in 1582, died in 1637, was still a twenty-two year old young student when he wrote a Latin booklet of devotion with the title: *Meditationes Sacrae*, in German: Heilige Betrachtungen. Under this German name, it is now known to many readers who are not Latin, since we now have it in several German translations, and it has undoubtedly been a great blessing to him in use, as it has been to all who have used it diligently since its publication,

This alone is proof of its wide distribution. The lovers of this booklet will be all the more interested in a note from its history, which the sender C. J. Böttcher has taken from his popular publication: "Das Leben Dr. Johann Gerhard's" (The Life of Dr. Johann Gerhard).

When the Czar Peter the Great reigned in Russia, the so-called "great council" met in St. Petersburg in the year 1713 to sit in council and court over the spiritual and secular affairs of the vast empire. Among others, a simple barber from Moscow appeared, whom the local vice-patriarch had sued at the emperor, that he had persistently refused the service of images. Poor Manie had had to make the long journey, and now stood awaiting his fate before the imperial princes. Peter the Great had expressly ordered that the matter be seriously investigated.

The vice patriarch drives the poor sinner violently hard and demands a public explanation from him, why he wants to withdraw from the image service. The barber answered in a fine manner and with all modesty: "Reverend, dear sirs! Before I come to what you have asked me, grant me a question first." And when the question was granted to him, he began: "Tell me, who is a worse heretic and who should be punished more severely, one who prints heretical books or one who reads them?"

But since the Imperial Councillors unanimously considered the former case to be more punishable, the simple man reached into his pocket, took out a small booklet and continued: "Look, I have a small Latin booklet here, which I got from a Lutheran in Moscow. Be so good as to take a look at it. And here he put a book of the same size into the hands of another patriarch - I have another one, which is written in our Slavonic church language and was printed this year in Kiev at the suggestion of my Reverend Vice-Patriarch. From these books I have learned to worship God alone. But now see for yourself whether the two books are not one and the same.

The little volumes passed from hand to hand, and the gentlemen shook their heads. Yes, yes, it was the same book.

But what kind of heretical book was it, and how had it been translated into the Russian church language? It happened like this.

The patriarch of Moscow, the same one who had sued the poor barber, had one day come across a small Latin booklet without a title. He had read it through and because he liked it, he quickly decided to translate it and have it printed in Kiev. But if there had been a title in the book, it would have read: "Johann Gerhard's holy contemplations, through which true godliness is awakened and the inward".

man can be made to grow". For it was none other than this "heretical book" that the patriarch had translated without knowing it.

The "great council", however, had to fall miserably silent before the amen barber, and set him free without delay. The vice patriarch, on the other hand, knew how to excuse himself with nothing more than that he would never have organized the translation and the printing if he had known that the author of this book was a heretic.

We do not know whether this Russian translation, which was dangerous to the church, was later suppressed as quickly as possible, or whether it was able to convert other people from idols to the only true God; perhaps only with different side circumstances, could have happened in many other countries, because, not counting the innumerable Latin editions in which the sacred reflections were printed, they have been gradually translated into almost all languages of the educated world, even into Polish, Swedish and Finnish. There is even talk of "French," Greek and Arabic translations, so that the book was indeed for a time the most widespread book next to the Holy Scriptures and the Discipleship of Christ by Thomas a Kempis. Unfortunately, only for a while. For after it had been the standing hereditary book in the hands of scholars throughout the 17th and still at the beginning of the 18th century, and had penetrated into the prayer chambers of the people in the German translations with Arnd's wahre Christenthum, it disappeared almost completely in the bleak time of the Enlightenment, until with the kindest awakening of the Lutheran Church it was again drawn into the bright daylight as a faithful witness of Lutheran faith and life. And we can wish nothing better for our church in regard to this book than that it would regain its old validity, I would almost say its old rights, and take the place of the "Imitation of Christ" written, if not in the Holy of Holies, at least in the forecourt of the Roman church.

Our ancestors have well recognized this and have duly appreciated the holy contemplations. Thus, among others, an imperial court assessor, Justus Gebhard, who later converted to the Protestants, wrote as early as 1635, when Gerhard was still alive. In my young years I knew his "Reflections" almost word for word by heart and took some words from the 28th Reflection as my life's motto, which I also used to write down in the memorial book of almost every one of my friends. - And in the instruction given to the educator of the two Rudolstadt countesses, Aemilie Juliane and Ludaemilie Elisabeth, it is expressly stated that he should diligently study Gerhard's *Meditationes Sacrae* with them, along with other books of edification.

We would especially like to recommend this booklet to the dear students of our days, among whom prayerlessness has become one of the most common sins, not only because it is a mirror in which John Gerhard can be recognized for all time according to the entire depth, clarity and depth of his character, but also because it has, despite all its smallness, a content that is rich beyond all measure, and because this pure, golden content is at the same time given in incomparably concise form.

In addition, the book is actually a student book in another sense. For it has, as you will probably remember, a 22-year-old student as its author, who expressed the intention in which he wrote it in the following words: "I wanted to give festering fuel to the godliness, which is almost extinguished in the coldness and corruption of this world, and to give an impetus to those who are too sluggish in the way of the Lord, and also to remind myself and others of my duty. That is why I have written out the booklet in my spare time."

It is the only example that the first writing of a 22-year-old youth has become a light for the evangelical church of all times. At the same time, we are not saying too much when we say that it had to become so because its individual reflections grew out of the innermost life of the heart and were prayed over, and even though it contains a wealth of sayings by Augustine, Anselm, Bernard and Tauler, its real source is not at the study table, but in the closet.

When Gerhard published the book, with a preface to which one can still add the Wittenberg *studiosus medicinae*

The gentlemen sent him six Hungarian gold florins for the tank. We, on the other hand, since the holy meditations can be bought quite cheaply today*), prefer to give thanks with gold that will give the man of God above in the triumphant church more joy than the six little foxes have given him here on earth: namely, by praying his meditations with devotion, and by diligently giving thanks to the Lord with the whole church for such a gift.

Dear reader, it is necessary to be ready for the future of our Lord Jesus Christ. And it is not for nothing that the old editions of the *Meditationes* are preceded by a picture of the parable of the ten virgins. Only buy oil in time! And if you do not know a grocer to buy oil, go confidently to our Gerhard.

Right Giving.

Justus Jonas once gave alms in Luther's presence, saying, "Who knows, perhaps God will give it again." Luther said: "How foolishly you talk - as if God had not done it long before!"

*) New edition. Leipzig and Dresden, Verlag von Justus Naumann" Price 12 Ngr. j
(For the "Lutheran/)

Memorial of the pastor Carl Röbbelen, who died blessed in the Lord.

Carl August Wilhelm Röbbelen was born on July 13, 1817 in Föhrfte near Alfeld in the Kingdom of Hanover. He was the third child born to the pastor Friedrich August Röbbelen by his wife Carolina, née Plathner. After receiving holy baptism at an early age, he spent his childhood years in the village of Föhrfte on the Leine, until in the summer of 1822 his parents moved to Groß-Himstädt, where he received his first lessons not only from his father and the village schoolteacher, but also shared a few hours a week with the sons of the bailiff Röscher in neighboring Neu-Steinbrttck. To his younger four siblings he was a splendid example of diligence and good behavior, and he found his greatest happiness in being useful to them and pleasing them. Easter 1831, after confirmation, he left the parental home to attend the grammar school in Holzminden on the Weser in Brunswick, where a friend of his father, Rector Billerbeck, took him into his home. The death of his father on August 26, 1836, destroyed the family's hopes for a more abundant supply, since eleven months before his death his father had been transferred to a very lucrative pastorate in Hohenhameln. Privations were now unavoidable, since all siblings were still unprovided for, and also another parish widow was still alive and thus had the first claims to the widow's income in Hohenhameln. All this caused the widowed pastor Röbbelen to return to her home town of Gronau, not far from Hanover. In order to reduce the expenses of her son's studies, the former Abbot Rägner, prompted by the exemplary behavior of the young man, took him into his house to supervise his own son. Unfortunately, his benefactor soon succumbed to a nervous fever, which also affected the young Röbbelen and brought him close to death, and probably left behind the germ of his later illness.

In the process of taking the school-leaving examination, he had to stay with his mother for half a year in

order to strengthen his health. On October 30, 1837, he moved to the University of Göttingen, where he studied theology for 3 years. From Easter 1841 he was a tutor in Ohrdorf with the children of Pastor Lindemann. The winter of 1842-43, however, he spent as a candidate in Sack near Alfeld to preach for the sick Pastor Wolpers there and then went to the Amtsassessor Selig in Scharnebeck, whose children he taught until Christmas 1844. Until Easter 1846 he then had a

similar position with the landowner Schindler in Dohnsen and it was here that he made the decision (for the time being until his employment in the Fatherland) to serve the church in America as a preacher. He carried out this decision in the summer of 1846 and, after a short stay in Neuendettelsau with Pastor Löhe, and after he had received the ecclesiastical ordination to preach in North America from the Consistory of Hanover, he accompanied eleven young people to America so that they would be accepted into the seminary in Fort Wayne. He arrived there with them on Sept. 19, 1846. A short time later he was called as pastor to Liverpool, Ohio, where he remained until 1851. His intention to return to his old home, which he never abandoned, was postponed indefinitely by his marriage to Catharina, née *), which took place on July 21, 1850, and by his acceptance of a call to the Lutheran congregation at Frankenmuth, Michigan, on April 22, 1851.

Since the blessed pastor Röbbelen as a member of our evang.Lutheran Synod of Missouri, Ohio and others. Since the Blessed Pastor Röbbelen held a parish office as a member of our Lutheran Synod of Missouri, Ohio, etc., yes, already since his preparation for the resettlement to America, the undersigned has been a witness, together with many others, both of his unceasing zeal for God's holy kingdom and of his intimate and tender love for his Savior and for the office which he had entrusted to him, and I can say that it has always been a great edification and strengthening for my own ministry to have such an example of him close at hand. How fruitful and clearly understandable were his sermons! How he knew how to expound the Scriptures, guided by the Spirit of God! How he knew how to transfigure in word and scripture the Savior of sinners and His church together with the ministry of preaching! How he succeeded in enlarging the heart of the church of God, in making the light given to it by God shine before the people, so that the Father in heaven would be praised! How powerfully shocking was his sermon of repentance, both to the whole congregation and to the individual stubborn sinner! How sweetly he portrayed the sweet consolation of the Gospel to the frightened and afflicted souls! The immersion in the content of God's word, the desire to strengthen the listener to accept the beatific doctrine and to help him to grasp the heavenly consolation, and at the same time the longing to faithfully carry out the ministry he had been commanded to do, was so great that, unfortunately, he usually forgot the Christian wisdom in the protection of his health and in moderation in preaching. Who could have hindered his eagle flight to spiritually spy out, collect and exploit the heavenly treasures in the treasure troves of the divine word! It was not the

*) The family name is unfortunately unknown to the writer.

speaker who unfolded his power over the listener, but the power of the Spirit of God from His Word, which visibly in the services he held, lifted and captivated both preacher and listener. It then seemed to the listener as if it were impossible even to wish to stop or to break off the powerful sermon. Thus it happened that the body of the preacher was kept upright by the power of the spirit in an extraordinary way, so that he never failed his service as long as his strength was required for the higher service. And the fullness of knowledge and wisdom flowed not only in the sermon with a full church, but also in less attended meetings, such as Christian teachings and Bible studies, of which numerous witnesses of the Frankenmuth and Liverpool congregations still live today. His faithfulness in equipping young Christians for Holy Confirmation was especially delicious and untiring, so that he also felt obliged to give an account to the congregation for several days in a row during the Easter period of the treasure of pure doctrine that the confirmands had gathered in his teaching. *)

Finally, as far as private pastoral care is concerned, the pastor Röbbelen was very concerned about it and many people still thank him for having taken care of his soul so faithfully. For his own Hanse, however, the blessed Röbbelen was no less faithful as a householder, and in order to be able to be both a faithful helper to his wife in the education of the little ones and a conscientious, fruitful teacher to them, he replaced the daytime, which in his opinion was thereby shortened for the public preaching ministry, with nighttime work. In doing so, he was most zealous in prayer, both in the closet and in the family, and it was uplifting for his friends when they had the opportunity to overhear him.

With the excessive tension of his spirit and physical forces, it could not be otherwise than that they had to be consumed in a few years, especially since, as we mentioned earlier, the germ of consumption had already been laid since the excessive nervous fever in youth. All at once the weak body collapsed and it was impossible that this collapse could be denied any longer. Thus, an assistant preacher was quickly needed and the undersigned had the painful pleasure, on the order of the presidium of our synod, to assign an *adjunctus* to the honorable main pastor Röbbelen in the person of Pastor Hügli, who had been chosen by the Frankenmuth congregation, on May 21, 1857.

*) I found out that in one year the confirmation examination took four full days, about three hours in the morning and two hours in the afternoon, in which, even if not the whole congregation, all the leaders together with some members of the congregation gladly took part.

Pastor Röbbelen was still able to perform some official duties until the year 1858, but already in the summer of that year he was forced to resign completely and return to his old mother in Germany. He arrived here with his family on August 25, 1858, and visited Bad Ems in the same year. In the next year, 1859, he continued to take the baths in Ems, because they seemed to be good for him; but they were suddenly interrupted by his decision to return to America. Arriving in New York, the infirm man moved into a rural apartment in Staken Island with his family, but what he might have hoped for did not come to pass; his lungs were and remained so afflicted that he remained incapable of all strenuous work; only the instruction of his own children he did not allow himself to be deprived of. Nevertheless, his hope for recovery did not leave him, and the prospect of a small pastorate in the old fatherland made him once again ready to travel. He returned to Germany in 1860; but the assumption of a preaching post, however small, was still impossible. After a short visit to his old mother, the sick man stayed in Badenweiler in Baden for almost a year, then tried again to strengthen his still sick body by living with his mother in Gronau, this time staying with her for a year, and then moved into his own spacious apartment in the same place, until in the fall of 1863, concern for his health prompted him to seek out a milder climate in Müllheim (Baden), where he stayed for 2[^] years. Only once did he change his earthly residence, namely in May 1866, when he moved to nearby Kandern. In the summer before 1865, the deceased felt so well and lively in his own way that his family and he himself hoped that things could get better with him again; but in the following winter, he was attacked by a persistent headache and rheumatism in the neck and throat, from which he had to bear heavily until the end. However, he was not confined to bed, held family services every Sunday and also Holy Communion with his family. He taught his three children in his usual faithfulness until the second day before his death. Suddenly a fever set in, which was the harbinger of his imminent death, for the following day he did not get up again and passed away, without his faithful wife and children having expected such a quick end in the least, on September 20, 1866, in firm faith in his Savior, who called His servant home and spared him from earthly labor. Yes, we are sure that the word of the Lord greeted him: O thou devout and faithful servant, thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy

of thy Lord."

His lamentation, tribulation and misery
Has come to a blessed end. He has borne Christ's yoke;
Has died and is still alive.

It cannot fail that the blessing of the father will also pass on to his surviving dependents. They would like to be back in America, where their father was so long in blessed activity. However, their resettlement, which the deceased had also ardently desired, was not possible. Until now, the widow lived with her daughter in Kandern, while her two younger sons attended the grammar school in Pforzheim and later in Hildesheim in Hanover. May the Lord bless their studies; may the memory of their father's childlike faith and his faithfulness be unforgettable to them, as it is to us!

Addition.

For a long time I waited for someone who could communicate more specifics from the life of the same Röbbelen to deliver a biography of him; but since this expectation was deceived, I wanted to renew the memory of the same brother in the above communications to the best of my ability.

F. Sievers.

Evening entertainment in the parsonage at Hermannsburg on the second day of Pentecost.

(From Braun's Beiträgen zur Hannoverschen Missionsgeschichte.)

We heard in the church today what the Holy Spirit can do for us when we receive him. This was not only true when he was first given; it is also true now that he has been given. We see this especially, although rarely, in the conversion of the Gentiles, so I will give some examples today.

Many years ago a missionary from Germany came to West Africa. He was especially equipped by the living God with gifts and with life to his Lord. In West-Africa there is a country called Sierra-Leona, which the English have taken from the Swarts and which is also the only country they have gotten honestly, since they have all stolen and robbed it. They have stolen it in order to avoid the slave trade. If they get a slave chip, they take the slaves to Sierra Leone, free them and make sure they get preachers to teach them. Among them, there are also snacks. He climbs to a place called Regent City, where 600 people live, they are nice people from the West. Listen to this. Jansen travels to the English capital Freetown. On the way there are a few swarms sitting in the road, close by the English have their vehicles, but it is a waste, there are a lot of them left, they are lined up on the road. Nu sitten de Swarten da, kleiht dat Veh werd er herut und lat sik't god smecken, se freet et up, so roh as ct is. Such vile people are the Swarten beings, so that the poor Jansen has been punished and

5

M, he bar da man weg blieben kunnt. But Aussem is a man being, who has the saying: "I lament the people, because they are like sheep that have no shepherd". Where he fights a velvet, there sticks the word always before his Seel. Veele preacher complains sik, dat de Lüd so schleckt sünd de Verhältnisse, aber so leegt hevt ivi't bicr doch nicht.

So Jansen goes here, and as he knows the language, he starts to preach. She laughs at him. When he says: "Come to the church," she says: "Gif un^ (öttr!)" "Come to the sheol," he says again: "For our money!" For everything she wants money. During the day she lies on the bed, at night she comes close to the fiddle and makes such a noise that Anisen can't sleep. So one year, Jansen was visited by a friend and asked: "Haven't you had enough yet? Jansen says: "The Savior still has patience, I'm okay, who is quiet, everything is possible, if we are happy. Zk wants to see if not still Leven can come in de Dodengebene, säst man sebn, da wart noch wat davun." So he left. The English governor asked Anisen if his people wanted to go to the church. le!" he says. Segt de Guvemör: ""Then I will send 600 Solraten, de sölt de Swarten in de Kerk drieven."" But Jansen says, "Leave me with the redcoats, I can't use them." There the governor thinks: there is neither to save nor to help, let him go. Zansen does not let himself be made helpless, he goes round in the hens, preaches Jesus the Crucified and tells them that they are sinners and will go to hell. "Halv het de Dübel ju all," segt he, "bald ward be ju ganz kriegen; ein Mann kann ju belpen, dat is Jesus, und de will ju ok helpen, de Swar- tm sowol als de Mitten." As he is round the reg, he asks the Lüd, seölt na de Kerk kamen. A hard is wek worden, dat künnt og und Jansen fangt an to sermon. A quarter of a year later, however, his friend came with him, and another quarter of an acre, and they were all there. Again a quarter of a year later, they all came, they wanted to doze off, and Anisen was there fresh, he didn't wait until they were scholars, when they got it right, that was it. Now he starts to teach the children, the other children also come along. Children from 5 to 6 years old have a lot of grey people around them and read books to them. When Jansen did not have enough books and tablets, he went to a place where there was sand and where he wanted to write; at the end of the day, Jansen wrote to England to send more books and tablets. - It was not long before they were all Christians. When the English ships now brought slaves to Sierra Leone, the worst rigging people always came here, and they were happy when the news came that a slave ship was there, Then she took all the hay, and if the slaves had to be covered, she would choose the fastest and the biggest, and take them with her, if not otherwise, then she would lay them on a bower to the house, and then she would sleep. When the slaves see this, it is as if they were struck by lightning and it turns out that

sometimes no 14 days, so sünd dat ok Christen. So Jansen converted 5000 souls in 15 years.

One day another slave chip arrives. Jansen says, "Go there and see if you can get something there!" The English governor says, "I wonder if there are any people from Negentstadt." "Here," he says. Then he asks for the very best again and he gets the Jews from Regentstadt. (In Christianity, we don't even want to take in those who can still work, but for the sick we give thanks). As they stood there, your Negro from Negentstadt saw a man of 70-80 years, who had not seen the governor, or who had thought: I can't charge all these people, I have to ask for something. The negro löpt hen und birrt den Guvernör, he mug em doch den Minschen ok noch gewen. The guvemör doesn't like it anymore and so he takes him, and because the old man can't go, he turns him upside down to his house. This time they got 25 slaves. But the negroes took the old man out of the house and wanted to keep him. What does he do now? He takes him to his house, lays him in his bed and closes the door himself, even though he has been dead for 60 years, and takes care of him. Jansen is quite puzzled by this, and asks him why he has this man down, whether he is his friend. "No," says the negro. Or his acquaintance. "Ok not." "What then?" frögt Jansen. "Oh, Lord," segt de Negro, "de hctt mi in de Slaverie verköft, is min Find, un de HErr JEsus segt: Love your enemies, that's why I took them." Da lopen Jansen de Thränen över de Cheen, he geit in sin Kamer, beed un segt: "Lieber Heiland, nu will ik ok gern stervcn, da ik solke Frucht seh; de Neger is beter als ik und deiht mehr för Di, als ik doh."

The English governor has now heard of all these wishes and wants to see for himself what's up. He doesn't say anything, but thinks you can see it best unexpectedly and travels here one evening.

He arrived at Jansen's house and told him that he would stay with him today and travel back tomorrow. Jansen said that he should go away, because he didn't want to have Sabbath desecrators in his house. That's

how tired he was. The governor kicks him and says: "Do you take it so seriously?" Segt Jansen: "I don't, dat deit de lew Gott, de het segt: "Du sollst den Feiertag heiligen." That should be as unnerdahn and not överhen jump, if we still so long Been hevt." The governor says: "I want to stay." He got up early the next morning, because the church started at 7 o'clock, because the weather was so bad at noon. First there is a morning service in the house, the governor is there. When it was time, he wanted to see the place, but Jansen told him he should stay, he could get there closer. And what is now clear, the governor himself distributed in writing in a report. En

Quarter of an hour before the beginning of the service, 3-400 children arrive. They were all dressed in the middle of their sinful day clothes, tied together with a belt around their legs, now they were dressed in blouses, on workdays they wore blue clothes. They were all so happy and laughed all over their faces. When they had marched up, they sang the song: Lord Jesus Christ turn to us. Then Jansen took his Bible under his arm and went to the church, the whole company followed him 4 and 4. When they arrived in front of the church, the big people were all standing there. Jansen went first with the children before the altar, then came the ohls. Now they sang, prayed and preached. I've never heard such singing in England, the gubernors wrote, and the sermon was so simple that one person's eyes filled with tears, the other person's eyes fell down happily in the sky. Now Jansen asked if they understood and they answered so beautifully, the children even better than the owls. Nearer they went in the same order to home as they came.

Na Middag geit de Guvemör im Dörp herum und denkt: nu ward se wol all up de Fulsiet lig- gen. What do they say? One is at his bible, the other is singing or praying; and when the prayer starts, they all go to the church as one man, but no one stays at home as the sick. After the church she sits in front of the door, talks about God's word, sings with the people and after the evening service she goes to Berr. When the guvemör is upfteilst morning, it is a noise on the street, he knows not at all, what is going on there. As he was looking around, he saw the people with their eggs and bowls, and he was afraid that they wanted to kill him. He löpt to Jansen and woke him up. "There is Uprohr," he says, "se wöllt us am End de Döhr inschlagcn." Jansen laughs at him and says, "Who wants to be afraid? You can fit them up, there's still something there." The governor smiled in the dark, and with a bowl and a kind of spoon he went into the bush, and it wasn't long before a couple of hundred guys arrived with a bowl of boheme. The one with the bowl grazes a lock in the ground, the loam was said, in the earth planst, covered with straw and there is the house ferdig. Now they start to sing, ropt Jansen and de mütt dat Hus mit Gebet inwiehn. In front of whom did they bend the house? An ordinary man, whose house had burned down, and now 4-500 men had promised to build another house for him. When they were finished, they turned them up a staircase to their new house. Now came the food and one brought a pail, the other a mat and a knife and fork, and with that he taped up his house. When that happened, an old man got up on crutches and went away. Jansen asks, why he weent? He says: The others had the old man on crutches and I couldn't do it. There you see, that Pingsten is not just once in the world West. Later Jansen had to go to England because of his Bible verse. When the negro hears this, she becomes very sad, doesn't want to let him go, but asks him how long it will take.

Jansen says year and makes sure that he gets another preacher, so he has to think about his fate.

In the morning, when Jansen wants to leave, there is a car in front of his door. His sisters are in the city west and he has chosen a car for money. As he drives away, a few men stand around him and want to shake his hand again. Then he kneels down with them, as it says in the Acts of the Apostles, and goes to the school. His negroes go sadly turüg. As a year ago, he set the alarm clock that he wanted to come back. And what does he do? There is a mountain, from there you can see Freetown, here in Freetown is a high Thorm. Now he's talking, he's going to put up a sign on a tower when Jansen arrives. At night, a night watch should "maintain, up the mountain, however, should always stand and watch over. For half a year they would like to stand and watch, but they are not able to.

When the tea came, she stumbled head over heels and shouted: "Vadder Jansen is coming! Vadder Jansen kümmt!" And so they left a few miles away. Jansen stands up on a ship. The captain gets into the boat, Jansen with him. Then 300 people jumped into the boat, Jansen came out of the boat and turned his head to the shore, one pushed him here, the other there. "Kinners don't push me away from the cracks," says Jansen. He wants to stay in Freetown. "What," she says, "you want to stay here and your kinuer there? That doesn't work!" They made a bower, and a house thereupon, there they put Jansen in it, so many guys take him up on the sound, and so it goes in Drap sott. In the evening he arrived in Regentstadt and had to go to the church with his sisters. When he went to bed, he felt as if he had seen the sky open. So it is still jümmers, where the right Glow was preached and to hard took. And when we hear such stories, we have to look at our own noses and ask: Is it the same for us? Let us ask the Holy Spirit, that we can live like that!

To the ecclesiastical chronicle.

Dear Pastor Harms at Hermannsburg seems to be on the eve of heavy fighting. In a German magazine we find the following: "Aurich, July 9. (Complaint.) The Ostfr. Z. is informed of the following news: The East Frisian Reformed Cötus (Synod) has taken note of the attacks directed against the Reformed by the Lutheran Pastor Harms in Hermannsburg during missionary sermons in Schleswig-Holstein, and it is expected that the Cötus will address a complaint to the Minister of Culture. The East Frisian Missionary Society is also ordered to take notice of the matter, since it is also investigating the Hermannsburg Missionary Institute. (According to a According to reports in the N, Ev. K.-Z., Pastor Harms would have made the following statements: "No fellowship with the Reformed and the Unrighteous, they are worse than the Zulu Käffern! - When the Reformed hold their supper, they do nothing more than eat a piece of bread and drink a sip of wine." "We have to be more careful of the religious mongering (of the Uniate Church) than of Catholicism." "It is easier to convert a true pagan than one who is in a hurry and who has been messed up by the reformers." "Bless, good God, Of the Schleswig-Holstein clergy, several have made known their disapproval of the appearance of the guest from Hermannsburg. His namesake, the son of the famous Claus Harmö, issued the following statement: "Those statements about the Uniate and Reformed Church, as they became loud on the occasion of the mission festival at Burg in Dithmarschen on the 9th of this month, spoken by Pastor Harms from Hermannsburg, have deeply wounded the hearts of many believers. Truly, this is not the attitude of the Lutheran clergy of Schleswig-Holstein toward either the Uniate or the Reformed Church! For many years we have been united in the holy work of the mission with the unirthodox and the reformed and, despite the warning given in Burg, we will continue to persevere in this fellowship of love, remembering the admonition of St. Paul, Eph. 4, 1-6. Ch. Harms, pastor in Grube.")

This article was also published in the "Kölnische Zeitung", and as a result a Rhinelander addressed an inquiry to Pastor Harms, which he answered on June 30 with the following letter:

"Dear Sir. I am very happy to comply with your request and explain to you that I have held two missionary sermons in Burg in Holstein. In them I said that the Christian God, the triune God, is the one true God; all other gods are idols, be they the gods of the pagans, the God of the Jews, Muhamedans or unbelieving Christians. Whoever does not worship the triune God is an idolater. I believe that this statement of faith is for Christians so indisputably that no mouth could speak out against it who belongs to "one" Christian. The other

sentences are such silliness that I have not a word to say about them. Those who have written them down may answer for it before God, but I cannot. I authorize

I urge you to make any use of these lines that is in accordance with the truth! Yours faithfully, Th. Harms."

The newspapers which have printed the earlier reports on the alleged remarks of Pastor Harms will hopefully not shirk their duty of honor to also publish the pre-
to share this answer with your readers.

Calendar Reform in Germany. Since the ecclesiastical conditions in Germany are in such a flourishing state that the Protestant church governments hardly know what could still be improved within the church, they have come up with the equally happy and great idea of reforming the calendar. The Reformirte Kirchenzeitung reports the following about this important event: "At the beginning of April, a commission was assembled in Nuremberg, consisting of the Oberhofprediger Grüneisen of Stuttgart, Oberconsistorialrath Drenckmann of Arnstadt, Prof. Hase of Jena, Prof. Piper of Berlin, Senior Eugelhardt of Feuchtwangen, who were appointed by the Eisenach Conference of the German Protestant church governments to discuss the reform of the Protestant calendars of Germany, especially their name series. This part of the calendar, neglected for centuries, was already discussed 25 years ago in Prussia. King Frederick William IV called for proposals for its improvement and, by royal decree, the names proposed in the Protestant calendar (since 1850), as far as they are on this side of the Reformation, were placed in a separate section of the Prussian state calendar. Now, at the suggestion of Southern Germany, the Protestant Oberkirchenrath in Berlin has taken up the matter and brought it to the Eisenach Conference of last year. The answers of the church governments to the questions posed by the commission concerning the arrangement of the fixed part of the calendar, in particular the revision of Piper's index of names, have been submitted to the commission. After a thorough discussion, it passed preparatory resolutions in order to complete its task at a second meeting in September and to determine the report with which next year's Eisenach Conference will be concerned.

Is this Lutheran teaching? Pastor Löhe in Neuendettelsau gave the following confirmation speech on April 4, 1869: "The Lord in His heavenly kingdom has thought of you in this time of yours and is now giving you the long-desired blessed hour, an hour in which you are not only to hear His word, but in which He wants to hear your word. Usually God preaches to the children of men, but now He has gathered you together to address Him and bring Him pleasant words. It was a beautiful time and hour when you were brought here, and when I laid out my hands to you, dear ones, and not only I but the Almighty lifted His hands over you, the hour of your baptism. That was a blessed hour, of which you knew nothing at that time; the Lord wrapped you in the mysteries of His love and His mercy. But you know this hour, you have long awaited it, and behold, it has come, and there the Lord does not only want (?) the unv

Now you should not be carried, but go to meet Him and speak to Him the words that are eternally conceivable to Him, always pleasant and expected from Him. Such a day has never been for you; for you have never dealt solemnly and publicly with God the Lord, but now in this hour you shall deal with the Most Highs yourselves. O what a great and glorious hour this is! You do not see Him, you do not hear Him; but He is there with all His glory and with the glory of His angels and wants to hear from you. He is there; He wants to hear your word, and now see to it that you do the greatest thing you have ever done, the first and best word you want to speak to Him yourself (!) now with all seriousness. When you have spoken your word to Him from the depths of your soul and renewed your baptismal covenant, then His heart will surge and He will also have words for you. As one came to you at baptism and, without your knowing it, said to you: "I mark you with the sign of the holy cross, both on the forehead and on the breast," so now, in the name of the invisible One, the visible servant comes again and marks those who belong to Him - as He did then - with His knowable, solemn, almighty sign. (!!) I will, if you

when you have spoken your word to God, I will take my finger anew and, in the power of the living God and in faith and trust in His holy name, I will stretch out my hand and say to each one of you:

I draw you with the holy cross, What is the matter if I draw you? This has no consequences, but what the called die-

God's divine command (?) act with us, that is as if He acted it Himself. He marks you again as in those days, and if you repeat this believingly, He repeats His holy sign and includes you in the crowd of His sheep. Through the sign of the cross you become His (!), you carry His banner, you are again included in the flock of the holy church. How beautiful it will be when you are marked for Him and go away from Him with the consciousness: I am marked, marked by God's holy hand (!) And I am looking forward to it, because I can mark you, stamp you and seal you with the word of confirmation. But I will say more; I will say: I confirm you in the name of the Father, the Son and the Holy Spirit. You do Him: your vows and bring Him the words that are due to you and to Him, and He will say to you: I confirm you, I confirm, I fasten you in My most holy covenant and (?) baptismal covenant; you have now understood it yourself, you have answered it with seven questions, and now look up, I lift My mighty hand of God.

and confirm and reaffirm you. When you come to Me, I come to you; you speak your weak vow, your poor erring words, which perhaps in a few days I will have to correct and help you; but I will give you the assurance on this occasion that I will not waver and depart from you: I strengthen and confirm you; in My name My servant does it, and you can go from here as one who belongs to Me completely. These are blessed things that will happen to you; the best thing you should ever have done, you do by renewing your covenant, and the best thing the eternally good Shepherd can do for you, He does by enrolling you in His hand, giving you certain rest: you are Mine, and confirming you in all the graces He once gave you, and which you shall now experience more and more from His hands. Now comes the salutary experience of His eternal, divine grace. - Well then, because so great things are to be done by you and to you, lift up your hearts! Lift up your hearts! Think of nothing at all; let all that is sunk fall; leave father and mother behind and think only of Him, the invisible, but surely near, who listens to your word and has prepared for you the sweet word with His mouth and by the acclamation of His servants! Lift up your hearts! Remember Him, that He is there, personally there, as you stand before Him, and bear witness to Him before the ears of the whole congregation of the renewal of your baptismal covenant, publicly confessing that your godparents and parents have done well by you and thankful to you.

They have done great things in bringing you to baptism. Lift up your hearts and give God the answer to the questions that are now put to you with a hearty, sensible mind. Give them out completely from your soul and rejoice in being able to give such an answer to the Almighty, Triune God! Say to Him: I will give You the answer You desire; keep me in Your name; You alone can make me faithful; give me to the weak will Your strong will, and to the little strength that stirs in me, now the healing power of Your word and Your good spirit! Let me speak, my Lord who hears, and speak to me the words of life I need, and let Your blessing flow upon me!

**"Answer the fool according to his foolishness,
that he may not be thought wise."**

Proverbs 26:5.

In 1530, when Elector John of Saxony and Landgrave Philip of Hesse were present at the Imperial Diet in Augsburg, they had their servants newly dressed and had the letters embroidered on the right arm of their doublets: V. D. M. I. AE. which should indicate their motto: "*Verbum Dei manet in aeternum*" which is in German: "Gottes Wort bleibet in Ewigkeit". This annoyed the papist archbishop of Salzburg; he therefore mockingly said to the landgrave: "Your

Dear ones confess, as I see, *Verbum Dei manet* im Aermel!" The landgrave, however, answered the mocker without thinking about it for a long time: "Your beloved ones do not understand that right; those words mean: *Verbum Diaboli Manet In Episcopis*." (The word of the devil remains in the bishops.) The bishop was silent; his blasphemous mouth was now shut. W. [Walther]

Pabst and Sultan.

The pope recently gave the sultan a precious stone with his image on it. The Sultan thanked him and promised himself to let the Catholics be as loyal subjects as the others. The pope is a good man, the sultan is a good man - and all quarrels would be over, because of Rome, I think, if the sultan took the pope in, gave him Jerusalem, or since that is somewhat inaccessible for the mail, until the railroad goes there - the island of Cyprus, that the pope would open his offices there. In Luther's time, the pope and the sultan were often in close contact with each other, which is why Luther sometimes considered them together.

(Lutheran Village Church Z tg.)

(Submitted.)

Lutheran High Citizen School in St. Louis, Mo.

It has already been announced in an earlier issue of the "Lutheran" that classes at our college will begin again on Sept. 1. At the same time, the wish is repeated that all students, including those who come from abroad, should arrive on time. We do not need to say much about the urgent need and the great benefit of such a school run in a Christian and ecclesiastical spirit. Of course, there is no lack of such institutions in this country, especially in the larger cities, where a confirmed boy can be sent for scholastic preparation for his later profession. But apart from the fact that the instruction in many schools of this kind is somewhat superficial, and that very little attention is paid to the proper formation of character, the spirit that prevails there is usually nothing less than a Christian one. One must fear that a boy who has been instructed for the kingdom of heaven in our Christian parochial schools, and who has perhaps made a glorious, hope-awakening confession of his faith and his heartfelt love for the Lord at his confirmation, if he attends such a school, which is devoid of all Christian spirit, will be infected by the spirit of unbelief and ungodliness and will lose his precious treasure again in a short time. Therefore, may a school founded by the church in order to equip young boys with the necessary knowledge for their future profession in life and at the same time to protect them as much as possible from the contagious spirit of seduction, find the support and use it deserves. It should also be noted that care will be taken to place foreign students in Christian families, where they will be under good supervision, for a reasonable boarding fee.

St. Louis, August 23, 1869.

Gottlieb Schaller, Past.

Church news.

Mr. Cand. Ed. Lehman," who had received and accepted a call from the newly formed Lutheran congregation at Carrol and Rap-Co., Mo. was ordained and installed in office by the undersigned in the midst of his congregation on the 10th of Sunday, A.D., by order of the Presidency of the Western District.

F. J. Biltz.

Adresie: üev. Rā. DGnuuu,
Xoi'ierlie, Ourrol (so., Jlo.

On the 1st Sunday of Advent 1868, the newly built church of the local Kreuzgemeinde was solemnly consecrated by the undersigned with the participation of the neighboring Pastors Mießler and Hahn. The church is a frame building 45 feet long, 30 feet wide, with a steeple. The congregation, the majority of whose members formerly belonged to a so-called independent congregation and had separated from it, came together in 1864 as a Lutheran congregation and has since been served as a branch of the undersigned, and the schoolhouse built right at the beginning has been used for holding services.

F.J. BUtz,
Concordia0th, Lafayette Co, Mo.

After Rev. J. F. Rufs had recovered in health to the extent that he was able to accept a call from the Lutheran congregation in St. Clair, Mich. the same was installed on the 10th Sunday n. Trin. by order of the Honorable Presbytery of the Northern District, the same was installed in his office by the undersigned.

F. Böling.

Adresie: llov. .s. i'. Nnū',

8t. (N.'ür, jUMn.

After Mr. Herrmann Engclbrecht, until then a pupil of the scientific-theological seminary in St. Louis, had received and accepted a call from the Lutheran congregation in Iowa City, he was ordained by the undersigned on behalf of the honorable Presidium of the Westl. District on 10 Sonnt, n. Trin. and inducted into his office.

The Lord Jesus Christ crowns the pastoral work of this servant with rich blessings for eternity.

K. Theodor Grüber.

Adresie: Rev. !l.
fUux I09sjIowa ('it^, lc "v".

On August 8 (XI. x. Drin.) the candidate of theology, Hermann W. Querl, hitherto a pupil of the theoretical department of the seminary in St. Louis, was ordained by me on behalf of the Honorable President of the Synod of Missouri, Ohio and other St. Western Districts, as assistant preacher for my congregation, assisted by Pastors Wagner and Große in St. Paul's Church here. Our Lord. Jesus Christ, the head of the church, make him a blessing for many!

Chicago, Ill, on August 11, 1869.

' H. Wunder.

Address: Uov. !l. dV. tznerl,
Xo. 100 Ilurou 8tr, Ollicm^o, Ill".

Receipt and thanks.

We have received the last love gifts for our local church and parish of St. Louis, in the amount of Thlr. 754. We have known how to ask on this side - have dared to ask about the

We were not ashamed of our hope that we would be able to put the love of our brothers in faith to a serious test, even though we knew what a great field was open there for the unceasing practice of loving faith in our closest companions. We have not been put to shame in our hope! We are ashamed only when we ask ourselves whether our love would have stood the test in the very same case? May the Lord God teach us now to give thanks even more sincerely than to ask.

The noble word: God repay! has become almost notorious in the mouths of unworthy beggars; but we know what we wish when we utter it now, for we know the promise and believe it, and can heartily rejoice and be comforted for the dear givers of the gracious fulfillment.

Halberstadt in the Charwoche 1869.

G. v. Kienbusch,
Past. of the ev.-luth. zwms parish.

For the seminary budget: From the Loweller j Women's Association 817.00. From the comm. of Mr. Past. H. Meier 1 case eggs, 40 lbs. butter, 4 gall. Pork fat, 7 sides of bacon, 1 shoulder and 810.00 cash. From Mr. Past. Muckel's Gem, from Sievers and Hering 10 lbs. butter, 12 dtzd. Eggs, 1 shoulder.

Forarm eStudentcn: From the Bremen Women's Association 15 undershirts, 4 pairs of underpants, 18 pairs of stockings, 12 buscn shirts, 9 silk neckbands. Through Mr. Past. Aulich, collected at Brunkhrst's child baptism 81.05. From the women's club of the congregation of Mr. Past. F. Wyneken, 6 pencil pads and 5 handkerchiefs for ScheipS. By Mr. Past. Heinemann from G. Bradweg 82.50. By Hru. Past. Sandvoß from J. I. Engelmann 81.00. By Mr. Lehrer Lehnick from an unnamed person in Frohna 8'2.00. Given by Casp. Volte in Port Hudson, Mo., 8'25.00 for the Bruuuischm. part of the Collecte at the Port Hud-- soner Mission Festival 818.51. By Mr. Past. J. M. Hahn ges. at the wedding of Heinr. Traugott 8'14.80.

A. Crämer.

For the orphanage

- have been received in gifts of love since June 4:

From Carl Johann in St. Charles 8'5.00. From Mr. Usiu'ger in Past. Enders Gem. 81.00. From Mrs. Krum-holz in Collinsville 81.00. From N. N., thank offering through Past. Heid HZ.00. collecte at Mr. Kaiser in _ Vcnedp 8'5.70. by the general cashirc Mr. Schuricht, by J. Birkner 8'4 \$3 and C. Eißfeldt 895.91, together 8100.74. By the school children of Mrs. Teacher Pohle 8'3.60. Collecte at the annual celebration of the Orphanage on the 4th Sunday n. Trin., 8297.88. Received subsequently by Mr. F. W. Bertram 810.00. From Mr. Stedlar in St. Louis 8'2.00. Collecte at the wedding of Mr. C. Miller 88.30. From N. N. in St. Louis by Past. Büngr 85.00. Wedding collecte at Mr. W. Graf Hl.70. Don N. R. in Tebo, Mo., 8'5.00. From the school children of Jmmanucl's Gcm. in Chicago 86.20. From Hru. and Mrs. Kesemann in Tebo, Mo., 8120.00. Bequest from be. L. Hillens 892.00. from Heinr. Stünkrl 82.00. from N. N. through Past. Büngr 82.50. Collecte on Pic-Nic in Pomeroy, Ohio, by Past. D. G. Hiller 88.00. From N. N. at Cariinville, JIS., 85.00. From Teacher Leubner at Serlein, Texas, 81.00. From W. Dornfeld at Martiusville, N. I., 83.75. From the owtco box of school children at Frohna, Mo., 83.25. Don F. Frickc, Washington, Mo., 8'1.00. From Mrs. Koplin, Chicago, 85.00. From Past. Ph. S. Estel, Grand Rapids, Wisc, 85.00. From N. N. in St. Louis 82.00. From Mrs. W. Hansels 81.00. From Bro. Schmidt in ^t. Louis 85.00. From Mr. Fourth in Baldwin 50 CtS. From Mr. Scheel in ^t. Louis 81.00. From Hru. M. Batcs 85.00. From ! N. N. in St. Louis by Past. Schaller 8'4,oO. From N. N. by dens. 81.00. Kindtaufscollctc by Teacher Kurtz in Carondelet 86.20.

I. M. E st c l.

Receipt for the budget to Fort Wayne.

From Past. Zagel's Gem., by: Ch. Vleke 83.00, H. Hör- manU 8'2.00, H. Lange 82.00, F. Stellhorn 81.00, S. Pöhler 81.00. Ans Past. Wüstemauns Gem. 8'10.00 for C. Francke. From the women's club there 88.00 for J. Bohn and C. Francke. From Past. Stubnatzy's Gem. of "several" members 8t,75 for C. Francke. Through Mrs. Past. Wyneken from the Women's Association: 12 towels, 8 buscn shirts, 5 bed sheets. Through Past. Müller in Pittsburg: at F. Binker's wedding collected 86.55. From Past. Stark's Gem. from H. Meier 1 cartload of hay. From Past. Reinkcs Filial in Black Oak 87.00 for H. Fischer.

August 1869.

F. W. Neinke.

Received by the undersigned for Rev. C. F. Ebert to pay off his debts incurred in the service of the church by the pastors:

Berner 82.00, Dicke 810.00, Schumann 815.00, Stamm 8'10.00, Wambsganß 810.00, Werfclmann 812.00, Großberger 85.00, Winter 815.00, Keller 810.00, Lochner 8'5.00, MultanowSky 85.00, Hoffman" 8'5M Ottmann 88,50, Markworth 815.00, Penalties 815M, Rohrlack 8'10.00, Estel 8'15.00, N. N. 850.00, Allwardt 820.00, Hachcnberger 88.00, - Engelbert 813.35, Präger 85.00, Link 8'20.00, Sitzmann 87.50, Denke 8'5.00, M 810.00, Aulich 85.00, Moll 85.00, Hudloff 86.00, Beyer 85.00. C. Penalties.

Received into the treasury northern district:

To the college housekeeping fund: part of the con- firmation coll. in Amelith 85.20.

For the seminary household in Addison From Past. W. P. Nohrlack's comm., Oshkosh, 83.00. Past. Mueller's comm., Amelith, 82.25.

For widows' and orphans' fund: from Father Garbisch, Kewascum, Wisc, 82.00.

For Ms. Past. Nöbbelen: From the Gem. in Frankenmuth, Mich. namely: Wedding collecte at J. G. Ro- damer 810.50, Chr. Palmreuter 81.00; and the following women: A. B. Gübinger 85.00>, R. B. Gubinger 85.M, M. B. Bcrnthal 83.00, B. Lösel 83.00, N. N. 83M, A. M. Nüchterlein 82.00, B. Nüchterlein 82.00, Marie List 82.00, Wm. Nodamer 82.00, B. Weiß 81.50, A. M. Meyer 81.50, A. Fürbringer 81.50, M. Ranzenberger, E. Gräber, M. List, K. Sinron, M. List, M. N. Nüchter- lein, B. E. Vater, E. Ortner, M. B. Bcierlcin, A. B. Lämmermann, M. N. Bernthal, E. Bierlein, M. Bierlein, B. Gugel, M. Haspel, K. Schleier (" , 81.00. Wm. Stern 82.00. E. Herzog, M. Roth, E. Heine, V. Lift (H 50 CtS.

For church building in Rockvillc, Conn: Coll. in Frankcnlust 8HH67.

For the Castle Garden Mission: From Past. Schnmann's Gem., Freistadt, 8'8.40.

For Lehrcr- G e h alte: By Past. Friedrichs Gern., Havana, 810.00.

For Gentile mission: Pentecostal coll. in Chrl- stusgem., Bloomfield, Wisc., 87.22. From Oshkosh, Wisc., 81.7:5. From Past. Ottmann's gern, Sheboygan Falls, 87.00.

For Milwaukee College: thanksopfcrvon Mrs. E. Adam, Sheboygan Falls, 83.00.

For instrumts in Addison: Wedding scoll. at Joh. Nüchterlein, Frankcnnnirb, 89.00. Lchrer I.- 6). Nuechterlein that., 82.00.

For the hospital in St. Louis: Wedding coll. at Carl Fagel, Bloomfield, 81.65. Wm. Nodamer, Frankenlust, 85.00.

For Past. Brunn's institution: Coll. onPast. Rohr- lack's wedding 8'11,10. Past. Wambsganß St. Petri Gem., 85.36. MissionScoll. in Past. OttmānuZ Gem., Sheboygan Falls, 87.00.

For the orphanage in St. Louis: Bonden Lchool children of the Dreieinigkeitsgcm., Milwaukee, namely, by teacher Hoffmann 8'9,60, Wegner 83,70, Steuber 8'5,00, from Frankcnmuth A. B. Gubinger 8'5,00, Wm. Nodamer 85.00, wedding scoll. by Joh. Nüchterlein 89.00, child scoll. by Joachim Ohde, Sheboygan, 84.25.

For the synod treasury: Pentecost coll. in Past. Molls Gem., Meqnon, 83.50. By teacher C. Pfeiffer, Frankenmuth, by Past. Grünrcr 82.00, J. Kernath jun. 82.00, Pentecostal coll. in Past. Stamms Gem. of Kirchhain, Wisc. 87.,50, Ditto in Gcm. KewaScum 82.,00. past. Vkulta- nowsky's Gem., Woodland, 813.,76. wedding coll. at E. Rank, Frankcumnth, 84.,00. Mrs. R. B. Stabinger 8'5.,00. Ludw. Rcichle 20 Ctö. J. Rupprecht 75 cts. Pfingstcoll., Frankenmuth, 831.00. Coll. in Past. Stechers Gcm., Wilson, 82.63. Past. Wambsganß upper Jmma- nuelSgem. 8'9.75, lower JmmauuelSgem. 89.81. From Past. Sievers Gem., Frankenlust, Pfingstcoll., 8'20.44. Z. u. B. Mackensch 8'3.00. G. Lang 8'1.00. J. G. Arnold 81.00. By Past. Müllers Gem., Amelith, from the communion coffee 83.42, Kirchwcichcoll. 8'5.25. N. N. 50 cts. Past. W. J. Friedrich's Gcm., St. Paul, 844.79; on Black Niver 86.60. Past. F. Ottmann's comm., Sheboygan Falls, Easter coll. 84.25; Pentecost coll. 84.78; dcff. Gcm. Plymouth, Easter coll. 88.12; Pentecost coll. 8'4.10.

For the college building in Fort Wayne: Past. H. Allwards Gcm., Chrystal Lake, 85.00; of the same St. John's Comm., 837.15. Of Frankenlust: Cantor Himmler 85.00, Chr. Reuter 8'2.00, L. Wcgcnrcr 81.00, I. F. Maurer 82.00. Remainder of ConfirmationScoll., Amelith, 85.15. Of some members in Past. Ottmann's Gem., Sheboygan Falls, 85.40.

For Synodalscbuldtlguug: From Past. Rohrlacks Gem., Oshkosh, 8'6,03.

C. Eißfeldt, Kassirer.

Collecte at the mission festival in Bcnlon Co, Mon, for inner mission 857.25; for HermanSburger Mission 8'50.00; for Past. F. Brunn's Anstalt 850.00. Collecte at mission fete at Cape Girardeau, Mo., on Aug. 1 8'83.40.

C. Brewer.

Printing Office of the Synod of Missouri, Ohio, et al. St.

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(Sent in by Past. J. F. Döschner.)

The Savior is coming.

"Hallelujah, Hallelujah!

The Lord is here, the Lord is here!" So it will soon resound, When Jesus Christ, Son of God, Appears on His Father's throne With His angels all. Suddenly, gloriously He will come to redeem His pious ones completely from all evil.

"Inherit your Father's kingdom, which he has prepared for you from the beginning by grace. He loved you from eternity, And in the time of grace He led you the way of salvation." The Shepherd will then unite all his own and guide them
To the Glories of Heaven.

Rejoice, O Christianity, in this last sorrowful time, you shall weep no longer. Your Lord, who has sustained you for many hundred years in hardship and danger, will soon appear. Yes, soon this message will resound From the mouth of every pious man: Our Savior has come!

Sermon preached at the opening of the General Synod and communicated by resolution of the **Synod**

by H. C. Schwan.

Text: Nehemiah 4:17.

"With one hand they did the work, with the other they held their weapons."

Thus, my honored and beloved brethren, did the children of Israel under Ezra and Nehemiah when they built the walls of Jerusalem. When they returned from the prison of Babylon, they found the land of their fathers desolate, the temple a heap of stones, the walls of Jerusalem broken down and their gates burned with fire. They had to build anew. This was no small matter, even if they had been left undisturbed; after all, they were a weak, lowly people. But now opposition arose from all sides. The Samaritans, who would have liked to build with them, but whose brotherhood of faith they had to reject, not only became their enemies themselves, but also set the surrounding pagans, even the high and mighty on this side and on the other side of the water, on their necks. The small group had to endure one assault after the other, day and night. But it was not enough, that one part of the people stood armed for defense while the other built, no! even the builders themselves had to be armed for battle. Thus we see the whole people standing at work, the trowel in one hand, the sword in the other; "with the one they did the work, with the other they held the weapons.

This is written as an example for us, dear synodal comrades, who are building our beloved Lutheran Zion here on our part.

There were also small groups, which once started the construction in these western states, also children of the prison, from Babel's rope and turmoil to the spiritual inheritance of the fathers graciously led back and miraculously together. They found here no ready Zion, into which they could have moved. How gladly they would have moved in! No! They had to build, build anew, build alone. There was no lack of those who said, "We will build with you, for we seek your God as you do. But no matter how warmly they wanted help, they had to answer as they once did: "It is not fitting for us and you to build the house of our God, for you have no part, right or memory in Jerusalem. But we alone will build unto the LORD our God." Thus rejected, the local Samaritans sneered: "What are these powerless Jews doing? Will they also fully

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end? Let them build! If foxes came up against them, they would tear down their stone walls! But when "the building went on by the prophecy of the prophets, and the walls came to half their height, and the breaches were made good," they became sultry. "A strong city of God in this open land, an annual, harmful city," they said among themselves. "Where this city is built, we shall keep nothing before it on this side of the waters!" So Saneballat raised their voices, brought many high and mighty men on this side and on the other side of the water into harness, and, gladly or unwillingly, they had to defend themselves, our builders, had to take the sword in their hands as well as the trowel.

And now, after so many years have passed, would it no longer be necessary, would our situation have become substantially different, my brothers? Would God that I could say that!

Praise be to God, the Father of our Lord Jesus Christ, who has not left the groaning of the wretched unheard, and as He sent his Ezra and Nehemiah after Zerubbabel, so He has not left us without replacement and reinforcement; Praise be to the wonderful God, who has let us find brothers and comrades in building and fighting, where we would not have suspected them; praise be to him who directs hearts like streams of water, who even now allies with us for protection and protection those against whom we were recently still in the field! But however much our numbers may have grown, we are still a weak and small people. However securely and happily we sit again in the spiritual heritage of the fathers, we are still here with this heritage as in a foreign country. Few are those who grant us good things, enemies all around. The heathen are still raging, who do not want to tolerate a firm city of God among them; the Samaritans still cannot get over the fact that they should not have built with us; the false brothers are still making a nasty fuss about us in all countries, and about all this, truly also for us it applies what the old serpent is thinking, who from the papal chair now blinds and enchants the whole world.

Well, what shall we do now?

Should we try to continue building quietly, not caring what the enemies do? If only they would let us build. Or should we wait for the sword to scare away the enemies for good? We would have to wait a long time. Or are we strong enough to divide ourselves, so that one part only wields the weapons while the other builds? No, no, my dear brothers! Not for nothing is this example of the Old Testament people of God written to us. We must do as they did, each building, each fighting. Of us, too, as of them, it must be said: with one hand they did the work, with the other they kept

they the weapons. So, let me bring the example of the fathers a little closer to your eyes, both in building and in fighting.

I.

I'm talking about arguing first. Not as if this is the more important of the two, or as if I have a peculiar predilection for it! No, I like to sit as one under my vine and fig tree. And they would have to be fools who would not prefer peace. But they are certainly no less fools who think they can already be free of all strife here. We are not yet where there is peace among the people of God. We are still in the quarreling church. There are times of refreshment from the face of God, when the church is at peace and builds itself up, but these are exceptions. There is peace in the midst of strife, sweet peace in secret, but not peace without strife. Babel is built without strife; Zion is not. Satan does not do it differently. As we are commanded to build, so we are commanded to fight. Suffer, it is said, as good fighters of Christ! Fight for the faith that was once given to the saints. Let us learn from the example of the Israelite fathers what we should fight about, against whom and how.

It was no small thing that they fought over. They fought over more than house and army. It was the walls of Jerusalem, the walls that enclosed the sanctuary in which the living God dwelt with his Word. Let us remember this first. Let us not fight over lesser things. Pernicious questions, wars of words, school quarrels of falsely famous art are far, far below the dignity of a fighter of Jesus Christ. No, it must be the sanctuary itself, the sanctuary above all sanctuaries, the revealed word of the great God and nothing less, for which we need our holy weapons. And then only for defense, for defense.

We do not read that Ezra and Nehemiah went about the country seeking quarrels, showing their fencing skills, trying out their weapons on the weak and defenseless. They kept peace with everyone as much as they could. But whoever came to disturb the building that God Himself had charged them with, whoever came

against the walls of Jerusalem, against the temple, that is, against the one who dwelt in the temple, their good sword struck him, no matter who he was, no matter where he came from. Let us follow the example. Let us not seek a quarrel. Let us keep peace. Let us wait until we are attacked. But let us not forget, my dear brethren, that he who contradicts the word of God attacks us, attacks us, even if he does the greatest honor to our persons. And since the great God and Savior does Himself the dishonor, but does us the honor, He does Himself the honor.

to think that we are attacked when He cries from heaven: Saul, Saul, why do you persecute me? Could we be so dishonorable as to say: What is it to us, you watch! when his highest honor is touched, his words contradicted? Verily, he who touches his word shakes the walls that shelter us, he shakes the wound on which we stand, on which our life, soul and blessedness stand. Once again, we do not wage wars over things of which the Scriptures do not reveal anything; but whoever cannot refrain from bragging against the word of God, only do not expect peace from us, let him feel that our swords are sharp and our spears have not become rusty.

And it does not matter who they are and what their names are, those who come, Gentiles, Samaritans, or those who call themselves our brothers. It does not matter if they come from outside or if they are from among us. No matter what their name, honor and reputation. Here no respect of person is valid, here we are not to know anyone according to the flesh, here it is said: Whoever says to his father, I do not know him, they keep your speech and keep your covenant.

Furthermore, it makes no difference under what pretext they come. They may say that they are not fighting against the inner sanctuary itself, but only against its too high walls; or: they already put up with the walls, they only wanted to have some open questions - want to say: open places - in it; no matter! We count them all in one heap; after all, it is nothing else, they all want to get to the one who dwells among us in the sanctuary of his word. If they do not know it themselves, he who guides them by invisible cords knows it, and we know it too, praise God, and it shall not be revealed to us in vain.

It makes no difference here which stone of the wall they start to shake, from which point they want to penetrate our fortress. Once they are inside, the castle is lost. Not all parts of the wall may be of equal importance for the fortress; the place where the enemy storms becomes the most important from that moment on. Even if not all the teachings of Scripture are of equal importance for the state of grace and the life of faith of the individual, the revealed teaching that the enemy has chosen to attack must always be defended by all who love Zion, as if there were no other. Therefore, my esteemed comrades in arms and in battle, wherever the trumpet of Nehemiah sounds its signal of distress on the wall, let no one fail to do so, and let our whole band quickly gather for battle.

Yes, the whole crowd. Each in his own row and order. First of all those who are called to be our champions in public writing and speaking. They first, but not they alone. They

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must have all of us behind them, be it as comrades-in-arms, or as bearers of arms, or as intercessors and arm supporters in the closet. Here a David who has faith does more than Goliath with the weaver's beam. From the mouth of young children and infants the Lord has prepared a power against his enemies. Here, no one can be neutral and only want to watch the battle. Here also the excuse is not valid, at least not for a long time, as if you did not understand the fight and could not judge. Learn, then, what you do not yet know, since you have the Scriptures, the Bright Light, the firm, prophetic Word. All, all, to whom the great God has entrusted his word, he has also appointed as guardians and watchmen of the same and has given them a measured command not to deny anything or even to conceal anything, but to defend everything to the last letter.

Let whoever wants to cry out about our quarrelsomeness. If only he confesses us, who must deny us when we have denied his word.

But now, my dear brothers, let us not forget that the weapons with which we fight must also fit the high good for which we are fighting. It is not walls of being that we defend, so the weapons of our knighthood must not be carnal, but spiritual. Let us not disgrace the Lord by using others. Let us fight error wherever it appears, but let us not judge the agitators; let us beware of everything that from afar smacks of suspicion, intimidation, and rape of the opponents. What do we gain by closing the mouth of the adversary, if this closes his heart all the more! What kind of unity of faith would it be if a large part did not dare to express its actual conviction? What is the use of a large following if it consists of yes-brethren who are not afraid of God's word but all the more afraid of man's reputation? How quickly will such a group fall apart when that which is still holding it back is taken away.

No, let us stay with the spiritual weapons that God's word gives us, all the more so since we are actually fighting for those against whom we are fighting. Yes, for them, as much as they are ordained to eternal life, that they may come to the knowledge of the truth, freed from error. And we could be so foolish as to hold out the truth to them threateningly and imperiously, as the bitter pill they must swallow willingly or unwillingly. Should we not, on the contrary, with all patience and teaching, offer it to them as what it really is, as heavenly food, sweeter than honey and honey jelly?

But now enough of this. We read of the children of Israel not only that they fought; they also did something else!

"With one hand they did the work." With all the arguing, even the wall would not have been finished. Building is part of it. They did not build so that they would have something to argue about; no! they argued so that they could build! Building was the main thing, it is and remains for us, my brothers! Secondly, let me introduce to you recently what we find written about the building of those fathers.

II.

First of all, it should be noted that they built the sanctuary of the Lord rather than their own houses. In our text we only speak of the building of the wall. But the wall was neither the only nor the first thing they built. Before that they had built the altar and the temple, and the altar earlier than their own houses. Of course, when it came to the building of the temple, there was no lack of those who thought they had to provide for their own shelter first and at least settle down in the country to some extent. Who would be surprised? But when the word of the Lord came out of Haggai's mouth: "This people says, the time has not yet come to build the house of the Lord, but your time has come to live in paneled houses, and my house must stand desolate. Now see how you fare. You sow much and bring in little, you eat and are not satisfied and whoever earns money puts it into a bag full of holes... Why is this? Because my house is desolate, and every man hasteth to his house." - Who can read without astonishment how immediately the whole people, like one man, left everything and hurried to the work of the Lord, - who can read without astonishment the rich gifts which the children of the prison brought for the building of the temple! Behold, my beloved, this was the right sense: First God's house, then our houses; first the house where the soul finds its home, the *nuh'*, as the bird finds its nest, then the houses where the mortal body cares for itself! Where the mind rules, there the building of Zion can become something. Now, my dear brethren, that there was something of this sense among us, that is what stands among us now by God's grace. How then, does the same sense still prevail today? Have not the paneled houses gained the upper hand somewhat? Oh! the paneled houses, the paneled houses, if perhaps they are even parsonages! Up, up, dearest brethren, lest the first love grow cold, lest we stay with the first works! There is no harm in seeking first to build Zion. As in Haggai's time, after the heavens had previously restrained their dew, and the earth its! Just

as in Haggai's time, after the heavens had held back their dew and the earth its growth, the blessing of the Lord came from the day the foundation of the house of God was laid, so still today the blessing of the Lord builds houses for those who are eager to build the house of the Lord before all else.

Let us also note that they not only did the work of the Lord first, they also built all of them. They did not work for themselves, they did the work themselves, high and low, great and small, old and young. Well, shouldn't that be necessary or even possible nowadays? Not necessary, you think? Listen, if you do not help to build, then you have no part in the walls, which alone hold the children of God. You are not in the temple, but are outside, remain outside, eternally outside without screen and protection, if you do not want to build. It should not be possible? Why not? Do they all have to do the same work? No! If you cannot be a master, then be a journeyman, be an apprentice, don't be ashamed to be a henchman. Who should not consider it a great honor to do handyman work when Zion is being built? If you do not know how to hew and set the rough stones, you can carry and bring in the rough ones. If the large blocks are too heavy for you, if you only love Zion, you will find a little star to carry, even if you are that little stone yourself.

Let us also note: They all built, but each one his own special piece. They did not run here and there, each one built quietly. And because they built on the old ground and in the old way, there was no need for extensive building plans; one worked on the other's hand by himself and the wall became a whole. - Let us do the same. Let's save the naming, running and plotting: Build each in his own place, each his own piece. What you build in your family is built in the community; what is built in the individual community is built in the synod, in the church. Work quietly for yourself, look to your own. Do not exalt yourself if your piece of the wall seems higher than that of your neighbor. Do not despair, if with honest work it looks as if it does not want to go forward. Who knows what he says who alone has the right standard! To each his own piece! If this is the motto for our districts, our congregations, our professors, pastors and teachers, if everyone builds honestly in his own place according to the rule that the heavenly builder has revealed in his word and has set before us in the formation and reformation of the church, then we do not need any ecclesiastical building plans, one will work in the hand of the other and our building will also become a whole.

Let us also take an example of the zeal with which they built. "Cursed is he who does the work of the Lord carelessly," was their motto. And indeed, they had no time to lose. The wall had to be finished. Our building will not be finished until the Lord comes and lays the keystone, but we must be found at work when the great day comes.

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Who knows now 'but how much back-digit time is left? Only today is ours. Because it is still called today, because we still have time, because it is still day, let us work and not grow weary; let us gather congregations, build churches, schools, help up our educational institutions, work ourselves, prepare workers who will one day take our place, everything, as if everything had to be finished today, as if today were the last day we have to work. - But, my dear brothers, now let us not forget, but consider with the utmost seriousness, for what purpose we are doing all this, what we are doing; what we actually want to build with all the toil and work. Let us also use this last piece of the Children of Israel as an example to teach and warn us.

Why did God the Lord ask them to rebuild the temple and build the walls of Zion? Was it because He needed a house of human hands in which to dwell? Or so that they would erect a monument to their great power and glory? No, indeed not; but for this reason and this reason alone, that in this temple of stone, through His holy Word, they built themselves into the spiritual temple of the living God, into the dwelling place of God in the Spirit; that behind the walls of the earthly Jerusalem, they became children and citizens of the Jerusalem that is above.

But how shamefully a good part of them forgot this! Do we not read that the same people who left their own houses to build the house of the Lord, who poured out their gold and silver as if it were dust in the street, who worked day and night, risking their lives daily, forgot themselves so far as to desecrate the Sabbath, and to take in idolatrous wives and usury, that Ezra had to gather a great congregation against them? Is it possible? With all the great outward zeal in building and strife, contempt of the divine word, carnal mind, avarice, unkindness to their neighbor!

And if this was possible then, my brothers, should it be impossible now and with us? Where do the signs of the times point? Is there not a perceptible tendency among us to focus more on the outward than on the inward, to want to go further and wider than deeper, to confuse the outward expansion of our synod with the building of the kingdom of God? Where will we end up if we continue to be driven by this current? We will have proud churches, but in which the hopeful nature of the world will spread; we will conquer large areas, but in which the weeds will overgrow the wheat; we will, if all goes well, have strict church and discipline regulations, but so that mosquitoes will feast and camels will devour only corrected church services, but without the true worship in spirit and truth; we will have congregations full of flatulent knowledge, but empty of faith and love, full of conceited doctors of theology and hair-splitting disputants, but poor in simple-minded Christian people who are sure of their state of grace and live as the children of God.

Oh, let us all brace ourselves against this current, let us not lose sight of our goal, let us never, never lose sight of the fact that the Zion we are building is not an earthly but a heavenly, spiritual city, the temple we are working on is not built of visible but of invisible stones, namely of believing children of God, in whom the triune God has his residence and dwelling. But this city does not come with external prayers, this temple is built by nothing else than by the gospel of the grace of God in Christ Jesus. For only where the gospel is preached that Jesus Christ, true God, born of the Father in eternity, and also true man, born of the Virgin Mary, has redeemed us poor, lost and condemned people, purchased and won us from all sins, from death and from the power of the devil, and that not with gold or silver, but with his holy, precious blood, so that now everything for our salvation is perfectly accomplished and ready for all, no one need do anything else but accept it - only there, but there certainly, is the foundation laid on which this temple stands. Only there, where this gospel is preached, is faith worked, through which the stones, which were dead in sins and transgressions, come to life and stand upright against the cornerstone and rock of salvation, and now stand confidently against all the gates of hell. Only where this gospel is preached and believed, one stone fits to the other and the building grows - until finally the Lord comes, lays the cornerstone, fills the house with his glory, yes, takes the whole temple with him to the new heaven, to the new earth.

This, this, my dear brothers, is the Zion, is the temple on which we build, for which we fight.

That we do not forget this at this year's synodal assembly, that everything we think, counsel and do is directed to that end alone, may the gracious and merciful God help us for the sake of His dear Son Jesus Christ through His Holy Spirit. To him be glory forever and ever! Amen.

The ostrich stomach of the Union.

How much the same, if properly trained, can tolerate, one could see quite clearly with eyes and hear with ears at this time in Chicago. Chicago is a major city, where according to time and opportunity also Mr. Humbug shows up magnificently. The 23rd of August was the memorable day and in the afternoon at 5 o'clock the great hour, when the "worthy and sublime celebration" of the laying of the foundation stone began! The Zion congregation of the united "Hartmann Synod" erected a "higher civic school, an educational institute, an institution of education, intelligence, science, etc.", which the newspapers had already repeatedly pointed out and for which the Germans were so extraordinarily interested. The hour struck, and who appeared at the place? A band of musicians, then a number of representatives of three lodges (the Odd Fellows and others) with banners, colorful aprons, etc., then representatives of the gymnastics club "Vorwärts" - mostly all quite "enthusiastic" in advance. Of course, the pile of people, as they just ran across the street, gradually grew larger, and the devotion was touching. (?) At last "the gentlemen clergy" appeared, the interim mayor of the city, the editor of the Illinois Staatszeitung (Hesing), County Clerk Salomon, a Jew. The first speech was delivered by Past. Guntrum, the editor of the "Hausfreund." It was a pious sounding and at the same time ridiculous drivel. One hears only a few things: The foundation stone, so that it is properly laid, said Guntrum, should be laid in the name of the triune God. - This school should become a planting place for the evangelical church standing next to it (marked with a finger) - church and school belong together, although they can be separated in life 2c. Thereby he said: "I raise my hand up (for prayer) and ask God, that it becomes this." And next to it he spoke, among other things, also with a hand movement to the left, where the people concerned were standing: "According to the principle of our dear brothers of the gymnastics club Vorwärts: fresh, free, cheerful and pious - our children shall be educated"; then, he continued: "one goal, one progressive educational endeavor inspires them all!" Further he spoke of the fact that the social and religious differences must fall here. When he put the German daily papers and the constitution of that gymnastics club into the stone, he said again that it was to prove that the representatives of the German press also had one goal in mind with them, that of education and progress. May God have mercy! - Then the mayor spoke in English. Then Solomon, the Jew, said that he welcomed this great event with joy, especially because this institute was not to be a religious one and because such capable representatives of the various associations were joining hands 2c. Then Hesing read a speech. In it, for example, he said that with this day an epoch, a new era had dawned, which was not only beneficial for this city, but for the entire Union and even further afield.

This is a sign that the dogmas in the school will soon give way to free teaching. - Therefore, this school today receives the "most diverse godparents, a confessor of the first church believing in only one God (Jude Salomon), the son of the oldest Christian church (Catholic?) and the other daughters of the Reformation". In this spirit, not of mere tolerance, but of complete equality of all, this school would be founded, led, continued and therefore it would have your great future, etc. - Then the creator and the soul of the great work himself came to the table, the honorable Schabehorn, pastor of the congregation, very famous not only in Chicago, but also in Germany, England and New York. If Guntrum had already had to squirm miserably in order not to spoil it on both sides, with the religious and - "free", it became even more sour for this one, or not. He said, among other things, that many a soul might have experienced trembling as a result of the free speeches that were held; but one could be assured that one would not deviate from the gospel and the evangelical church in any way 2c. On the other hand, he also affirmed that the true purpose of this institution was precisely stated by all speakers, and that everything promised would be kept to the letter - "I stand for it! He also spoke of a "platform of perfection" to which,

of some already achieved, one must raise all, and of other monstrosities. - In the school they wanted to offer their hand; whether then "my pithy gymnast friends go through the wall of our constitutional laws into the church is up to them". But enough of the shameful, godless chatter of hopeless people. Oh, that these "spiritual lords" would remember the woe that is written in Isa. 5, 20 and elsewhere! See also 2 Cor. 6:14-18, etc. It is also truly disgusting when an "evangelical pastor" is praised by the unbelievers verbally and in writing so immoderately.

and that with silent pleasure. "He who wants to be the friend of the world will be the enemy of God!" Jac. 4, 4.

The building capital (12,000 dollars) is to be almost entirely "collectirt outside the municipality". That will probably be one of the "purposes" why one connects with the gymnasts, lodges 2c.

If you do not yet know what belongs in a foundation stone, remember: 1. a document containing "the historical moment"; 2. the "Hausfreund"; 3. the German daily papers; 4. the constitution of the gymnastics club Vorwärts and

5. the business card of the architect. Nothing more? Nothing more. And how do you lay it? Guntrum does the three hammer blows in the name of the triune God, Schabehorn "in the name of the German spirit", Mayor Schintz on behalf of the city, Hesing on behalf of the Satanic Press, and Salomon on behalf of those present and absent (Lodges, Turner 2c.).

I believed that I should not conceal the foregoing from the world that still lies outside Chicago. Perhaps even the late posterity will be edified by the "monument of education, intelligence and science and of fame, which the generous founders in the alliance of noble contributors have herewith set for themselves.

A. W.

To the ecclesiastical chronicle.

A worthy side piece to Tetzels indulgence stuff. In No. 36 of the Catholic "Herald of Faith" of St. Louis the following advertisement is found: "For pious attention! 7 2 solemn offices of the dead! We have the firm conviction that it would be a great consolation for most of our dear readers if they could donate a perpetual Mass for the good of their souls. We are firmly convinced that it would be a great consolation for most of our dear readers if they could endow a perpetual holy mass for the good of their souls, or at least make a just claim to the fruits of such a mass after their death. But how great would be their consolation if they were entitled to the fruits of 72 such donated masses after their death. This consolation and happiness can easily be enjoyed by all.

delight. For from a note which the members of the so-called: St. Alphonsius Building Society from the Redemptorist Fathers in St. Louis, we see that the Order of the Redemptorists has 1300 members, all of whom are bound by a strict rule to pray daily for their living benefactors the Litany of the Mother of God with two other prayers to the Blessed Virgin, as well as an Our Father and Hail Mary, so that they thus pray 1300 Our Fathers and Hail Marys daily.

pray for their benefactors. Also, all fellow

members to pray the Rosary for their benefactors every Saturday, so that 1,300 rosaries are prayed.

wreaths are prayed for them every week. - —

From the same note we learn that all members of this Order are required to pray the Psalm "From the Deep," together with two other prayers, twice for their deceased benefactors, and that during the Octave of All Saints a solemn Office of the Dead is to be held in every Redemptorist church for their deceased benefactors, according to the regulations of their Rule. Since this Order has 72 churches, it follows that every year during the Octave of All Saints 72 solemn death offices are held in the churches of the Redemptorists for their benefactors.

will be. Since we certainly have every reason to believe that God in His goodness will preserve this zealous missionary order for the glorification of His name and the goal of souls until the end of the world, the natural consequence is that the above masses and prayers will be kept alive until the end of the world.

are sacrificed for the aforementioned purpose. Such masses may rightly be called perpetual masses, for they will never cease as long as the Order exists; indeed, the number of masses and prayers will increase in proportion as the number of members and churches of the Order increases. Whoever wants to have a just claim to these masses and prayers for eternity, has nothing more to do than to pay for them every month for a year.

25 cents to the construction of the new St. Alphonsus Church on Grand Avenue. This makes him a member of the St. Alphonsus Building Society and a benefactor of the Order, which gives him a true right to all the above holy masses and prayers in life and in death. This gives him a true right to all the above holy masses and prayers in life and in death. In addition, as long as charitable contributions are given for this church, a weekly Holy Mass will be celebrated for the pious donors. Mass is offered weekly for the pious donors. We have also learned from a reliable source that once the church is completed, it will be preached in German," etc. - To this we say: You viper-breeds, who has shown you that you will escape the wrath to come? Watch, do righteous fruits of repentance! Matth. 3, 7.8. R.

The General Synod shows quite warm, fraternal sympathy for the church peace concluded between the synods of Missouri, Wisconsin and Illinois. The famously titled "Kirchenfreund" of August 6, expresses its congratulations on the work of peace.

in the following words: "Much is said in the English church papers about the separation of the Wisconsin Synod from the *General Council*. It is thought that in all probability quite a few others will follow it toward Missouri. It can no longer be denied that the Missouri Synod has a tremendous attraction, and that it has ver-stands to baffle all her petty opponents with her pompous arrogance once it comes to a debate. She now also wants to hold a conference with the German Illinois Synod.

Perverse Temperance Zeal. Recently a "Temperance Lecturer:" suggested to a saloonkeeper on Water Street in Cleveland that he give a lecture on temperance at his local in the evening. The saloonkeeper agreed and added music. The novelty of the event attracted a large number of guests, who listened to the lecture quite calmly, but when it was over, a great deal of beer was drunk. The saloonkeeper reaped the most money, the lecturer the most ridicule, and the audience mostly had headaches the following day.

(Evangelist.)

The Strasbourg Pastoral Conference. A major conference of Alsatian pastors is held annually in Strasbourg. There are in the-

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The same, with the exception of strict Lutheran confessionalism, pretty much all orthodox (?), unionist and liberal directions are represented; however, the 'nationalists' have by far the upper hand.

The conference held its meeting this year on June 15 and 16. The first item on the agenda was the question of the limits of Protestant doctrinal freedom. In other words, it was to be determined how much a Protestant is allowed to deny from God's Word without going overboard. One after the other stood up and said in shorter or longer speeches: "One may go just as far in denial as I do, but no further." Since there was no agreement, nothing could be decided, so it was left alone; and thus the first point was settled, and everyone could confidently decide to set limits for the other, but not to set any for himself. A modern ideal of freedom! (Christ's little ship.)

"Woe to you when everyone speaks well of you! In the same way their fathers did the false Prophets also." Luc. 6, 26.

Luther had once suggested a preacher to a town. After some time, the mayor of the town and others and the preacher himself came to Wittenberg and were invited as guests. During the meal (Luther was also present), the mayor began to praise their preacher and to thank Luther for such a man in the name of the whole city. Luther did not speak much about it, but on the following day ordered the preacher to come to him, as if he had something important to tell him. When he arrived, Luther reproached him with the following: "Yesterday he was very frightened because he had heard so much praise from him. That is not a good sign for a preacher. He should be on his guard and do his job seriously. If the people and especially the worldly people are still so well satisfied with one, then it is not right.

Johann August Majer, who relates this, adds: "One would like to say here: Should one knowingly and willingly start to make enemies of people? Answer: Far be it from that! If all Christians are commanded to show themselves in such a way that they please others for their betterment (Rom. 15:2), then every teacher must also let this be his lesson. But let only one teacher be truly righteous, and let him take the greatest care to comply with this apostolic rule, but in such a way that he nowhere and never and never forgives the truth, and that he walks in the same direction, whether in the pulpit in general, or in private dealings with people (especially worldly people) in particular.

Friends will become friends of the truth by grace, or ! (where this does not happen) to bitterness, that they ! become unfavorable to such a teacher, they may say it of themselves afterwards or not. Experience will show it. If, however, the praise and the estimate still remain with unconverted people of the world, then it is certain once: there is a lack there, it is lacking now, wherever it wants. Either the teacher has such a manner about him that does not conform to the examples of Christ, his prophets and apostles, or the people seek to entrench themselves against the attacks of truth by their praises, or they applaud the teacher loudly with their mouths for otherwise dishonest intentions, like that great crowd that followed Christ for the bread. John 6:26. I conclude this note with some words of Luther from his home postilion, where he says of himself: I have worked on this block with all diligence for many years, thinking about how I could preach about the Lord Christ: HERN Christo so that it would please everyone. - But it is certain: if you take away the trouble and the fall, Christ is already lost. (XIII, 248. f.)"

"I am found by those who did not seek me."

Isa. 65, 1.

Simon Pauli tells the following story in his Postille in the third part, p. 16. 17.

Some years ago I knew a very bold godless man who never went to church, never used Holy Communion, never spoke or did anything good, but cursed terribly and lived like a devil and especially persecuted and blasphemed the preachers. When a foreign preacher was to preach in his place, he said that he wanted to hear the new priest as well. He then went into the church. The preacher, however, was dealing with the story of Paul's conversion and admonished the listeners that if someone like Paul had been a blasphemer or had fallen with him in some other way, they should also stand up with him and not postpone their repentance to the end. May God have mercy, not on the impenitent, but on those who repent. If someone truly repents, he will certainly receive forgiveness of sins, according to the great and noble oath of God: "As surely as I live, says the Lord, Lord, I have no pleasure in the death of the wicked, but that he may turn from his way of being and live. After explaining this oath of God, the preacher refuted

Cain's blasphemy: "My sin is greater than it can be forgiven me," and then spoke from Augustine: "You deny, Cain, you deny; for God's mercy is greater than all men's misery." The preacher added: "If you repent, and then the devil or the conscience says to you, 'Your sins are greater than they can be forgiven you,' answer undauntedly and with great and bold courage: 'You deny, devil, you deny; you deny, conscience, you deny; God's mercy is greater than all men's misery. greater than the misery of all sinners. As that wicked man diligently listened to what was said, behold, this sermon of grace did what no threat of the law had been able to do before; the Spirit of God, which is powerful through the word of the gospel, stirred his heart so that he was converted. For as soon as the sermon was over, he said to an acquaintance standing next to him, "Praise God that I came to church today and heard this sermon! I will henceforth amend my life and remember this sermon as long as I live, and when I die I will take comfort from it." When he returned home, he immediately wrote down the summa of the sermon in a booklet, which he now always carried with him. He was now a different man in heart, courage, mind and all his strength. But soon after he became ill, and now the blessed sermon was his refreshment, he received Holy Communion as a penitent sinner, and then died gently and blessedly in faith in Him who justifies the ungodly. So, old Paul concludes, you, O man, cannot know when God will do his work on you, therefore you should not miss even the slightest sermon. Finally, we see from this that many a man goes there recklessly, not because he is secure and carefree, but because he secretly despairs of God's grace, and thinks that he cannot be saved after all. When such people finally hear the grace-filled gospel of the Savior of all sinners, they are smitten. Good therefore to all preachers who diligently preach this gospel above all!

The three widest gates of hell.

Johann Michael Dillherr writes:

There are many gates to hell, but the three vices, lust of the flesh, lust of the eyes and arrogant living, can be called the widest gates through which most people go to hell.

The first gate is usually entered by young people, for youth is most given over to carnal desires, out of the ungodly devilish imagination, as if God would gladly make do with the decline of old age, even if they had sacrificed their best years to the devil and his works.

The old sneak in through the other gate, for they serve Mammon most diligently; and if everything else decreases with them, avarice alone always increases, just as if the closer the pilgrimage of their life comes to the end, the more they have to provide themselves with a penny.

Through the third gate enter those who are in the best years, because these are the ones who let themselves be challenged the most by ambition.

Church News.

Church dedication and ordination in Arkansas.

Today I have two joyful events to share with the dear readers of the "Lutheran": the in

consecration of the first German and also the first Lutheran church in the whole state of Arkansas, and the ordination and installation of a second Lutheran pastor in the state. Real event took place in Fort Smith, Ark. the latter in Little Rock Ark.

About a year ago there was not a single Lutheran congregation, not a single Lutheran pastor in the entire state (not a German of any denomination at all), although there had been talk for years of establishing a Lutheran congregation. Finally, in June 1868, such a congregation came into being, when the German Lutherans of Fort Smith and the surrounding area, about sixty families, met and decided to call a regular German Lutheran pastor; God, however, gave his blessing, which is clearly evident from the rapid and happy progress of the enterprise. For already in October of the same year they received a preacher from St. Louis; in January 1869 they bought six beautiful lots, comprising half a square; on March 7 they laid the cornerstone of a new church and on August 22 the same was consecrated.

All this in one year; in spite of the severe consequences of the war, which especially hit the inhabitants of Fort Smith hard, in spite of the "hard times," in spite of the lack of money; for our dear Lord God did not feel this lack just in His pocket, but gave them abundantly and, what is the main thing, made also their hearts and hands cheerful and ready to give again. With what jubilation, what joy we therefore entered our house of God; how, in view of these extraordinary blessings of God, even old, gray men could not help tears of gratitude, everyone can imagine, especially if he himself has experienced what it is like when one has not been able to enter a German Lutheran church for 20-25 years, as was the case here with many.

The consecration of the church took place on the XIIIth of Trin, the 22nd of August and, since none of the invited pastors could appear because of the distance, I had to do it alone. In the morning I preached in German on the consecration gospel, and in the afternoon in English on Eph. 4, 20. Both times the church was crowded and, especially in the afternoon, the Americans showed great participation.

The church itself is the most beautiful in Fort Smith: simple but tasteful; most tellingly, an American here used the expression, "*your church looks so chaste*"; just as a church should look. The steeple is adorned with a magnificent gilded cross, a real thorn in the side of the Catholics, who claimed this right for themselves; in the steeple hangs a beautiful bell, 600 lbs.

and a large "cabinet organ" with twelve stops accompanies the congregational singing, which, by the way, despite the short time, would put some already old congregations to shame.

The bell, as well as all the rich decorations of the interior, were provided and paid for by the women of the parish.

During this time, a congregation had also formed in Little Rock, almost as strong as the one here; and after this congregation had called Mr. Niemann, from the theoretical department of our seminary, he was ordained by me on the X. of the p. Trin, after having passed his exams excellently, and was introduced into his office. A wonderful zeal is also evident in this community. Building plots have already been chewed and the construction of the church is to be started immediately.

May the Lord now give dear Niemann the right love, the right wisdom, the right strength and steadfast courage to lead his difficult ministry, so that the church will not only be built up outwardly, but also be built up inwardly on the foundation of its most holy faith, on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone.

For the time being, the outward expansion of the Lutheran Church will come to a standstill here, for the simple reason that the only two places in the state where Germans live in larger numbers are occupied by the Lutheran Church. There may still be a single family here and there, but nowhere an entire settlement. But since we are the only German church in the state so far, we have the best opportunity, as soon as the German immigration turns to Arkansas, to establish the Lutheran church among them. So this time we have outstripped other sects after all. That the German immigration will turn here in a very short time, however, is not subject to any doubt; for

First, several railroads have been started in earnest, so that in two years at the latest, the connection with all parts of the country will be established. Then the climate is, at least in the northern and central parts, very healthy and the winter is mild; the soil is on the whole very fertile and can now be had for little money; in the northern counties the soil is very fertile.

particularly well suited to fruit and wheat, then to cotton and grain. Air minerals is our state, according to repeated geological reports, as rich as no other. Building stone, shale, coal, lead, iron, zinc, copper, etc. are found in abundance, just waiting to be mined; even silver and gold can be found. We still have few manufactories, but such would pay very well.

As far as our political and social conditions are concerned, however, we enjoy in the north, erroneously as a result of false advertising in northern newspapers

of a bad reputation; but I can assure you, these reports are nothing but calumnies, and the people live here just as safe and well as in civilized Massachusetts. In the towns you will find as literate a society as anywhere else. Crime is no more frequent than in any other state, indeed, not so frequent; here in Fort Smith, at least, we have our doors and windows locked wide open all night, and we never have a nickel stolen. Our red-blooded neighbors are also quite peaceful people, not as savage as their brothers in the Northwest; for they have long since been converted to Christianity, and most of them are as civilized as most Americans. There is no need to be afraid of our "white Indians" who at present play a little part in politics. With them it is also said: "Much shouting and little wool". They are quite harmless people, although they try not to be.

I have not written the above to persuade people to come here; for I do not wish to be responsible if one should come and find it not as he had imagined; but I only wished to contradict the general wrong! view of Arkansas, and to take away all misgivings from those who may have thought of coming here. Those who wish to come are welcome to do so.

Martin L. Wyneken.

Address: Uev. Us-rtiv V. PPholron,

svox 39.)

l'oit 8mittb, 2crlc.

Address of Mr. Past. Niemann: lbov. v. XiollMlln, (vox 140.) VitUo voollr, ^rlr.

On the 9th Sunday after Trinity, the Lutheran congregation at Clarinda, Page Co., Iowa, had a high feast day. There was no immense crowd from near and far, only a small group in a poor log cabin; but this did not detract from the joy, for the words of Isaiah 35:1,2 were applied here. Admittedly, there were already laughing meadows and fat fields all around; for what the earth is capable of in fertility, God has poured out abundantly over this region; but in spiritual respect it was desolate and barren and the water of life flowed stagnantly and turbidly; for it was the undisputed stomping ground of the sectarians and enthusiasts.

Here near Clarinda, where the best prairie land can still be bought at moderately cheap prices, some years ago some Lutherans from Indiana had settled, they soon got more (as there is still enough room for new settlers), and it became more and more imperative for them to get not only the earthly blessing but also the heavenly one, so that they would not lose the spiritual and eternal goods over the care for temporal goods. But far and wide there was no Lutheran

There was no Lutheran preacher within a hundred miles of them who could preach the pure Word of God and administer the unadulterated sacraments. But abandoned and lonely as they were, they were nevertheless on their guard and at times prevented the encroaching indifference by joining together in a congregation, and every Sunday, in the absence of a preacher, they edified themselves together with a sermon read from Luther's Postillon. And because most of them had previously been members of a congregation of the Missouri Synod, and they had recognized, according to their own confession, that these Synod to be truly Lutheran and to keep God's word

They had a preacher of this synod come to them in the past winter at great expense to preach among them and to administer the holy sacraments. At his instigation, they sent a request for a preacher to St. Louis. To their great joy, the candidate for the sacred office, Mr. Ludwik, accepted. Mr. Ludw. Hannawald, accepted the appointment, and was then ordained on the above-mentioned! He was then solemnly ordained on the above-mentioned day by the undersigned on behalf of the Presidium and committed to the confessional writings of the Lutheran Church. - And especially for the ordained pastor it was a day of great importance. He had been a disciple of Rome in the past, and now, through God's guidance, he had become a witness of Christ. His conscience had not been put to sleep by the Pope's spells of invoking the saints and self-chosen work. The horrors of divine justice had seized him and were driving him toward the abyss of despair, and Rome could not throw him a lifeline, could not oppose him to the stake of the cross. Luther's experience is still repeated often enough today in the papal church. God opened our brother's eyes through the New Testament. In Christ's merit he found his peace again and became a Lutheran. And God's grace was not yet over: he should not only have God to thank for his salvation, but through him others should also be made partakers of salvation, and in order to give the expression of his gratitude quite a wide scope, God called him to the ministry of preaching. Through the mediation of our dear Pastor Brunn, he came to our seminary; in spite of many obstacles, he finally completed his studies, and is now a called servant of Christ, that he may proclaim the free salvation in Christ, and that he may witness against Satan's wiles, especially also against the dark pabstry that is now again spreading. May God the Lord give him strength and joy to do this! Yes, may He make him a shepherd after His own heart, that he may feed His flock with doctrine and wisdom. Jer. 3:15.

At the special request of the Presidium, this more detailed report is dedicated to the friends whose hearts beat with sympathy for the fate of the Lutheran Church in the far West as well.

Weston, Mo, August 3, 1869.

Joseph Schmidt.

Address: Dev. Duclv. Iluuuuvulä,
Clurinän, DnZe Co, lo^vu.

Many small congregations, which do not yet have a little church of their own and can only be served by their pastor with word and sacrament from time to time, may well have a fervent wish when reading the many church consecration and ordination announcements, of which the "Lutheran" reports to its readers.

"Oh, if we were only so far along that the "Lutheran" could bring the good news of our church consecration or the introduction of our own pastor to our sister congregations, so that they could rejoice with us that "the kingdom of God is being built more and more with us, too."

Similar wishes and thoughts moved the Lutheran congregation of Trinity in St. Joseph, Mich. three years ago, at that time only a very small group gathered in a poor schoolhouse, occupying only a few pews. For the glory of God and for the joyful encouragement of the congregations that are still in a similar situation, it is hereby announced that the aforementioned congregation, after having consecrated its own little church two years ago, has now also asked to receive its own pastor on the 12th Sunday after Trinity.

The undersigned, whose branch parish was St. Joseph until now, and who has to serve three other places besides, could not possibly meet the ever more urgent needs of the parish, as a sermon service every Sunday, school lessons 2c. could not be met. Therefore, the congregation decided to appoint its own pastor, Nicolaus Sörgel. He accepted the call and was ordained and inducted into office on 12 Sunday, Trinity, with the assistance of Pastor P. Beyer of Chicago, by the undersigned on behalf of the honorable President Fürbringer.

May the Lord now give his! May the Lord grant his servants courage and joy to administer his holy office. Yes, may the Lord give his blessing, so that also here in the southwestern part of Michigan the kingdom of God will be built more and more, but the kingdom of Satan will be destroyed. J.T. Holiday.

Address: liev. Koer^m.
sloox 362Z8t . Josexll, Äliell.

On 13 Sonnt, n. Trin. the Lutheran congregation at Prairie Town, Madison Co. Ill, was able to celebrate with joy a mission feast. The neighboring pastors, Muckel, H. Meier, Mar-

The members of the congregation, Heinemann and Burkhart, were present and were partly accompanied by a large number of their congregation members. Our church, which, praise God, hardly offers enough space on ordinary Sundays, was much too small on these days. was much too small on this day. Therefore, many seats were placed outside the windows. In the morning, Pastor Burkhart preached on the topic: What does today's Gospel of the Good Samaritan urge us to do on a mission feast? The answer was: 1. the

Missionary need and 2. the missionary work. - In the afternoon, Pastor Heinemann preached a sermon and painted Blessed Ludwig Harms before our eyes in his faith and work.

At both presentations, despite the oppressive heat, there was lively participation and great enthusiasm. The singing society of New Gehlenbeck, which performed suitable pieces, increased the celebration of the day not a little. The congregation had also taken care that the festive guests could refresh themselves physically; for everyone could satisfy hunger and thirst at long tables. The collection amounted to \$71.43, of which two-thirds were allocated to the inner, one-third to the outer mission fund. Glory to God alone!

N. Frederking.

On 13 Sonnt, u. Trin. the 22nd of August d.J., Mr. Past. C. A. Gräber, after the same had been The new president, Mr. E. G. W. Keyl, had accepted a call from the German Lutheran congregation of St. Johamüs in Meridan, New Haveu Co., Conn.

The faithful God crowns his work in church and school with rich blessings.

F. W. Föhlinger.

Address: Idev. O. Orueber,

sDox 369.) äVost Aleriüun, Ovnu.

The Lutheran preacher list for 1870.

Since I am now working on the list of preachers for the "Lutheran Calendar" for 1870, I would like to ask all Lutheran preachers who have changed their post office addresses, or who intend to change them soon, to notify me immediately by letter. Newly appointed pastors should also send in their addresses, so that the list will be as complete as possible.

S. K.'Brobst, editor. Allentown, Pa. August 24, 1869.

Dec annification.

After this year's general synod established a new theological professorship at St. Louis Seminary and a new philological professorship at Fort Wayne High School, the electoral college nominated Dr. Eduard Preuß as candidate for the former professorship and Mr. Robert Engel for the latter. Since according to the Synodal Constitution (5>p. V. II. §4. the teaching staff of the institutions concerned, as well as each synodal congregation, has the right to nominate a certain person as a candidate, they are hereby requested to make use of their rights within two months at the latest.

St. Louis, September 15, 1869.

Th. J. Brohm,

d. Z. Secretary of the Electoral College.

Conference display.

On the first Wednesday in October, October 6, the St. Louis one-day conference will again assemble at the Seminary. C.

Receipt and thanks.

For the seminar household: By Mr. Pass. Zschoche from Mrs. T. \$1, by himself ; from Minerstown from Mr. Ulrich 1 p. potatoes; from Mr. Meuser 1 p. and from Mr. Kuhlmann 2 p.; by Mr. Past. BuSzin, Collecte of his Gem. S3, by A. Ars O1, by E. Döschle 50 Cts. and J. Busch 50 Cts.; by Mr. Past. Herzer by Mr. Mascmann \$1, Mrs. Marg. KmnöllerA, by the Norwegian Gem. of Mr. Past. Karen HM, from the millers Messrs. Leonhardt u. Schuricht dahier 12 barrels of flour; from the CollinSviller Gem. of Messrs. Groß and Eberhardt 1 pot of butter.

For poor students: By Mr. Past. Zschoche from Mrs. T. P1.

A. Crämer.

For poor students received through Pastor R. Köhler from Hm. J. Meuschke P2.00.

C. F. W. Walther.

Changed addresses:

Ilev. rk. O. Himmler,

^Vvllsvillü, ^llc>oliLn^ Oo., N. O

Rsv. O. Drinelco, l^o. 104 14ill'8tr, stultimore, Kill.

^äolxlr Duur, Lebrer, your ob Ilev. l?. 3) Liltñ, Ooneorüiu, DulHmtte Oo., Uo.

Printing office of the Synod of Missouri, Ohio, n. a. St.

Volume 26. St. Louis, Mo, Oct. 1, 1869. No. 3.

The **swarm spirit and the blasphemous spirit** are relatives. The first gives birth to the other and the devil is behind both. The swarm spirit belongs to the flesh. He also wants to deal with spiritual things, but in his own way, he also wants to have his share in the kingdom of heaven, but in his own way. It is that presumptuous spirit which, in matters of the soul's salvation, does not want to be in the order determined by God and not only be governed and bound by the holy scriptures, but also by the spiritual order. It is that presumptuous spirit that does not want to be governed and bound only by the Holy Scriptures in matters of the soul's happiness, but wants to walk outside this order and flutter about on the wings of its own rational thoughts and structures above and beside the Scriptures. He thus fabricates his own fantasy of truth and Christianity and amuses and deceives himself by believing this fabrication to be a vain input of the Holy Spirit. Spirit. It is obvious how bad things must be for a man who is infected by this delirious and swarming spirit and is engrossed in and in love with its deceptive pretenses. He can neither recognize the truth correctly, nor come to a joyful certainty of faith, nor attain true life nor true rest in God, for all this is effected by the Holy Spirit through the Word. The Holy Spirit works through the Word. But the blaspheming spirit is born out of the swarming spirit. If the holy spirit wants to come over him with the word of God. If the holy spirit wants to come over him with the word of God, subdue him and drive him out,

If he shows him from the Scriptures that in spiritual and divine things God's thoughts and ways are far different from those of this mad spirit, then he becomes in most cases not only a scornful opponent, but even a shameless blasphemer of biblical truth and declares God's word and will to be "humbug" rather than bowing his stiff neck in the dust before this word and will. With it this spirit shows, however, whose spirit child he is. - It is well known how today's Methodists, unfortunately, are also driven by this unfortunate spirit of raving and blasphemy, and with what peculiar tenacity this spiritual leprosy clings to them, so that one must confess with regard to them with Solomon: "If you crush the fool in the mortar with the pestle, like porridge, his foolishness will not leave him. (Prov. 27, 22.) The so-called "Christian Apologist" of July 5 again shows this quite clearly. - God's word describes both the nature and the outward form of the church of Christ on earth quite precisely. It teaches that it is the church of true believers and saints (Ephesians 5:25 ff.), and that the true inner bond of unity is therefore one faith and one holy spirit (Ephesians 4:4). (Ephesians 4:3-6); that true faith, however, only comes from the pure preaching of the Word of God (Romans 10:17), and that therefore pure faith is the only way to unify the church.

Word and Sacrament are always the unmistakable signs of the true church (Joh. 8, 31. 32.). God's word also teaches that all true members of the church must watch over and fight for the pure doctrine with the greatest faithfulness and carefully avoid all false prophets and erroneous teachings (Matth. 7,21. Rom. 16, 17.), but also proclaims beforehand, not only that hypocrites and false Christians would always be mixed in with the church, like tares with wheat (Matth. 13, 24. ff.), but also that even in the midst of the church, there would be mobs, heresies and divisions (1 Cor. 11, 19.), that especially the last times would be ghastly times (2 Tim. 3, 1. ff.), in which many will fall away from the faith and follow the seducing spirits and teachings of the devils (1 Tim. 4, 1. ff.), many false prophets, false Christs and false apostles will leave and even the elect will be in danger (Matth. 24,24. ff.), that iniquity will prevail over the righteousness of the people (Matth. 24,24. ff.), that unrighteousness would abound and love would grow cold in many (chap. 24,12. ff.), yes, that the number of believers would be vanishingly small and the church would be a poor, small, despised and persecuted little group until the day of its final and glorious triumph over all its enemies. Therefore, if in our times, especially in the midst of our dear Lutheran church, the weeds of false and pernicious doctrines of men or of a ruling

18

[illegible]

Tolerance still characterizes the Lutheran Church in America today. How one Lutheran synod heresies another, how they mutually denounce communion, how from the bosom of a faithful synod and a more devout one, consisting of half a dozen pastors, how all their attempts to unite on the basis of pure doctrine fail, - this is known to everyone!" We do not want to dwell here on the well-known Schwarmgcisterian distortion and maltreatment of historical facts, but only note how natural, although sad, it is that the swarm spirit, because it has no regard for the high majesty, power and glory of the Word of God, now also has the obedient spirit that sticks to the Word - a dark spirit.

Spirit, the foresight of false prophets - intolerance, the punishment with the word - heretics titled, 'and the struggles of the church for the undiminished possession of the most sacred treasure, the word of God, to the target.

of his ridicule. - The fabulous juxtaposition of Methodist fantasy church and Lutheran church is truly directed itself and it is superfluous to lose more words about it, especially since it is to be regarded only as an introductory tirade to further omissions. Those complaints in No. 24 of the "Lutherische Zeitschrift" give the spirit of the "apologist" a desirable opportunity to express itself at the same time as-.

who once tried to blaspheme. Pastor H-I had also complained that some honest and awakened but weak souls within Lutheran congregations were so annoyed by the prevailing lack of discipline that they mistakenly saw only the "new measures" of the Methodists (*camp meetings, protracted meetings, mourners' bench, etc.*) as a *desirable improvement.*), taking the "appearance for the essence, the shell for the kernel, and if they did not go over to the Methodist camp themselves, they would nevertheless introduce the highly praised Methodist New Measures system into their Lutheran church as well.

If the Lutheran Church wants to shoot up and proliferate in the face of the worldly change, this is of course something deeply saddening and humiliating for every honest Lutheran; but it is not to be wondered at, for the Scriptures must be fulfilled in this as well. It is comforting and gratifying that there are still faithful witnesses and courageous fighters who see the damage to Joseph's doctrine and life and are constantly striving to correct it with God's Word and Luther's teachings. Thus, for example, in No. 24 of the "Lutherische Zeitschrift," there is a very nice testimony against the worldly change that has unfortunately broken out in many Lutheran congregations. In it, Pastor W. H-I complains about the lack of "true Christian godliness and piety," about "being satisfied with an outwardly named Christianity," about the "disdainful goings-on of the world" and "the lack of serious discipline" in many Lutheran congregations in this country. - In view of this, what does the "apologist" do? He would have done well to take a close look around his own house and to check in all humility and sobriety whether everything is still correct with the highly praised Methodist model holiness and perfection. But no, not out there

it goes. Instead, he hastily swings himself onto the high horse of his drunken rapture and frenzy and, carried and buoyed by it, does two things for the time being: First, he parades his Methodist church in true Pharisee fashion and makes the following reputation: "The Methodist Church leaves - in its own household - free scope for theological reflection" (i.e. in good German: With us it matters little or nothing whether someone everywhere agrees with Scripture, e.g. in the doctrine of baptism, etc., and teaches according to Scripture or not) "and nevertheless, or rather just because of this, it forms a compact unity, a unity in holding the truths of salvation, a unity in Christian experience and a unity in church practice. No divisions of faith appear among us in a distressing and confusing manner, no mutual heresies of the various conferences take place, but Methodism

offers the world the imposing sight of an inwardly strong and outwardly victoriously expanding church, which after all realizes the saying of its founder: "the world is my church". - If we put this pompous talk together with what, as indicated above, God's Word says about church unity and outward form, we immediately arrive at the right judgment about it. For it is certainly as nonsensical as it is contrary to Scripture to talk about compact ecclesiastical unity and inner strength while basically maintaining doctrinal will and diversity in faith, but what does that matter to the swarm spirit? He is not concerned with keeping his "church budget" in accordance with in order, as they thought, - to see souls saved and the kingdom of God built up in the same". At the same time, he quite rightly pointed out that we Lutherans really do not need these human, carnal, new-found rules, since our church has the right old rules decreed by God in His Word, that is, God's Word and Sacrament in general and church discipline, confession and the binding key in particular, and that "where these divine old rules are in the right biblical use, the desire and attraction for the new rules will not easily be found", etc.

Certainly, if understood correctly, everything is good and right, but not for a Methodist swarm spirit. It is true that he quotes the Lutheran pastor's lament in the "Apologist" almost word for word with obvious pleasure and tickles himself with the damages of the Luther church, which is so stupid and simple-minded in his eyes, and which "on the basis of pure doctrine" cannot produce unity and purity and cannot impress the world. weak, sickly Lutheran according to the Methodist life alarm clock, but nevertheless can He cannot get over the fact that Pastor H-I calls this very longing "a deplorable phenomenon", warns against the "new system of rules" and points his weak fellow believers to the right means of help, God's word and order. Revenge must be taken for this. With proofs from the Scriptures for his beloved new-measurement rules or against the so fierce

The "apologist", of course, wisely does not give in to the hated old divine rules, evangelical church discipline, etc.; instead, however, he immediately takes up the role of that street urchin who answered the deserved rebuke with scolding and stone throwing, namely, he blasphemes. After he has taken the "Confession" as the actual core of the "Old Measures", he puts the actual object of his blasphemous abuse in its place, cites the first piece of confession from Luther's Small Catechism: "Confession comprehends two pieces in itself 2c., then adds Luther's instruction to confess: "Worthy dear Lord 2c." whereby, however, he again wisely omits the main thing, namely the confession of sins, and finally salivates: "And these are supposed to be the "old measures" decreed by God Himself in His word, i.e. divine! Nothing else is it but a babble retained from the pabstry, unfounded in the word of God. Where is the slightest hint in the New Testament that an apostle ever heard such confessions and gave such absolution? We Methodists thank God for these "old measures" and "pity" the Lutherans, who are content with this clean commodity. Whoever considers this to be the measure ordained by God Himself in His Word should, in order to be consistent, go to the Pabbacy.

return. If Luther were alive now, he would deal with this old rule as he did with the rest of the papist stuff three hundred years ago. We Methodists will continue to work under the "New Rules" as thousands have found the peace of God at our altars and you gentlemen of Concordia will not succeed in eradicating the New Rules. Your youth breathes American air and will not be impressed by the humbug of confession, nor by the jingling around the binding key for the length of time, but will turn more and more to the churches, where they find true soul food". - In response to this outpouring of the swarm spirit, one feels tempted to exclaim with Luther: "Does the sow also eat muscats? Can even the mad swarm spirit recognize the great blessed divine mysteries of the Gospel and honor them through simple-minded faith? He cannot. As wrong as he is, the word of truth also remains wrong to him and the scripture remains a book closed with seven seals. He does not believe because he does not want to believe that one sinner can and should confess his sins repentantly to another, even though it is written: "Confess your sins to one another", Jac. 5, 16. He does not want to believe that Christ has given his church (i.e. all true believers) the authority to confess their sins. He does not want to believe that Christ has given his church (i.e. all true believers) the power to forgive the sins of repentant sinners and to retain the sins of the unrepentant until they repent and that therefore, for example, the absolution or forgiveness of sins spoken by a preacher as a servant of the church in the name of and at the command of Christ is truly valid and nothing other than God's forgiveness, although Christ the Lord says in John 20: "Receive the Holy Spirit, to whom you have forgiven sins. The sins of whomsoever ye remit, they are remitted unto them; and of whomsoever ye retain, they are retained," and Matt. 18 Cap. Truly I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." He also does not want to believe that when a Christian hears God's word from the mouth of another, he certainly hears Christ Himself, although Christ says of all His followers and servants, "He who hears you hears Me," Luc. 10:16. He does not want to know that holy absolution is the divinely certified proclamation of the already accomplished perfect redemption and reconciliation, the powerful communication of God's grace and forgiveness of sins to the believer, and therefore nothing else than the preaching of the gospel.

Luther says: "No Christian and evangelical preacher can open his mouth, he must speak an absolution.

the Lord Marci commands at the last: "Go ye, and preach the gospel to every creature; whosoever believeth and is baptized shall be saved, but whosoever believeth not shall be damned." He, the swarming and blaspheming spirit, also does not want to believe that this blessed, almighty word of God of absolution or the gospel of forgiveness of sins is it alone and only alone, which brings the lost sinner back to God, truly transforms him, converts him and gives him new birth, comforts his heart, quiets his conscience, works, strengthens and sustains faith, love and new life in him, in short, that it is this word and never the set-up, artificial ones, (2 Tim. 3:16) In short, that it is this word, and never the artificial means of persuasion and pressure for conversion that the swarming spirit has plucked from his fingers, by which a cursed sinner becomes a new blessed child of God, although God's word testifies that the gospel of Christ is the power of God to make blessed all who believe in it, that this word instructs us to blessedness through faith in Christ, and that it is useful for teaching, for punishment, for correction, for chastening in righteousness, that a man of God may be perfectly fitted for every good work. (2 Tim. 3, 16. 17.) Finally, the Methodist fluttering spirit does not want to see, know and believe that the holy apostles, just as the holy prophets in the Old Testament, have always used these "old divine rules" for the true edification of the church, both publicly and in general, when they preached about Christ and especially when they used the loosening or binding key (1 Cor. 5, 3-5. 2 Cor. 2, 10.). And in this all faithful servants of Christ still follow to this day - even honest Methodist preachers, as far as they are Christians and not Methodists, servants of God and not of their deluded spirit. - So you see in sum: the swarm spirit does not believe and trust the word of God, because he does not want to believe and trust - therefore he does not know and experience the power of this word and because he does not, it is foolishness, an annoyance and "humbug" to him. - This is the curse that rests on the swarm spirit and the judgment on all who let themselves be ruled by it, because they had not accepted the love of truth, so that they would be blessed. The Lord has poured out a spirit of deceit among them, so that they become fools and deceive themselves and others in all their doings, as a drunkard staggers when he drinks, Isa. 19:13, 14. This also applies to the enthusiasts. It may well be possible that many a poor inexperienced soul will be stolen from the

Lutheran church and seduced by uncalled Methodist countrymen; it may also be possible that many a young person will escape from the Lutheran church *in* order to become "american air" and freedom, but that should someone through Methodist

who despised the discipline of the Word of God in the Lutheran church - nothing will come of it. We therefore confidently adhere to the "old rules", including the "discipline of confession", and in this regard heartily subscribe to Luther's words: "If a thousand and a thousand worlds were mine, I would rather lose everything than let the smallest piece of confession leave the church. It is the first, most necessary and most useful school for Christians, in which they learn to understand and practice God's Word and their faith, which they do not do so well in public lectures and sermons. For although a preacher in the pulpit also teaches the law and the gospel, he leaves it at that and does not practice, ask or inquire of anyone how he grasps it. Nor can he see where it is lacking, if he should continue to comfort or punish, because he has no special person in front of him whom he can practice. And although the listener also receives both in the sermon, he grasps it much more strongly and more surely when it is said to him especially as a single person. Should Luther today throw this statement overboard as "papist stuff"? - —

Finally, one more thing: If the "Apologist" considers it good to remark, among other things, that "the Lutheran editors only seem to feel well when they have eaten at least one Methodist for breakfast," then let this serve as an answer: No, the "Apologist" does not give us such a bad taste. As a rule, we already feel sick when we hear of only one Methodist; and if the "apologist" should consider this answer somewhat too coarse, then he should seek its justification in the saying of Solomon: "Answer the fool according to his foolishness; lest he think himself wise. Proverbs 26:5.) R.

The witnesses of the Reformation in Bavarian Swabia.

(Continued.)

II Eberlin von Günzburg. The chased out.

Eberlin von Günzburg is the image of a calm, level-headed man. He grasps the traits of his time with luminous clarity and walks his path with manly dignity and a genuine Christian sense. His eloquence was simple and straightforward, full of understanding and wisdom. He was highly honored by the people and respected by the nobility "because of his dignified attitude". For the sake of his resolute testimony and because of the powerful impression his speeches made on the people, his enemies worked until he was driven out of Ulm. But even though he was chased out, his heart was still attached to the Ulm congregation. During this time he wrote a beautiful booklet as a testimony to his loyalty to the shepherds and his genuine evangelical faith. The title of this journal is

according to the commanded office of their head Christ Eph. 1, 40. But no creature can be called a head, because none can give such gifts; not even a vicarius, because he is the representative of an absent one. But his teachers are to become servants of Christ according to 1 Cor. 4; for no one performs the main works in Christianity, electing, calling, enlightening, cleansing from sins, ruling and confirming in the way of Christ, shielding from the devil and hell, eternally blessed. This is done by Christ alone. The works performed by his servants are only the course, and even they were not salvific if he himself did not work in the soul. These names, then, Head of Christianity, Vicar of Christ, should not be given to any angel or man for the salvation of the soul. Whoever wants to be considered as such is the Antichrist. But there shall be no physical rule among Christians in Christian matters. Such a rule is pagan.

3. the order and law of the church.

A Christian is born and governed by the Word of God. What is not God's Word cannot be helpful in Christian matters. All Christian rule, therefore, is to be taken from the Bible. In civil matters, he should conform to the laws of secular authorities, because he recognizes God's order in them. Christians are also allowed to order external things among themselves, so that unanimity is maintained, but this order of external things should not affect consciences. The safest thing is to learn Christian order from the Bible alone. A salutary thing would be for every Christian to keep a Bible in the house, to read it daily for a time, to direct his heart to God through it, and to leave other books idle. God grant that we may live to see this day).

4. whether to judge councils, popes and fathers.

All councils claim that they want to teach the Christians God's word, by which they indicate that God's word is above them. Those who say that they should be heard without all judgment give them more authority than they themselves desire. Christ says Matt. 7. to all Christians: Beware of false prophets; the apostles teach, we are to judge the teachers and Christians; so may all Christians judge here. A Christian has a clear light of faith, surpassing all natural knowledge, and Christ taught that all Scripture is written in two parts. Christ taught that all holy scripture is written in two parts, love of God and love of neighbor. These two pieces of knowledge make a Christian. God teaches him the understanding within, without his teaching there is no light, John 6, no stability in the heart. But all discord in teaching arises from the fact that unchristian minds rely on their own conceit.

Now there is a Bible in almost every house. But people are not idle with other books. An antichrist literature floods the whole country and most Christians live in this literature. As rare as the Bible was then, it is so common now; unfortunately, however, many are disgusted by such food.

"A short written report of some points of Christian faith, sent to the holy gathering of Christians in Ulm in Swabia, so that they will not be disregarded by the gospel of some conspiracies and incidents, which the devil has admitted in the past summer, but for which reason it is not clearly stated. 1523" He now addresses his Ulmer with the following Swabian loyalty: "Although I am absent, I have not stopped writing to you, and I do not yet want to stop doing enough for my calling. I also hope that my word will come true that I said in the sermon on the feast of St. Peter and St. Paul: I trust God, I shall return more honestly than I have departed. Now I am coming back, not in body, but in spirit with public, true writings. Know also, dear brethren, that God has shown me great comfort in the short persecution of my dear friends and brethren. For God has delivered me from the power of Babylon, since I had served so many years, and since my soul often desired to stand in God's salvation. But now he has made me see, much more fully than the bodily eyes of Simeon. God has redeemed me from the whore of Babylon, whom I rose at midnight to sing for, whom I fasted and scourged for?) The prison is over; I am redeemed," etc. He wrote this from Wittenberg in 1523, where he was in blessed contact with Luther, Melancthon, and others. In order not to be long-winded, I will now let the most important pieces from Eberlin's above-mentioned writing follow? *)

1. from the Christian church.

"The church is a collection of Christians, which equals all believers among themselves as one in Christ. Wherever anyone believes that Christ, the true Son of God, has earned him salvation with God, he belongs to this multitude in all the world. Christ has at all times, in all countries and classes, some chosen sheep, whom he calls and saves. But those who are bound to a Christian nature by city, state or time, Christ testifies to Matth. 24, 23. The outward sign is where one gladly teaches and hears the gospel, Joh. 8; baptism, Matth. 28; brotherly friendship, Joh. 13; the holy bread, 1 Cor. Where these are not found, even in Rome itself and in a shrine, do not think that Christians are there.

2. from the head of the Christian church.

A true Christian is sure that Christ is the head of all Christians, all Christians together are one body, which union receives power, truth,

Eberlin, like Kettenbach, was a Barefoot monk and lived strictly according to the rules of this order.

The sender also draws attention to the beautiful missive of Eberlin to Johann Jakob, pastor of Leipheim, from 1525, "with Luther's advice gone out". See Löhle "der ev. Geistliche", II Theil, Erste Anst. p. 1.

***) He means here at all in any monastery.

as if it were the light of faith, and thus fall defenselessly into the Scriptures, in which they are blinded and lead others along with them.

5. of grace and merit.

I know well that simple-minded Christians commonly confess that their merit is nothing, they only wait for the grace of God. They are right in their conversion. Some scholars write against this; they err and want to mislead others. There is no longer any answer to such opponents; leave them in their condemnation. They are often taught by the writings of many Christian teachers. But to strengthen the simple, I will set some sayings: Ephes. 1, 4-5.9. Col. 1,12.

1 Petr. 1, 2. 3. 1 Joh. 4,10. We did not love God, but He loved us before and sent His Son, a propitiation for our sins.

6. of divine predestination. *)

I know well what hinders human hearts to believe this article. By it the whole man is killed; all light of reason, all choice, suggestions, discretion and all pleasure in one's own doing and reward is strangled by it, and the kingdom of God in man must begin and the kingdom of God of reason, or of the devil, must cease. Man is so dead that he seeks a remedy of his own works before God, so that he is not so completely

Only stand before such terrifying majesty, but he hinders himself with his own encouragement and makes himself even more ugly before God. Therefore, dear brother, surrender thyself to it, let the words of God work and die out completely in thyself and let God enter. He will give you a full rebirth and raise you up. Let others wear hard shirts, mortify their bodies, run into monasteries; let it be known to you that you give yourself captive to God through faith in the righteous mercy of God with abandonment of all confidence in your own merit. If this eternal intercession of God troubles you and makes you sad, do not seek a remedy; cling to it. God will soon lead you to the point where you will have no greater joy than to be certain that all things proceed as God, your dear Father, wills. Whether your own reason or the devil looks at you as if you were not chosen for salvation, or as if God is unjust when he chooses some. Do not let it go to your heart; it is often a good sign to be challenged in this way. The devil cannot hinder in heaven; I have written of this recently; I know how needful it is to some pious hearts among you. You shall clothe yourself with no other work before the divine majesty, but with Christ. Flee under his wings, stand behind him, he will answer for you before God; cling to him by faith, and your conscience will be at peace, and with no other work." (Conclusion follows.)

*) This is probably one of the most delicious pieces of Eberlin, '! what he says here about predestination. He stands completely in the "louder grace of God."

Our Synod Assembly this year.

Since it will take some time until the minutes of the meetings of this year's synod are prepared for printing, and until the synodal report can be printed and sent out, the dear readers of the "Lutheran" will be doubly anxious to hear something about the synod and its course. And indeed with what an apt

All those who have carefully and thoughtfully read this sermon, which appeared in the previous issue, have certainly been convinced of the fact that the synod was opened with a sermon that is as appropriate to the times as it is to the issues. It is worthily accompanied by the synodal address which our dear President, Prof. C. F. W. Walther, sent out in advance of his annual report, which was rich in content, at the first meeting on the afternoon of September 1. By the way, the whole first session went on with your effort-

I am fully committed to the organization of the Synod, since it was found that of the standing members 365 were present and 165 were absent, and that the number of present congregational deputies amounted to 135, while 72 congregations excused themselves because they did not send a deputy. Also present were: 2 delegates from the Norwegian Synod, Mr. Praeses Preuß and Mr. Past. Ottesen, together with Past. Wiese; 2 delegates of the Wisconsin Synod, Mr. Praeses Bading and Mr. Prof. Hönnicke, together with another pastor; furthermore from the Ohio Synod, Mr. Praeses Loy and many other pastors, who were all admitted as advisory members. The first meeting was followed by eighteen others, the last being Saturday the evening of September 11, from half-past seven to nearly twelve o'clock. In accordance with our needs, the afternoon sessions were reserved for the Erledi-

The morning sessions were reserved for doctrinal issues, this time the usury issue. For the purpose of the discussion of this question, Rev. Brohm, commissioned by our first president, had prepared the following fourteen theses:

1. The guideline which regulates and governs the Christian's behavior toward his neighbor is the commandment of love for his neighbor: You shall love your neighbor as yourself. The correct interpretation of this commandment is: All things whatsoever ye would that men should do to you, do ye even so to them.

2 This commandment binds the Christian to make no other contract with his neighbor than a just one, i.e., one that does not favor one contracting party at the expense of the other.

The usual loan contract based on interests is one by which the creditor not only contractually secures the capital, but also a profit on it, while leaving the possible loss or the risk of it to the debtor alone.

All earthly property, therefore also money, all successes of human work have been uncertain and subject to various accidents since the Fall. If these accidents are not the rule, they are exceptions to the rule, and not altogether rare.

5. all these exceptional cases leaves the usual loan contract

The debtor does not take into account the interests of the debtor and is obliged to pay them in any case. This is what makes it an unjust one.

If the creditor does not always make use of the strictness of this loan contract, the loan contract nevertheless remains the same unjust contract according to its letter. If the creditor has the honest intention of relaxing the strictness of the loan contract, the honest intention does not justify the act with which he concludes the loan contract; partly he acts against honesty, which does not act differently than it is minded, partly he puts himself in danger of causing damage to his debtor after his death.

(7) As unjust as it would be on the part of the creditor to leave the damage or the risk of damage to the debtor alone, it would be just as unjust on the part of the wealthy debtor to keep the profit made with the borrowed ! capital and not to share it with the creditor in an equitable manner. From this arises such a contract, by which both have their right to the profit.

(8) This proof against lending money on interests, provided by the commandment of charity, throws an explanatory light on all the passages of Scripture that deal with usury or lending, and teaches us not only how they can be understood, but how they must be understood.

Ex 22, 25. Deut 23, 35-38. Deut 15, 7. 8. Deut 23, 19. Ezek. 18, 8. 111. 22, 12. Ps. 37, 26. 5 Mos. 23, 20. Ps. 15, 5. Prov. 28, 8. Matth. 5, 12. Luc. 6, 25.

(9) If one disregards the evidence provided by the commandment of charity, one could, however, interpret those scriptural passages in such a way that only usury on the poor is forbidden, or that the prohibition of usury is a purely Jewish one, and that the commandment of suffering has only the poor in mind and would not be opposed to lending to the rich on account of the poor.

(10) From the above evidence, however, it necessarily follows that the prohibitions against usury are general moral prohibitions, also binding Christians together, that not only

It is a sin not only to usury against the poor, but also against the rich, that there is no other lawful lending than lending without interest.

11. against this proof could not be objected with reason: a. the lease and non-contract; b. the damage guard and emergency usury; c. 2 Cor. ", 13. d. that in the New Testament usury is nowhere forbidden; e. that the loan contract on interests by the authority sanc-

tionirt; f. the difference between the Christian and the citizen;

g. that abuse does not nullify right use; h. that the doctrine of usury leads to communism;

i. that it would have to inhibit all business operations; j. that no one would want to borrow; k. that Luther himself in the

The author of the Great Catechism does not seem to attach such a high value to the doctrine of usury that even the symbolic books are silent about it; l. that

Luther himself allows a moderate usury; m. that recognized orthodox theologians consider a certain usury to be permissible.

The sum of it is: the love of one's neighbor commands 1. the Christian to give to the poor; 2. to lend to those who are in temporary embarrassment; 3. not to make a customary loan contract on interests even with the wealthy; 4. either to work with one's money oneself or to conclude a social contract with another person.

5. if he wants to enter into a loan contract with him in the non-authentic sense, the oppressive and unjust

away from him in an unambiguous way.

(13) With respect to individual casuistic questions in certain business transactions, to the extent that interests are to be regarded as damages, the judgment must be left to conscientious, expert persons who have the written knowledge of usury.

Lutheran preachers' duty here will be: 1. to recall the doctrine of usury, which is forgotten or misunderstood today even in the Lutheran Church, to its adherents; 2. to explain the many

3. to encourage their listeners to the scriptural spiritual understanding of the commandment of charity in its entire scope; 4. to prove to them the incompatibility of usury with this commandment. 5. 5. Since, however, in this proof conclusions must be drawn which not every Christian is equally capable of following, the preacher must show both persevering diligence and untiring patience toward those who cannot immediately see the conclusive force of the conclusions.

Thesis 1-5 were then discussed in detail in six full sessions. Unfortunately, there was not enough time to negotiate the

To bring the 5th Thesis completely to an end, although in the end few more raised objections against it, and each of them was willing to let God's Word continue to deal with them. Since the Wisconsin delegates were

forced by professional business that could not be postponed to leave already on Monday evening, this whole day was used as a meeting.

to the negotiations on the agreement with the Wisconsin Synod. The result was that all the points of the agreement established last year in Milwaukee and these points themselves, as they had already received the approval of the honorable Synod of Wisconsin, were also confirmed by our Synod. The same was done with the points which had been set up concerning a partial amalgamation and concerning a mutual cooperation in the teaching institutions of both Synods, and finally Mr. Rev. Stellhorn elected by our side as professor at the high school in Watertown. Thus the peace and agreement with the honorable Synod of Wisconsin is definitely concluded and certainly all members of our Synod join in the thanksgiving to God and in the blessings with which our dear President Walther dismissed the I. Wisconsin brethren. As far as the work of peace between our Synod and the Ohio Synod is concerned, although certain ambiguous decisions on the part of the latter have unfortunately made it impossible for us to reach a definite conclusion this time, we were able to learn from the explanations given to us by Mr. President Loy about the relevant decisions. We were therefore unanimously resolved on our part that we would be ready for the desired agreement as soon as the venerable Synod of Ohio definitely declares that it agrees with us on the point about which it still has partial objections; that we deeply regret this postponement and sincerely hope that the agreement will soon be reached. Concerning the agreement sought with us by the Synod of Illinois, etc., some of our brethren still have misgivings, and therefore it has been decided for the present that by mutual conferences and alternate attendance at the meetings of both Synods a complete mutual confidence and satisfactory understanding may be achieved. - That the

It was to be expected that the care for our educational institutions would take up a large part of the synod's time. With great and joyful willingness, the Synod decided to establish a new professorship at the local theoretical-theological seminary and immediately hired Dr. E. Preuß as a provisional professor. Our dear Fort Wayner College also received one more teacher in the person of Mr. R. Engel. For both institutions, as well as for the School Teachers' Seminary, the funds necessary for the indispensable new buildings were granted with great generosity. The Stedner Proseminar and its teacher, the honorable Rev. Brunn, and was strongly encouraged to support the institutions of the teachers, who were completely devoted to our cause. - The eagerness to help the important work of the inner mission was no less. The report on our emigrant mission in New York was listened to with rapt attention, and the Synod unanimously declared that this work should be supported to the best of its ability, and likewise that the colportage in the western states should be continued as eagerly as possible. - It will also give great pleasure to the dear readers to hear in the meantime that through the self-sacrificing love of some members of the local congregation, ways and means have been found to help the synod to have its own printing press in the next few years, and that the production and publication of school books to be introduced to the general public is to be bravely continued. - It was recognized by all that the general synod, due to its size and unwieldiness, could no longer assemble in corpore, and therefore, for the time being, the resolution was submitted to the dear synodal congregations for confirmation that two congregations each should send a pastor and delegate together. The next general synod will be held, God willing, on the first Wednesday in September, 1872, here in St. Louis. C.

Call to the dear brothers in faith of our Synod in the name and on behalf of the Deputies-Assembly.

First of all, dear brethren, we have to give praise and thanks to the gracious, merciful God, that he still lets his friendly face shine upon us, and not only gives us daily, bodily all kinds of good things to enjoy, but above all, that he has given us in this last afflicted time, here in America, in the midst of all kinds of false spirits, the pure teaching of his beatifying word. But he has not merely given it to us, as to some other children of God; but he has shown us the special grace that we have the holy ministry of preaching publicly among ourselves, without being patronized by worldly authorities.

God has more or less entrusted each church with a missionary calling. For He is leading more and more of our countrymen here and wants us to become the means in His hands to win many, many of them for the Kingdom of God. But this can only happen through the establishment of the holy ministry. This can only happen through the establishment of the holy preaching ministry. So God also adds this grace, that he sends over to us partly faithful ministers of his word, partly those who want to train themselves for it. And also among us he awakens and drives the hearts of the parents to sacrifice their sons to his service; yes, many a young man, driven by the love of Christ, has decided to do so himself. And although the number of those preparing for the service of the church and school has increased from year to year, the call of many a congregation has not been satisfied. How saddening this is, is most obvious to those who have direct knowledge of the need, but the rest of us must not remain indifferent, otherwise we would be guilty of grave ingratitude to God. But how much sadder it would be if, in this great need, our institutions, small as they were built years ago, were still large enough today, because no one could be found to prepare for this responsible office. This would be a sign that there were fish, but no fishermen to cast the nets and pull them ashore. God be tank! This is not the case. Rather, there are workers enough for the harvest of God. Yes, the number of workers has been growing steadily for about twenty years. For in a log cabin built by preaching ministry candidates in Perry County, Mo, and now we have about 150 students in the college at Fort Wayne, about 140 in the seminary at St. Louis, and about 80 in the schoolteachers' seminary at Addison.' In the latter institution there is still room available at present, but in Fort Wayne it was necessary three years ago to create more room, which is why the Synod, which at present held its meetings in St. Louis, decided to construct a larger building. This is now under roof. But as much as we need the space, we cannot use it until the building is at least partially finished. Windows are in it, but all the floors are still missing, as well as plastering, stairs and doors! When the whole building is finished, there will be plenty of room for 200 students. In St. Louis for twelve years at: Nothing new has been built at the seminary for twelve years; here, too, the number of students has increased steadily year by year. Here, too, with the number

of students constantly increasing, we have tried to help ourselves in every possible way, until we have now come to the end of such help and are forced to create more space by means of new buildings. According to the decision of the synod recently held in Ford Wayne, this is to be done.

that the southern wing, which is now inhabited by professors, is to be used for staff apartments, and that a new building is to be erected for the professors on the south side. In order that the dear communities may have an overview of the financial matter, I will communicate the relevant resolutions of the Assembly of Deputies:

For total expansion of the Fort Wayne institution st

are necessary	FROM		
To new teacher housing in St. Louis	10,000		
To pay off an old debt for Gcbäulich-			
kciten in Addison	5M		
		Summa	\$15.00L

For college construction in Fort Wayne, out-

paid	K32M
Received through collections	26,M

thus more paid out than received ea. P7,000 (of which K1500 is borrowed at 111 proc., and the nest at 6 proc.).

The educational building will cost on the whole	V5,000		
The cost of the restaurant building is	10,000		
		Summa	-D55,000

since now are already paid 26,000

to complete the educational building would require \$29,000.

Above is \$1000 more (namely in total K20,000I budgeted; because \$1000 is required to procure inventory for the new building.

First of all, the basement, the second floor and the woodwork of the entire new building must be completed, since the latter can be issued in contract and the contract cannot be changed without damage to the synod. Also, if the whole building could not be finished one after the other, a not insignificant disturbance in the teaching and in the work of the students would be the inevitable consequence. In view of this, in the meeting of the deputies, who mostly inspected the building itself, it was decided that the building should be completed,

Resolved: That, in the opinion of the majority of the deputies, the best possible efforts should be made to raise the entire sum for all the specified buildings as soon as possible. Since both the building in Fort Wayne and the building in St. Louis cannot be delayed, and the debt for the building in Addison still has to be paid off, the synod's pre-committee had already proposed that the payments for all three purposes flow into one fund, which the deputies' meeting decided to make its own. All collections intended for this purpose should be handed over to the district treasurers, and through them to the general treasurer. All present were convinced of the urgent need for immediate help. In the deputies' meeting, therefore, the following resolution was passed: "That all pastors who do not have deputies here should communicate our resolutions to their congregations.

Each of us should now consider that this thing is not someone else's, but our own, even our own gene. Its fruit is good for us and for our children. We now have the same profession that our Christian fathers had before us, in whose inheritance we sit. The churches and schools she established are now in the hands of false prophets who speak pernicious doctrine. So we must build new ones. Especially since we know from the mouth of our Savior Himself that in the last days, when it would be possible, even the elect would be led astray. Such a word must provoke us all the more to work as long as it is day.

Our congregations have so far shown that it is a joy of their hearts to be active in the building of God's house; for the greater the needs have become from time to time, the more abundantly the gifts have flowed. Except for the last three years, in which there has been a decrease of A4000 in the contributions of the congregations to the synodal treasury. The cause of this shortfall is not difficult to explain. For apart from the significant church buildings in larger communities, not only have the workers and businessmen in the cities earned less, but the latter have also suffered great losses in some cases. Farmers, too, have had bad harvests in many places. But this year, since we once again have greater needs for our Synodal facilities, God has also given us a greater harvest blessing. It is true that it is for the benefit of all of us. However, those whom God has blessed especially abundantly may "remember" that they receive this blessing primarily from God so that they can contribute their tithes to the preservation and expansion of the Kingdom of God. For after the necessary preservation of our own congregation, nothing is closer to us than the concern that we raise up for ourselves and our children orthodox teachers for church and school. And if everyone does his utmost in his part, this is not such a difficult matter. We ask you, the dear congregations, to consider whether we should not induce our young people, who already have merit, to participate actively in this collection. If, as we do not fear, the sum of \$45,000 should not be raised, this would be a sign that many would either not participate at all, or not according to their means. Various proposals were made at the deputies' meeting about the way in which collections should be made in the communities; in the end, however, the meeting came to the conclusion that this should be left to each community itself. However, all were convinced that it was most necessary to work for these sacks as soon as everyone gets home, and to immediately send the amount of the first collection to the above-mentioned officials. It is also

Where signatures are made on forward payments, the treasurers should be informed of this. The more cash we receive in the near future, the less it will be necessary for our committees to resort to borrowing. May the gracious God give willing hearts and promote the work of our hands; yes, may He promote the work of our hands!

C. Romans.

Church News.

On the 9th of Sunday after Trinity. After he had used the legal time in the practical theological seminary in St. Louis with diligence and faithfulness, and after passing his exams he had received and accepted a call from the Lutheran congregation in Marysville, Marshall-Co., Kans. on behalf of our Reverend President Büniger, he was solemnly ordained and inducted into his office by the undersigned according to our ordinance.

At the special request of the honorable President, I take the liberty of adding a few words about the origin of this congregation. The members of this congregation are for the most part Hanoverians and Holsteins and have partly moved over from Illinois and partly come here directly from Germany. The good people, however, found good land, rich soil and thus prospects for their earthly advancement, but a church, a preacher, who preached God's word to them purely and loudly, was not available. What wonder, then, if the sects once made an attempt and sought to win them by storm? There was preaching, the good people also came, but they did not know how to judge the matter sufficiently, and it was already nabe that they gave up their faith and let themselves be subjugated. Then the good Lord arranged it so that a determined man from Illinois, a member of the congregation at Thornton Station, Cook County, bought the church, and through his mediation and influence I preached there for the first time on Trinity Day 1868. To my joy, 30 fathers signed up as members of the Lutheran Church. Now they would have liked to have a pastor, but the lack of preachers became quite noticeable. After a long consultation with the professors in St. Louis, we agreed that Mr. J. Matthias should serve this congregation as a student during his vacation time last year, and during his short stay these dear

people became so fond of him that they all unanimously decided that he should and must become their pastor. It is gratifying to hear how this pastorless congregation never let a Sunday go by where they did not come from near and far to be refreshed by the reading of a sermon, by singing and praying.

May the Lord now give grace that this new shepherd of theirs may work in all faithfulness, and fine work be crowned with a double blessing. His field of work is large, for families are constantly streaming there seeking a new home. May the Lord be mighty in this servant of his, so that he can lead many sheep to the One flock. Georg Landgraf.

Address: Ikov. Ilorras Alattlüns,
oa.re ob l'. V^estermmn, NAr^vwillt;, ^laiLball 60. xans.

After the candidate of the holy preaching office, Mr. C.W.F. Hüge. After the candidate of the holy preaching ministry, Mr. C.W.F. Hüge, had passed the prescribed examination and had received and accepted a regular appointment from the newly organized Lutheran Trinity congregation in Crown Point, Ind., he was solemnly ordained and introduced in the midst of his congregation on the 14th of Sunday, n. Trin. according to the regulations of our ordinance. The ordination and introduction has been carried out by the undersigned in the substitution of the first commissioned by the high president of the middle district of our synod, Mr. Rev. Beyer, who was first entrusted with it. On the same day the newly built church was consecrated to the congregation in the name of God. God bless his newly called servant and let him produce much fruit, which will remain into eternal life. Amen. Gottlieb Traub.

Address: Uov. G. X. >V.
sUox I9ZGrovu Uckut, lull.

Mr. Candidate H. C. Senne, who had received and accepted a call from the Lutheran congregation at Mill Creek, Wabaunsee Co, Kans, was ordained and installed in office by the undersigned in the midst of his congregation^on 12 Sonnt, n. Trin. by order of the Hon. Presid. westl. Tistr.

May the Lord Jesus Christ bless and prosper the work of His servant!

C. H. Lüker.

Address: Uev. Il. G. Kenne,
^Vlina. U. O., ^Vick^nn^ee Co., Xttns.

Rev. Himmler having received a call from the Lutheran congregation at Wellsville, Alleghany Co., N. Y., and having accepted with the approval of his former congregations in Huron Co., Mich. May the Lord make him a blessing for many! I. Bernreuther.

Address: Uev. 4. Himmler,
^VollKville, Hle^Imn^ Go., T.

On the 14th of Sonnt, n. Trin. Mr. Rev. Peter Seuel was installed in the first German Lutheran congregation at Albany, N. Y., by order of the honorable Presidium of the Eastern District, with the assistance of the former pastor of the congregation.

The HCn- promote the work of this his servant.

Cbr. grains.

Address: Uov. U. Kerml,
149 UroLul 8tr., X. V.

24

On the 12th of Sonnt, n. Trin. the Candidate C. H. W. Stärker was ordained by the undersigned on behalf of the honorable Presidency of the Eastern District and installed in his office at the parish of Narrowsburgh, N. Y., my present branch.

May God help him to produce much and abundant fruit in his ministry.

L. A. Ebr. Setzer, Past.

Address: Uov. (I. II. 4V. 2't-E^ee,
Xurrovv.Znrr'zli, 8nNiv:>n X. S.

After Pastor Johannes v. Brandt has received and accepted a call from the Lutheran St. Peter's Parish at Middleton, SMario Province, he was appointed to his new office by the undersigned on the 13th of Sunday, Trinity, by order of the Honorable President, Rev. Keyl, into his new office.

May the Lord and Archpastor of His host also make this servant a blessing for many in his new field of work.

F. W. M. Arendt.

Address: IGv. NoNnnne^ v. Ui:uult.

VMM v. 0., Norfolk (lo., Vrovinee ol Ontnai io, Onruuln.

On the 11th of Sonnt, n. Tritt., the 8th of August of this year, the Candidate of the Sacred Preaching Office, Mr. F. M. Große, having received a regular call from the Lutheran congregation of Macon City, Mo. M. Große, having received and accepted a regular call from the Lutheran congregation at Macon City, Mo., was ordained and installed in his office in the midst of his congregation, by order of the honorable President, Western District.

God set his servant to bless the host entrusted to him; he give him wisdom, joyfulness and patience.

Bruno Mießler.

Address: Uov. v. II. Urouso,
Ilnmm t'itv, Flacon (M., Ilo.

On 9 Sunday after Trinity, the Lutheran Zion congregation in Edwardsville consecrated its newly renovated church building. With all the greater joy in God the celebration could take place, since after so many zealous, yet seemingly fruitless attempts, it seemed impossible that pure doctrine would gain a firm foothold in this place. The sacrificial effort of Mr. Colporteur F. Lange succeeded in gathering a bunch of Lutherans once again. God gave his prosperity and on the aforementioned day we were able to consecrate the sixth Lutheran church in Madison County to the Lord. Guests from Troy, Cvilinsville and Neu-Gehlenbeck attended in great numbers. In the morning, Rev. H. Fick preached in the morning, and in the afternoon, Rev. H. Heinemann.

God grant the dear congregation strength and prosperity.A. H. Burckhardt, Past.

Conferenz display.

The Buffalo Special Conference will meet at the undersigned's home on Tuesday, November 2 (cf. Lutheran Jalug. 25, No. 22 and 23).

West Seneca, Sept. 20, 1869.

Franz W. Schmitt.

Received into the Western District treasury:

Cathedral Trinity District in St. Louis 825.95. Coll. Pust. Sapper's Gem., Carondelet, Mo., 814.37. Don Lehrer's Härtel, Cape Girardeau, Mo., 82.50. Don Past. Wunders Gem. of Chicago, IN. of 86.15. Of Past. Baum- garts Gem. in Vmedy, Ill., 828.62. Don Mrs. T. by Past. Zschoche in Paola, Kans. of 81.00. By Past. Biltz Gem. in Lafayette Co, Mo., 818.25. by Hcinr. Baum- richter through Past. Gruber, Warsaw, Ill., 82.00. by Past. Dormann's St. Pauli Gem. in Randolph Co, Ill., 817.50. By Past. Jungel's Gem. in Barth, co ind. 8'35.20. of Past. Löschers Gem. at Fort Dodge, Iowa, 8'8.00. By Past. Streckfuß Gem. in Washington Co, ZU., 8'19.00. By Past. Lobers Gem. in Thornton Station, ZU., 822.85. From Past. Rauschert's Gem. in Dalton, Ill., 8'6.00. Of the Gem. in Wheaton, Zll. by Prof. Selle >82.69. Of Past. Way's Gem. in Augusta, Mo> 82.(x> By Past. Reißugers Gem. in Pokin, ZU., 8'15.00. By Past. Lange's parish in Humboldt, Kans., 82.20. From Past. Köstering's Gem. in Altenburg, Perry Co, Mo., 813.00. by Past. Biedermann's Gem. in New Wells, Mo., 85.20. Don Past. Seidel's gem. in Quincy, Ill., 8'22.10. By A. Albers in Addison, Ill., 81.0<f. Don Past. Stephen's gem. in Echester, Ill., 87.20. By Past. Schürmann's Gem.in Hvmestead, Iowa, 810.25. Dom Jmmanuels- District in St. Louis 823.80. Of Zion's-District in St. Louis 8'15.00. Of Pastors: Jungel, Biltz, Markworth, H. Löber, Schliepsick, Wunderlich, Viertens, Wunsch, Wege, Katheln, Heid, Köstering, Brohm, Riddel, Schürmann, 81.00 each; Strikter, Eirich, Reinke, Wehrs, Reißinger, F. Lehman", Seidel, Tirmcn- stein, Kähler, each 82.00; Ruhland, Ryder, Schmidt, each 5'1.50. Of the teachers: Groß, Steinbach, Winter, Beyer^Karau, Kunz, Lücke, each 8'1.00; Schachameir, Bart ling, Steuber, Wilde, Köhnke, each 52.00.

To the C olleg e*Un t erh a! t u ngs ka sse: From Trinity Distr. in St. Louis 822.00. From Jm- manuelö Distr. in St. Louis 5'22.00. From Mr. Bode in Echester, ZU., 5'2.50.

To syn o dal--Mi ssi o nska sse. From the Trei-- unity Distr. in iLt. Louis 53.29. coll., ges. at the mission feast in Prairie Town, Ill., 522.85.

For inner mission: Collecte, ges. at mission feast in Prairie Town, Ill., 5-18.00. From Willi), Cook in Bloomington, Ill., 55.00. From Past. Mennicke's Gem. in Rock Island, ZU., 519.10. From Wittwe Dicmer in Chicago, Ill., 5'5.00. From ZinmanuelS Distr. in St. Louis 5'1.76. From Trinity Distr. in St. Louis 54.13.

For college construction in Fort Wayne: Don Mrs. T. by Past, Zschoche, Paola, Kans., 51.00. By Past. Biltz by K. Rodekohr 50 cts. By Past. Holl's Gem. in Columbia, Ill, 55.25.

For poor students: Don M. S. in St. Louis 55.00.

For the synod treasury: from the Treieinigkcits Distr. in St. Louis 516.93.

For Past. Brunn's institution, Don Fr. Dcuser, Ca- rondclct, Mo> 50.Lts. Coll., ges. at mission fete in Bcntvn Co, Mo, 550.00. Coll., ges. at mission fete in Port Hudson, Franklin Co, Mo, 525.00. From H. Zde in Evansville, Ind, 52.50.

For the Emigrant Mission in New Zlorck: From F. L. White in Addison, Ill., 5'1.00. Collecte, sent at Knoll's wedding, by Past. Bescl, Perryville, Mo., 52.30. From B. Meyer in Chicago, ZU., 52.00. From Mrs. T. through Past. Zschoche, Paola, Kans., 5'00. Don Past. Dodericins Gem. in Chicago, Ill., 530.00. By Mart. Bernhardt in Chicago, Ill., 5'1.50. Collecte, ges. on Hcmmis child's baptism in Lafauette Co, Mo., 512.60. Don Mrs. Nicrmann in Lafayette Co, Mo., 51.00. Don N. N. by Past. Wagner in Chicago, ZU., 50 cts.

For related Mrs. Past. Metz: Coll., s. with Mr. Karl Fischer in Bloomington, ZU., 8'5.75.

For the East India Mission: Don Hrn. Wm. Koch in Bloomington, ZU., 55.00.

For the Hermannsburg Mission: Coll. sent to the mission feast in Benton Co, Mo, 5'50.00. From the mission box of Mr. K. Miekow in Clu'cago, Ill, 550.00. From Th. Schulze, Addison, Ill, 8'1.00. Don the Gem. Past. Mennicke, Rock Island, Ill, 8'33.00. By Past. Seuel, Lyons, Iowa, 8'16.00. By Mr. Bode in Echester, Ill, 82.59.

For Past. Günther von Kienbuscb: Coll., ges. on H. Wcsemann's baptism of children in Pleasant Ridgc, Ill, 85.

Ed. Roschke,

No. 1217 third Etraße.

For the orphanage

Bequest from the same father Wm. Meyer abschlägich by his ^ohn Hrn. Ernst Meyer 845. From Fräul. Caroline Borckeling 8'5. don Mrs. Lutmer 8'1. from parishioners in Frankcnmuth to building material: P. Frinklein 81.50, J. L. Kraft 83, L. Lösel 83, J. Frank 81, M. Beyerlein 50 Cts., A. Lämcrmann 81, J. G. Nüch. terlekn jr. 81, W. H. Robensberger 81.50, K. Lernthal U. I. A. List 81, L. Sahn 50 Cts., G. M. Schäfer 81, P. Schluckebier 81, Ch. Palmreuther 25 Cts., G. Ortner Cts., G. Rummel 25 Cts., J. Kern 50 Cts., G. L. Bevns Kindtaufe 84, L. Bernthal 81, G. L. Beyer 50 Cts., H. Böhning 81, J. G. Hubinger 84, J. H. Hubinger P24; together \$55. Collecte at the wedding of Mr. Prosper Qto 810.30. Bon Mr. Ernst Brinkmann in the DreieinigkeitS- District, St. Louis, 8'5. From Mr. Nilmann in the Zion District, St. Louis, 82.
Warmly thanking the kind donors on behalf of the poor orphan children and wishing God's blessing,
St. Louis, August 24, 1869.

I. M. Estel, Cassirer.

^ToAnAnschaffungAnOrganfordaSSchullrbrn: Seminary received: from Emilie Fathauer, Eagle Lake, Ill., 42; by Past. Wunder by Theo. Reinhardt 82; by Cassirer Eilsfeldt 84; von Wittwe Heuer, Addison, Ill., 82; by H. Schvnewald, Cleveland, O., 810; by Teacher Olaser, Coll. in the Gem. at Adrian, Mich., 810; by Cassirer Eilsfeldt 830; by E. Fickweiler 85; by Cassirer Eilsfeldt 81 I; Coll. on an infant baptism at Lebrer Wilde's at Warsaw, Ill., 8'3.50; by Past. Geyer 8'2.50; by teacher Herpoldbeimer Pentecost coll. of the Gem. at Pro- vilo, Ill., 812; by teacher Himmler at Frankenlust, Mich., 83; by Past. Schuster 82; by Past. Jabker by N. N., 82; by H. Meyn by his school children, 82, 70.

K. Brewer.

For the college building at Fort Wayne received July 12 to September 16, 1869: Bonden congregations of the Revs: Scucl 832, Rev. Otto Hausn 850, Past. Jor 828.50, Past. C. Bose 821, Past. Sieger 86, Past. A. Ernst 822.80, Past. Reichard 88.50, Mar- tins parish in Baltimore 858.50, St. Pauls parish in Baltimore 8121, Emanuel parish in Baltimore 8104, of the parish Past. Citizen in Washington 882, Past. Seidel 813, Past. Michael 869.25, its branch 85, Past. Loth- mann 810, Past. G. E. Ahner 810, Past. König 858, Past. Kühle 82, Past. Frinke 82, Past. Hattsiedt 88, Past. Duspemel U 811.54 in silver, Past. Harter 855, Past. Günther 82, Past. F. Nützet 820, Past. M. Elrich Past. Dormann 822, Past. Londbaus 81, Past. Schamm 88, Past. Jacob Horn 810, Past. Dulitz 85.50, Past. Kunz 816, Past. Brackhage 88, Past. J. Rupprcht 810, Past. Dr. Sihler 88, by C. Eilsfeldt 8107.25, by Past. Schöneberg by Hinders 82, Scimaible 81, by Past. Scucl by Baakmann 85, by N. N. 82, by an unnamed 82.
Fort Wayne, Sept. 16, 1869.

Chr. Piepenbrink, Kassirer.

Receipt and thanks.

For the household: from the millers Mr. Kalbfleisch and Mr. Lange here 2 1/2 sack of flour; from Mr. C. Lange from the ZionS District here: 77 lbs. bacon, 24 lbs. ham, 30 lbs. sugar, 10 lbs. coffee, 10 lbs. rice, 10 lbs. barley, 2 lbs. tea, 2 Galt. Fat, 1 bush. Beans, 1 bush. Peas.
For poor students: On Mr. Past. Th. Mies- lers Hochzeit ges. 811.20; from the Jünglingsverein des Hm. Past. Schwan 820, given to two students; from Mr. J. Rühl from Mr. Past. ^clmmnkvwskys Gem. 3 vests; from the women's association of Mr. Past. Wüstemann j3Busenhcrnden for A. Cammerer; by Mr. Past. Ocstcr- meier 86,10, Coll. of his Gem.; by Mr. Paff Bcrn- reuther of the women's club of his Gem. 86 for Wasche.

A. C r ä n e r.

For poor students by Rev. Bock from a parishioner of the same 85 and by Mr. F. Karlmeier 50 Cts. Bon H. B. in the Jmmanuels District, St. Louis, 85.
C. F. W. Walther.

Thanks to.

Since the honorable, dear brothers in office, named in the "Lutheran" No. 1, Volume 26, have relieved me of a severely oppressive hardship through their unimagined loving activity that exceeds the most daring expectations, I would like to thank them herewith with all my heart. May the dear Bavarian in heaven, who made them willing to do this good deed, graciously pay for the great sacrifice.
C. F. Eber t.

Changed addresses:

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The Papacy.

The apostle Paul admonishes his Thessalonians in the second chapter of his second letter not to think of the last day too near. For it will not come unless the apostasy comes first, and the man of sin is revealed, and the child of perdition, who is an abomination, and exalts himself above all that is called God or godliness, so as to puts himself in the temple of God as a god and pretends to be God. In the following the apostle then explains that the future of the Antichrist will be created with lying powers, signs and wonders. There we have four characteristics: a great apostasy; the soul of the apostasy a person; the future of this person with lying signs and wonders; and that the same person sits in the temple of God and claims God's sovereign rights for himself. All these characteristics are fulfilled in the papacy. For what apostasy within the Christian church has been more comprehensive, more lasting and more effective than that to which the medieval popes seduced the church of God? The second characteristic is also true. For while the apostasy of the newfangled unbelief has precisely this peculiarity about it, that it seizes the masses and is not rooted in any individual personality, the papacy has from time immemorial had a monarchical character.

character. As for the lying powers, signs and wonders, they belong exclusively to the papacy. Even the last one, that he sits in the temple of God and pretends to be God, is true. For there is no other temple of God than the Christian church today; but in it the pope sits, and since he moreover declares himself to be the source of truth, and also ties the blessedness of all men to obedience to his commands, he thus puts himself in the place of God. This is also what the Schmalkaldic Articles teach. But that they teach rightly is confirmed by history. Admittedly, antichristianity did not come out armed at once, but it first arose secretly, then it became large and ever larger, until it finally filled the world.

In the history of its development, however, three periods stand out: the time of the foundation, the time of growth and the time of completion. In the first period, three popes are remarkable before others: the pope of claims Boniface III; the founder of the Papal State Pope Stephen II and Pope Gregory VII. From the second period we also name three popes: the iron, the furious and the serpentine, Innocent III, Boniface VIII and Eugenius IV. Just as many from the period of completion: Pius IV, Pius VII and Pius IX !

In the days of St. Paul, the Roman community was certainly not anti-Christian; indeed, it continued to shine as a burning and shining light long afterward. Among its bishops it counted six martyrs and more than six writers. In its midst taught St. Clement, a disciple of the apostle Paul, the author of the excellent letter to the Corinthians, in which justification by faith is preached. At their head shone Bishop Leo I, whose letter was accepted as a common confession by the general church assembly at Chalcedon, whose intercession moved the fierce Hun prince Attila to repentance. Yes, even Gregory J. distinguished himself, despite some errors in detail, by careful leadership and missionary zeal. His successor, Bonifacius III, however, was seduced by the devil through arrogance. Around 595 - while Gregory J. was still in office - the bishop John of Constantinople had arrogated to himself the title of a general bishop. For this, the brave Gregory punished him: Paul - he writes - carefully avoided subjecting the members of the body of Christ to certain heads. What will you answer Christ, the general head of the Church, in the examination of the last judgment, who strives to subjugate all his members?

by appointing a general bishop to be subject to you? Whom do you follow in this but he who, with contempt for the English hosts, has endeavored to hover alone above, so that he may seem to be subject to no one and to rule alone? ... Peter, the first among the apostles, Paul, Andrew, John, what are they but heads of individual churches? And that I say it briefly, the saints before the law, the saints under the law, the saints under grace have all been members of the church, none has wanted to be called a "general" one. And in his letter to the emperor Mauritius he confesses: "I say confidently: Whoever calls himself a pope, or demands to be called so, is in his arrogance a forerunner of the Antichrist, because he arrogantly sets himself above others.

And no sooner had Gregory J. sunk into the grave than arrogance goaded his successor, Boniface III., to adopt the same title that Gregory J. had just condemned as anti-Christian; indeed, he cunningly knew how to make Phocas, who had paved his way to the throne by murder, solemnly recognize him, the Roman bishop, as the general one.

To the claim which Boniface III had so successfully raised, Pope Stephen II succeeded in acquiring a tangible power. It was about 751, when the powerful Franconian duke Pipin, son of Carl the Hammer, sent the Abbot of Samt Denys with a legation to the Roman pope: "whether it be better - they should ask - that he be king and be called who possesses all power and business, or who possesses the name of the same." The Pope decided in favor of the former, and so Pipin became king and the long-haired silent Childeric was locked up in a monastery. In gratitude for this important service, Pipin gave the Papal States to Pope Stephen. The Lord had said: The kings of this world rule and the mighty are called gracious lords, but you are not so. Stephen and his successors did not delete this from Matth. 20, 26. and put also in its place.

Thus, the Antichrist had a sword in his hand. From then on, he sought to bring everything under himself. Of course, the power of the emperor stood against him. And as long as the emperors feared God, like Charles, like the first two Henrys and the Ottonians, nothing could be done against them. But when a six-year-old child, Henry IV, ascended the throne, the Antichrist believed his hour had come. Hildebrandt, who had ascended the papal chair under the name of Gregory VII on April 22, 1073, observed the follies of the young prince.

From the beginning, the Saxons looked at him like a tiger waiting for its moment to pounce on its prey. When Henry's cruelty put the Saxons in harness against him, and his lasciviousness put the others in harness against him, Gregory summoned him to his judgment seat and banished him when he refused to appear. Yes, at his synod in Rome he absolved all of Germany from the oath of allegiance it had sworn to the emperor. Thus acted the alleged successor of St. Peter. Peter. And St. Peter himself said And St. Peter himself said: "Be subject with all fear to the lords, not only to the kind and gentle, but also to the whimsical. Peter thus bound all subjects to their lords, even to pagan ones, and his successor tore them away, even from Christian ones. In December 1076, Henry came to Canossa via Mont Cenis. But not to take revenge on Gregory, but with a broken heart. For three days and three nights he stood, a penitent, between the second and third wall of the castle, barefoot and in a woolen shirt. Moved by the vehement urging of the margravine Mathilde and the abbot Hugo of Clugny, the pope finally absolved him. Immediately thereafter, however, he staged the following farce: he celebrated mass in the presence of a large assembly and, while doing so, handed the newly absolved man half of a wafer with the request that he eat it if he knew himself to be clean of all the transgressions of which he was accused. Just think: a priest who first demands a confession of guilt, who absolves on the basis of this confession, and who then asks the cleansed person to declare himself innocent! The purpose of this procedure was: to destroy Henry for all time in the opinion of all present. The emperor rejected the host, but it was clear to him from that moment on that he was dealing with the firstborn of Satan. Thus Gregory exercised his power, thus he knew how to press the empire under his sole. But he tore the clergy away from human society by introducing forced celibacy and made them his satellites. Truly, our ancestors were not wrong when they called him hellfire.

And now the second time, the time of growth. Here we encounter three papal figures: Innocent, Boniface and Eugene. Pope Innocent III clearly stated his principles in his letters: "The Lord has given Peter, it says there, to govern not only the whole Church, but the whole world." And, "Individual kings have their individual kingdoms, but Peter far surpasses them all, because he is the governor of Him to whom belongs the earth and what is in it." Innocent acted according to these principles. In Germany, he first defeated the Hohenstaufen by the Welsh

and then the Welsh by the Hohenstaufen. Spain and France trembled before his edicts. In England, he even managed to seize sovereignty directly. King John without a country did not want to recognize the archbishop of Canterbury appointed by the pope. To punish him for this, Innocent forbade all worship in all of England. In order to strike the shepherd, he drove the herd to hell. When the nobility of England rose up against the king, and the French threatened to invade, John, in his anguish of heart, gave all of England to the pope and then took it back from him as a fief against payment of one thousand marks of silver annually. In order to increase his means of power, Innocent III founded two institutes: the mendicant orders and the Inquisition. The latter he established especially to track down possible and impossible heresies in all parts of the world, as much as he could. And how faithfully the bishops followed his footsteps. The house in which a heretic was found fell to destruction. If heretics voluntarily returned to the faith, they were transferred to an unsuspected place, but to indicate their former error they had to wear two crosses on the right and left side, protruding in color.

Sick people, but those suspected of heresy, should not be allowed to have a doctor. It is not necessary to speak of the abominations that were attached to this in the 14th, 15th and 16th centuries. In Germany at that time people said: the pope is the great dragon who seduces the whole world, he is the Antichrist.

The iron pope was followed by the frenzied one. It was wise of Pope Boniface VIII that he induced old Celestine to abdicate; it was also a sign of his superior agility that on Christmas Eve 1294 he procured for himself the votes of all the Cardinals for the election of the Pope. But it was wicked of him to have poor old Celestine seized and imprisoned in the rock dungeons of Fumone. There he died after two years. Boniface had hardly seized the reins of the papal regiment when he renewed his ancestors' claims to unconditional rule. First he exterminated the Colonnas who had opposed his election. Then he interfered in the quarrel of England and France. When King Philip the Fair firmly rejected such interference, Boniface forbade the French clergy to pay taxes to the king. Philip responded by prohibiting the export of gold and silver from France. A testy correspondence followed. "Boniface, the bishop, the servant of the servants of God, Philip the King of the Franks - wrote the Pope. Fear God and keep his commandments! We hereby make known to you that you are subject to us in spiritual and temporal matters.... People who disagree with us we declare heretics." King Philip replied: "Philip by the Grace of God King of the Franks greets the

Bonifacius, who acts as if he were chief priest, a little bit or actually not at all. Your indescribable foolishness may know that in temporal things we are subject to no one.... We declare people who disagree to be fools and sheep heads.

Now Pope Boniface believed that the moment had come to pronounce the great principles of antichristianity publicly and in context. Therefore, on November 18, 1302, he issued his immortal bull *Unam Sanctam*, which still today constitutes a not unimportant part of papal canon law. There is only one catholic (visible) church, he says in it. But a body can have only one head, namely the pope. This one Lord therefore has both swords, the spiritual and the secular. This is taught by the holy scripture in the clearest way. Scripture teaches this most clearly, for - listen and be amazed - when the disciples said to Christ: Lord, behold, here are two swords; he answered: it is enough. The prophet Jeremiah also teaches that the pope has power over everything. For Jer. 1:10, it is written, Behold, I set thee this day over nations and kingdoms, to pluck up, and to break, and to destroy. The apostle Paul also expressly declares in 1 Cor. 2, 15: "The spiritual (i.e. the pope) is right in everything and is judged by no one. He who subordinates the temporal power to the spiritual is a Manichaeon, for he teaches two principles. After Pope Boniface has shown in such a brilliant and irrefutable way the scriptural basis of his claim to unconditional rule, he plays his trump card and concludes: To obey the Roman pope is - we solemnly declare - absolutely necessary for the salvation of every human creature. He was now miserably disgraced: on September 7, 1303, William of Nogaret attacked him in his native city of Anagni. He was held prisoner for three days and three nights, and when he was freed by the Anagnese on the fourth day, he became furious. He ran with his forehead against the wall and died in the rage.

The time that followed was not favorable for the papacy. First the popes had to go into exile; then even the two-papery followed. The bishops did get up the nerve to carry out a reformation. Yes, in the first half of the first century there were so-called conciliar churches, but they were unable to do anything against the Antichrist of Rome, since they themselves were caught in his snares. Therefore, the end of all the proud declarations about the glory of the universal church was the Florentine decree: "The holy apostolic see and the Roman pope have power over the whole earth. Let the pope be the successor of the apostle and the governor of Christ. Our Lord Jesus Christ has given him full authority to shepherd, guide and govern the universal Church.

Thus, the victory of antichristianity over false reform is embodied in the wise Eugene.

The papacy had become great. But before it was completed, the faithful God made sure that it was revealed to everyone. This happened through Luther. Wonderful: still around 1516 Pope Leo X had forbidden in the middle of his Lateran Council to preach about the coming of the Antichrist for reasons he himself knew best. And not even twelve months had passed, when Luther appeared, who illuminated the whole question most thoroughly with the torch of the Word of God. But even if the Antichrist lost thousands and thousands from the meshes of his great net, he did not change. Rather, he closed himself even more resolutely against all improvement. This closure is called the Concil of Trident. There the pope sent his faithful to southern Tyrol, where they had to take Luther's teachings in hand point by point and had to declare the straight opposite of them to be the truth of faith. This lasted, with breaks, from 1545 to 1563. But in order to take antichristianity one step further formally, Pope Pius IV at the same time promulgated an oath formula by which all clergy must since then expressly commit themselves to blind and unconditional obedience to the Roman pope.

Then, after the revolution had swept through half of Europe, another Pius came to the helm and restored Roman things to their original position. "Surely the princes should see, wrote Pope Pius VII, that they are subject to our rule and throne according to Christ's law; for it is not fair that the spirit should give way to the flesh, and the heavenly to the earthly." But as for the production of the antichristic means, he revived the Inquisition and the Jesuits.

And once again the stream of revolution roared through Europe, and once again the Roman Antichrist rose like the willow after it bends its branches under the wind. Pope Pius IX seems destined to give his polish to antichristianity. For he is just now about to have the recognition of his divinity, i.e. silent infallibility, solemnly proclaimed by the bishops subordinate to him. This would fulfill what Scripture says of the adversary, that he makes himself God. Of course, we are told that Pius IX was a dear pious man, but are not the holy angels also dear, not also pious? And yet St. Paul says: "If I or an angel from heaven preach to you the gospel other than what we have preached to you, let him be accursed. As we have now said, so say we again, If any man preach

any other gospel unto you than that ye have received, let him be accursed.

To our dear Synod congregations.

Beloved brothers!

It is without any contradiction that we, next to the preservation and promotion of our own congregation, have no nobler and more precious work to do than to care for our ecclesiastical teaching institutions with love and energy; for from them, under God's grace and blessing, shall come forth in his time those whom the Father in heaven sends into his harvest, whom the Lord Christ sets as shepherds and teachers, and whom the precious Holy Spirit, through the calling of the congregations, places in the office of feeding the sheep and lambs of Christ with the word of life. The Holy Spirit, through the calling of the churches, places them in the office of feeding the sheep and lambs of Christ with the word of life. Godly and well-instructed servants of Christ in church and school are undeniably the noblest gifts of God. For the service, the work and the office of the pastors goes exclusively, and that of the church school teachers primarily, to help their parish and school children through the right teaching of the divine word to the beatific knowledge of our Lord Jesus Christ and through faith in Him to eternal life. What is, compared to this profession, the office even of a worldly prince and other higher and lower authorities, who in the best case, through the fear of punishment, are only able to establish justice and righteousness to a certain extent and to protect the body and the property of the subordinates, and whose professional work, however, only extends to this world, to this temporal life.

If this is so, then all true Christians and especially we Lutherans, to whom the Lord has entrusted His pure Word and Sacrament for faithful administration, should rejoice with all our hearts when God increases the number of pious and gifted young men and boys who enter our educational institutions in order to one day serve as co-workers and assistants of the Holy Spirit. At the same time, they will be the right warriors and builders who are equally skilled in teaching and defense. And it should also be a cause of joy to all righteous Lutherans when the existing rooms in all three places, in St. Louis, in Fort Wayne and in Addison, are no longer "sufficient" to accommodate the young journeymen who enter our local educational institutions partly from our congregations and partly from our old fatherland.

However, praise be to God, this is the case. In St. Louis, the number of students in both seminaries and in the proseminary has grown to 138, while the space is actually only available for 80. It was therefore resolved at our last synodical meeting that three teachers' apartments be granted to the students, and three new teachers' apartments be built, at a cost of about \$10,000. In Fort Wayne, although the larger building, which is expected to be out-

The new building, which will be sufficient to house 200 to 220 students with the older buildings, is already under roof; however, there are still debts on the previous building, and there is not enough money for the interior work, so that about \$30,000 is still needed for both; and especially the quick preparation of the dormitories and the classrooms is an urgent need, since the number of students is 150. In Addison, although there is nothing new to be built at present, there is still a debt of about \$15,000 on the last building. The number of students in the school teachers' seminary has also grown to 100. The sum of what we need is K45,000, and the synod has decided that this sum should be put together into a total building fund.

Since the immediate construction of a new building in St. Louis and the expansion in Fort Wayne is an urgent need that must be met as quickly as possible, we cordially request all the congregations of our synodal association to put their hands to work as quickly as possible to procure this need. If we consider the number of our congregations, which since 1849 has grown from 10 to 200 and more, the procurement of this sum is not such a big deal. In the last two or three years, many municipalities have raised larger or equal sums for the construction of new churches, each according to its means. Should it be so difficult for 200 congregations to raise this sum in a short time, if they work together as brothers and sisters and if the pastors encourage them in a friendly manner?

However, the large synodal congregation is the foster mother of these teaching institutions of hers, and they are her children. If a pagan mother, out of the impulse of natural love, provides her physical children with shelter, food and clothing, how could this Christian mother bring it upon her heart not to provide for her children and fellow believers? Let us, dear brothers, keep a close eye on our Christian vocation. After all, we are called not only to suffer evil, but also to do good and not to grow weary and disheartened in it. Shall we, as dear children, not always be willing and ready to be followers of God, our Father in Christ? Or will He ever tire of doing good to us, who is kind even to the ungrateful and wicked without ceasing? How would it be pure faith and according to love if we shut our hearts and hands against our own flesh and blood, yes, against the spiritual welfare of our children, for whom our educational institutions are the spiritual wells, while God, our Father in Christ, does not cease to do good to you, His enemies? Then we would truly be bastards and not children, and at the same time we would forget that even in the administration of money and goods we are only stewards of Him who says through the prophet Haggai: "Mine is both silver and gold. and gold," and who will one day demand an account from us as to how we have used the goods entrusted to us; for, according to God's reckoning, everything is lost for us that we, deceived by avarice and self-interest, withhold against God's will, and again everything is gained for us that we present and share in faith and love, that is, according to God's will, for His glory and for the benefit and piety of His church.

Giving is more blessed than getting, that should be and remain the motto of all of us who want to be and remain true Christians. And what is all our giving, even if we give all our possessions to the Lord for the preservation or expansion of his church, compared to his great unspeakable gift, that he gave us his dear Son, and that our dear Lord Christ, though he was rich, yet became poor for our sake, that we might become rich through his poverty?

Did not this our Lord and Savior, the Son of God and Mary, in his meritorious life, suffering and death, make himself completely his own to each one of us with all his nature and work, so that each one of us who truly believes in him might become a blessed child of God from a slave of the devil and be made a partaker of eternal blessedness and glory in Christ? How would it be possible that one of us who profess Christ would not, in the love of Christ, give himself to his neighbor with all his being and work? For in this way we prove that we have inwardly given ourselves in faith and in grateful love with all the strength of the soul and with all the members of the body, together with money and goods, to the Lord for a sacrifice that is living, holy and pleasing to God.

Let us not, dear brethren, in view of the present crying need, be sluggish to take fresh and cheerful action to relieve it. Rather, let us also in this show ourselves ardent in the spirit and love of Christ, remembering that it is the calling of the faithful in Christ not to sow meagerly and to do a good work now and then, but rather to be found the longer the more completely in a state of good works. For we are his workmanship, created in Christ Jesus for good works, for which God prepared us beforehand, that we should walk in them. Therefore, get to work; God loves a cheerful giver who also gives quickly and abundantly. Grace be with you and

Your brother in Christo W. Sihler.

Fort Wayne, Sept. 21, 1869.

God is wonderful in his counsel over the children of men; he heals many from sins by sins, as poison is driven out by poison.
Luther.

To the ecclesiastical chronicle.

Spain. God is the all-wise governor of the world and his church, who makes good out of evil. This was also confirmed by the revolution that broke out in Spain last year and was so soon victorious. Until the outbreak of this revolution, Spain was the most devoted country on earth to the Roman Antichrist, in which the light of the Gospel, as often as it was kindled by Christ's witnesses, was always quickly extinguished by streams of martyrs' blood. Spain is the fatherland of the Inquisition, that terrible judgment by which all those who, even by reading the Bible, aroused the suspicion that they were no more attached to the Papistical body and soul, were condemned as the most wicked criminals to torturous death or eternal imprisonment. According to exact calculations, in Spain alone, from 1481 to 1820, thirty-six hundred and sixty-eight people were burned alive for their faith, eighteen thousand and forty-nine (whom God had withdrawn by death from the bloody hands of the Inquisition) were burned in effigy, and two hundred and eighty-one thousand, two hundred and fifty were dragged to the galleys and prisons. Still in 1856, the preacher Ruet of Barcelona was sentenced to death by fire at the stake by the bishop of Barcelona for spreading evangelical truths in Spain by word and writing, and only because the bishop lacked the power to enforce this sentence, was he then punished with banishment for life after seven months of imprisonment. Now, after the last revolution, the situation in Spain is quite different. Now that religious freedom has been proclaimed, not only are more and more Spaniards, who had hitherto been considered good Catholics, freely confessing that they have always believed in nothing, but almost everywhere, especially in the cities, entire congregations are coming out, confessing that they have long since recognized and abhorred the pope's idolatry and have believed only in the gospel of Christ, and these congregations are multiplying and more and more are joining them. With each passing day it becomes more evident that God has allowed the unbelievers in Spain to succeed in overthrowing Him, especially for the sake of His Gospel. A German who made a journey through Spain soon after the victory of the revolution and reported his experiences in the Berlin Evangelische Kirchenzeitung cannot praise enough with what eagerness thousands of Spaniards hear evangelical truths in the now free church services. The precious Bible book, which until recently was a forbidden commodity in Spain under severe punishment, is now being distributed in countless copies.

The traveler writes, among other things, that The aforementioned traveler writes, among other things: "The British and Foreign Bible Society had already had 10,000 Spanish Bibles printed in Barcelona during the revolution of the fifties, but according to the Catholic translation. Nevertheless, these Bibles were also confiscated, and it was only with great difficulty that 7500 copies were brought to Bayonne in France. When the queen fled, these books were free to enter the country; and since, according to Spanish law, no book in the national language may be imported that is not printed in Spain, these were the only Bibles that could be distributed, while the boxes of Spanish Bibles that came from London were held back. Thus God had provided Spain with Bibles for the beginning, until new Bibles could be printed in Spain itself after the excellent translation of Valera, a hero of the faith at the time of the Reformation. One million individual Gospels, 10,000 large Bibles, 25,000 pocket Bibles have now appeared in Madrid. It seems as if the word is now being fulfilled in Spain: "Behold, the time is coming, says the Lord, that I will send a hunger into the land, not a hunger for bread or a thirst for water, but for the word of the Lord. Those who have not seen it for themselves have no idea of the impression the gospel makes on a man's heart that has not yet experienced it. Hordes flocked to the Bible-shop, coming back daily to hear if the new printing was not yet finished. With incredible speed, the Word of God spreads throughout the land. Certainly, curiosity may drive many to read; but will not the seed of God's Word be scattered throughout Spain, proving God's promise here as well: Empty shall my worth never return, but shall do what I please and accomplish what I send it to do! The English Bible Society continues to set up new outlets for Bible sales. In Madrid, in the Central Depot, the Bible is to be found in all languages; eight or ten sales places are found in the city. Three Bible stores are found in Seville, two each in Barcelona, Saragossa, Valladolid, Malaga, Cadix, Valencia, and besides individual stores probably in thirty other cities." When the papists write against Protestantism, they usually claim that one can see from the unbelief and immorality of the Protestants that the Reformation is the beginning of the present great apostasy; but they present the Catholic countries as true paradises of the old Christian faith and true piety. In Spain, however, as in France, Italy and Austria, one sees that nowhere is unbelief and godlessness greater than in the so-called still good Catholic countries. After the tyranny of the papal

The fact that the faith of the Roman bishops and priests in Spain has been broken, more and more people who no longer believe in anything, even open deniers of God, are brazenly coming forward, and even among the Roman priests an immorality is coming to light that is quite horrible. The Protestant traveler, who describes his journey through Spain in the "Evangelische Kirchenzeitung" of Berlin, relates that in the Spanish city of Cadix, ten Roman priests alone were found in the brothels the night before his arrival there. W. [Walther]

Orphanage. Recently, the writer of these lines finally found the opportunity to take a look at a Lutheran orphanage, of which he had already heard many good things and whose facilities he would have liked to get to know long ago. So now the dear readers of the "Lutheran" shall also learn something about it for their joy. The orphanage was founded by Dr. Passavant in Pittsburg, who was so zealous for all kinds of institutions of Christian mercy and so successful in his zeal. It is located about 16 miles from the city of New York, not far from Mount Vernon in Westchester County, in an exceedingly charming area. Everywhere one sees fertile fields and green meadows, which are bordered by streams, rich bushes and elongated hilltops, on whose partly rocky heights the eye is granted a magnificent view in the far distance to all parts of the sky. The land belonging to the orphanage comprises 98 acres, on which large orchards and vegetable gardens, fertile seed fields, fields, drifts, meadows, vineyards and woodland with strong, beautiful tree growth alternate lovingly with each other. The friendly orphanage with its vine-covered porch, in which Pastor G. E. Holls, the house father and head teacher of the institution, currently lives and works together with his family and a teacher with 28 orphans of both sexes, looks out from the middle of the residential and supply houses necessary for the entire large economy. When one enters the house, one does not encounter the pomp and pageantry that makes many other orphanages more similar to the house of the rich man in the Gospel than to a house of mercy, but that cleanliness, niceness, orderliness and peacefulness that immediately elicits the exclamation from the person entering: "This must be a good place to live! and the more one learns about the way this house is run, the more one becomes convinced: Yes, this is how a Christian orphanage must be if it is to bear this name in reality and truth. The dear orphans really have a home here, a father and mother house. All the inhabitants of

the house eat here at one table. Pastor Holls and his faithful wife are really father and mother of the orphans. All of them form a large family with many children.

lie. The children know no other than that everything they see around them is their property. Even if they leave the institution to train for a profession of some kind, as long as they do not form a family of their own, they receive the right to seek refuge here at all times in the event of hardships, illnesses, misfortunes, etc., and to find all necessary help and care. Judging by the impression the whole appearance of the dear little ones makes on the visitor, they must really feel at home here. Joy and contentment radiate on all their faces; childlike shyness and reverence, as well as childlike trustfulness and unconcern are expressed in all their movements. But the most important and most delicious thing in this house is that "God's word and Luther's teaching" is the main rule here, which protects against false legalism and mindless training as well as against false evangelical softness, cloyingness and lack of commitment. We must say: Happy are the parents who, when they die, know that their left orphans will find admission in such an institution! The necessary space for those who have been registered for admission is already so limited that the admission of some has had to be refused in recent times; but the Lord has already taken further care. Two generous German Lutherans in New York, the Möller brothers, have donated significant sums to remedy this need, one \$30,000, the other P10,000. From these funds, a large new orphanage is already rising on the orphanage grounds, built from beautiful hewn stone up to the roof, according to a plan designed by the architect Mr. Earl Birkner, which will soon offer sufficient space for all those enrolled. Funds for maintenance are not available, but the one who calls himself the father of the orphans will certainly open hearts and hands enough for this beautiful work, so that the hope of the founder and administrator of the institution will not be put to shame in this respect either. - Since the writer has just reported from the Wartburg near Mount Vernon, he cannot omit to take this opportunity to report something about the nearest neighborhood of this lovely and blessed place. The land immediately adjoining it, a tract of 20 acres, has been purchased by several members of our dear congregation in New York, mostly businessmen, in order to secure a home for themselves and other co-religionists there for a later time, and at the same time they have reserved 2½- acres of land for the needs of a Lutheran college to be established here and a Lutheran Progymnasium there. For this purpose, they have not used the worthless, but the most beautiful part of the purchased land.

On one side of the building there will be the dwellings of the friendly entrepreneurs of the work and on the other side a small town to be laid out, so that the Wartburg will not lack Eisenach. The project is indeed highly worthy of a prize. The establishment of a college for the preparation of any civil profession and of a so-called Progymnasium for the preparation of the upper classes of the Gymnasium also within the eastern district of our dear Synod is an ever more urgent need, and the place which has now been found for it, with its present as well as its prospective surroundings, is so much in accordance with the purpose that the finding of it must be regarded as a gracious guidance of God's faithful providence. The short distance from the cosmopolitan city of New York, the immediate vicinity of the orphanage, the certain settlement of a whole circle of fellow believers and active patrons of the institution in the immediate vicinity, the proximity of a whole lot of stations of various railroads running in all directions, the charming, romantic location, In addition to this, it is reported that a few hundred meters from the border of the purchased land, a large, beautiful park, similar to New York's Central Park, is to be built - all this points to this location as the most suitable, which can only be found somewhere in the area of the eastern district of our synod for the stated purpose. Now that the first steps have been taken to achieve this beautiful goal, we hope that many people in this district will spare no sacrifice to ensure that the goal is achieved as soon as possible. With the establishment of a college and a progymnasium, one should not wait until the settlement of the so far involved co-religionists has taken place, but it should be carried out without any delay. The very existence of these institutions, which has already been striven for, will become the best magnet for those who intend to found a home in the quiet seclusion of their time. Dear brethren in the East, New York, Boston, Washington, Baltimore, Philadelphia, Pittsburg, Buffalo, etc., allow the writer to encourage you to give the work serious consideration and, if you have recognized it as an important, necessary and promising blessing, to undertake it without delay. The blessings of all your brothers in the West will accompany your labor of love, and the blessing of Him from whom all good gifts come will not fail you.

W. [Walther]

Landeskirchen. Dr. Munkel in the Hannoverschen expresses it in his "Neue Zeitblatt" in the number of August 20 of this year, as his conviction, "that the dissolution of the Lutheran Landeskirchen is proceeding unchecked.

and the Lutherans will be pushed into the Free Church, or that there will be an end to the "Landeskirche" at all, which are already no longer true Landeskirche"

Mecklenburg-Schwerin. Here, a short time ago, a Dr. Bade asked the church regiment to omit the devil's renunciation at the baptism of his child. This request was rejected and so the baptismal witnesses had to, for better or worse, renounce the devil in the name of the child at its baptism. Dr. Bade took this so badly that he declared his resignation from the Mecklenburg-Schwerin state church in writing. In his letter of resignation he literally declares the following at the same time: "At the same time, by virtue of my paternal authority, I hereby most solemnly revoke in the name of my children the *abrenuntiatio diaboli* (the renunciation of the devil) pronounced by their baptismal witnesses, so that I want to have such a renunciation of the devil expressly revoked." A clean father, who must be a great friend of the devil, so that he is sorry that his children have renounced the same!

W. [Walther]

Sad mockery. The notorious "Lutheran Church Friend" occasionally makes such fun of the Lutheran confessions. Thus the following omissions are found in it: "In East Painter Creek, Minn., mau laid the cornerstone of a new Norwegian church during the summer. Among other things, the Augsburg Confession was placed in the cornerstone for safekeeping. Now we ask, astonished at this new Lutheranism: Did the cornerstone-layers not have a Concordia book or the other symbolic books at hand? May that church call itself Lutheran if it does not have all the 'symbolic books' in its cornerstone?" The answer to this is: Why not, if even a church friend calls himself "Lutheran", who does not even have a symbolic book in his conscience? The proof of this is the arch-rationalistic laundering of a Lutheran (?) correspondent of the Lutheran church friend about baptism. There it says in No. 40: "It is a beautiful thing about the baptism of children! How does not the heart of the parents twitch with anxious care, in view of the future of a newborn child. What do you think will become of this child? the mother asks anxiously about her newborn. In the secrets of his life lies hidden her comfort, but also the possibility of her grief. It calms the parents' hearts when the Church has asked for their blessing on the

little ones. They then belong to the Lord after all and are now, outwardly at least, incorporated into Christianity." How much does this Lutheran man believe and how much does he confess about the fourth main part of the Lutheran Small Catechism? - Then it says in the church friend further:

"In this connection we call attention to the announcement of St. Peter's parish in Brooklyn, which we have included in your other column at their request. We do not have much hope that one of our readers will be found who wants to commit himself to "all symbolic books". But the congregation is cautious and wants applicants only from the "strictest sect." Quite gratuitously and out of love for the reflectors, we want to give here the names of the "sämmtlichen Bekenntnißschriften der evang.- luth. Lutheran Church, as contained in the Concordia Book of 1580": 1. "The Three Ecumenical or General Symbols of Faith"; 2. "The Augsburg Confession"; 3. "The Apology of the Confession"; 4. "The Schmalkaldic Articles"; 5. "The Small Catechism"; 6. "The Large Catechism"; 7. "The Concordia Formula." These "sämmtlichen Bekenntnißschriften" form one book, 1008 pages strong. One can hardly expect an unmarried man to be able to profess such a quantity of theology." - Since here the church friend asked his readers in the eye, it may have its nullity with the assertion; the married ones not excluded. No Lutheran has yet claimed that the church friend and his readers knew or confessed much of theology, and since the quantity of theology in the symbols is already too strong for them, the frugal people, we expect from them even less a confession of the even greater quantity of theology in the Bible itself, which is about 1400 pages thick. - Will the church friend and his readers not be satisfied with this?

R.

The General Synod becomes modest. The "Kirchenfreund", which only recently wanted to plant its victory pier in every place and on every old Lutheran pinnacle and secure the empire for its money-donating General Synod alone, is now beginning to become a little more modest and seems to be getting used even to a division of the empire with Missouri. A far-sighted correspondent of the same writes: "The time is not far off when the Lutheran Church of America will have only two parties, namely that of Missouri and the General Synod, each in a position to do a great work and each still having to learn something from the other .

Church news.

Rev. E. G. W. Keyl, Sr. having accepted an appointment from Zion parish at Willshire, Van Wert Co, Ohio, the same has been appointed by order of the Most Rev. Pres. Middle District, assisted by Hm. Past. Oestermeyer, was introduced to his congregation by the undersigned on the 18th of Sunday, A.D. Trin. May the Lord grant to this servant, who is so well practiced and experienced in the evangelical doctrine

and zealous disciple of our dear teaching father Lutbers, who has already served his God in Germany and here for forty years and has helped many souls to the beatific knowledge of Christ, - May He also grant him a blessed entrance into many hearts here with the dear word of God, that he may especially water and nurture what other faithful workers have planted here before him.

, Fort Wayne, Sept. 29 W. Sihler.

Address: Idev. L. C. >V. X^I,
5Z illklriro IO-, Vnn ZVort Co., O.

On the 14th of Sunday, A.D., the Lutheran Zion Parish in Nerv Orleans, La. had the great pleasure of dedicating their new Mrssion Church and School located in Lafayettc, a town thcilc inhabited by a great many Germans. The building is a very friendly one of 27 by 65 feet, gracing the whole area. Its actual purpose is to be a schoolhouse for two classes, but it must serve as a church until the Lord provides another. In the morning the undersigned preached on Gen.28,16.17., and in the afternoon Pastor Liebe preached on Cphcs. 6,4, with reference to the introduction of the teacher, Mr. Otto Steinmeyer, which had to take place on the same day.

May the Lord bless the work begun and help that the dedication of our larger new church may soon be announced.

M. Tirmenstein.

Address: Air. O. Teacher,
your ot' Uov. Pirlnon^toln, sttox 1624IOrlmn .8, Cn.

On the 16th Sunday after Trinity, 12 Sept. J., Mr. Past. F. W. Nichmann, formerly pastor of the Lutheran St. Petri-Gcmcinde at Schaumburg, Cook-Co., Ill, was solemnly inducted by the undersigned on behalf of the venerable presidium of the West District of our synod, according to our ordinance, in the Lutheran St. John's parish at Elgin, Cook-Co., Ill, from which he was duly called. The inducted man faces much and heavy work both in his congregation and in the nearby open, rich and wide mission field. May the gracious and merciful God grant him renewed faithfulness and earnest zeal, as well as the spirit and gift to do all things well for the salvation of himself and many souls and the glory of our Lord. Amen.

H. Schmidt.

Ukv. X)V. lbiomnrmn, (Lox 700.) blpstin, Ill.

After Mr. Past. P. Eirich, with the approval of his former congregation in Zanesville,O., had accepted a call from the second Lutheran congregation in Mann, N.A., the same was appointed in the substitution of the honorable Mr. Praeses of the Eastern Tistr. of our Svnodc, Past. C. Groß, by the undersigned with the assistance of Hm. Past. P. Seuel into his new office. May the Lord be his sun and shield there.

E. J. Otto Hanser.

Address: lluv. U. ICricli,
Xo. 341 INnto 8t... X V

After Candidate C. Demctro from the practical seminary in St. Louis received and accepted a call from the German Lutheran Immanuel congregation in Perryville (not to be confused with the mother congregation, 2Z miles from the city), he was ordained and inducted into office by the undersigned, by order of the Reverend Presidium of the Western District, in the midst of the said congregation, on the 17th of Sunday, N. Trin.

May the Lord Jesus bless this servant of His and make him bear much fruit.

Ms. Besel,

Address: llov. C. Doinetro,
l'orr^villo, Co, Alo.

Since the "Lutheran" has been silent for some time about church dedications, the dear readers of the same must not think that church building and church dedications have come to an end, but rather that they are still progressing merrily and diligently. And that this is not a mere assertion, but a fact, we can prove here in and around Aurora, Steele Co, Minn. Our congregation had the joy of dedicating its newly built frame church to the service of the Triune God on the 9th of Sonnt, N. Trin. with Pastors J. Horst, Krause and Herzer preaching. The "Lutheran" has only offered to include historical accounts of the church buildings and consecrations, so the dear readers must be content with this short note, although we could and would like to tell more. We only express the wish and the request that the faithful, merciful God may continue his holy word and the holy

church. Word and the holy sacraments pure and unadulterated. Sacraments pure and unadulterated also in this church, as long as it stands, preach and administer, so that quite a few may find in it the way to eternal life. May God help this in his mercy. Amen. Wilb. Frederick.

The new organ in our school teachers' seminary.

In the place of our old seminary organ now stands a new magnificent, although outwardly simple organ. The old one had become completely unusable. We have had it repaired as well as possible (for a small price), so that it can be used in addition, but it is doubtful whether it will prove useful during the school year that has now begun without complete failure of its service. A new organ was urgently needed. Trusting that God the Lord would provide us with the necessary funds through His Christians, we ordered a new organ for the seminary from Mr. I.G. Pfeffer in St. Louis. He gave us the most advantageous conditions. The whole work costs \$680 in his workshop. In addition, there are packaging, freight and travel expenses of the organ builder to exhibit it here in total -73.12. After the freight had been paid by food train here, we could the organ builder another \$80, so that we now still owe him -649.50. I will not take up the columns of the "Lutheraner" with a detailed description of the organ, but only mention that this new organ has ten stops, which are distributed over two Claviers and a Pedal with 27 keys. The softest to the strongest voices of a church organ are represented here, only partly due to lack of space, partly due to saving money, all with narrower scales than usual. On this organ, however, our seminarians can not only become acquainted with the use of a large church organ, but also prepare themselves for the use of such an organ according to their abilities. - Since Mr. J. G. Pfeffer has taken all possible care and diligence to provide us with a durable organ with such pleasant voices, but has made very low demands on us, it would be fair on our part if we indemnified him by paying soon. I therefore ask the dear readers and others not to forget that here a mite has been excellently spent for our seminary, which all singers will rejoice in for the glory of God. Therefore, for such use, further gifts are accepted with tank

K. Brewer, Addison, Tu Page Co, Ill.

Conference display.

The Northern Illinois Pastoral Conference, God willing, will hold its next meetings at Proviso, Cook Co, Ill, October 19-21. Brethren coming from the South and East will travel on the Chicago, Burlington and Quincy Railroad as far as Wcst-Lyons.

H. F. Früchten icht, Secr.

Springsfield Pastoral Conference, Ill, meets in Carlinville Nov. 2-4. L. Geyer.

Received in dee cash register middle distriets:

To Synod al - s chulden ti lg u ngs - K a sse: Bon Past. Dulitz's congregation in Huntington -5.60, Past. Jüngel's St. John's gcm. -6, Past. Seuels Gern. -9.75, Past. Kühle's Gern. from the parish treasury -25.

To the synodal treasury: from Pastor OestermeycrS ZionSgem., Easter-Coll. -6.77, whose St.Thomasgemci'nde -7.11, Past. Mehles Gern. -15.50, Past. Schvnebergs Gern. -20, Schnaible -1, Past. Depers Gern. in South Ridge -18.10, Past. Jor' Gern. in Logansport -17.65, Past. Stocks Gern. -11.85, Past. Zagels Gern. -13.14, Past. Wiistmanns Gern. -11.50, Past. Stellborns Gern. -22.81, Past. Bodes Gern. -13.06, Past. Sihlers u. Past. Stubnatzys Gern. -86.04, Past. Schumms Gern. -4, Rev. Husmanns Gern. -10, Rev. Strucls Gern., Lstcr-Col- lecte -25.50, Fr. Burre -2, Past. Wynekens Gern., Lster- Coll. -71, Past. Bauers Gern.- 15, Past. Fr. NupprechtS Gern. in Fulton County, Pentecost- Coll. -3.26, Evens. Coll. -3.03, in Henry County Pentecostal Coll. -2.45, in Williams County -3.06, in Williams and Tesiance County -3.83, Past. Jor' Gern. in Peru -10, Past. Kuchles Gern. -10.31, Past. Kühle's own -2, Past. Scböneberg's Gern. -10, Teickmüller - 2, Schnaible -1, Past. Böses Gern. -7.35, Past. Stocks Gern. -8.79, Past. Evero' Gern. -10.90, Past. J. Rupnrechts Gern. -10.75, Past. Oester- meyers Zionsgeni. - 6.79, whose St. TiwmaSgem. -10.67, by the same of G. F. Schinnerer -10; of Past. ga- gcls Gern. -13.15, Past. Horsts Gern. -5.60, Past. Brack- Hages Gern. - 11.25, Past. Fleischmanns Gern. -12, Past. Jüngels Gern. -20, Past. F. N Übel's Gern. -14.30, Past. Jor' Gern. in Peru -12.75, Past. Sauers Gern. -18.15, Past.Silüers u. Past. Stubnatzys Gern. -68.35, Past. P. Nupprecht's Gern. in Fulton County -3.50, in Henry Co. -1.00, in Williams Co. -2.25; by Past. King v. Mrs. Consecration -1, N. N. -3.35; by Past. Bode's Gern. -11.72, Past. Hillr's Gern. -10, Past. Zagel's Gern. -11.87, Past. Wüstemann's Gern. -10.50, Past. Detzers Gcm. atFlo- riva -4.04, Past. Jäbkers Gern. -25, Past. Tctzerrs Gern. Pentecost Coll. -21-54, M. Biebach -2, Past. Jor' Gern. in

32

LoganSport 820.50, in Peru 88; Past. Hochstetters 6)em. 8104, Past. Horst's congreg. 86.15, Past. Maack's comm. 88.20, Past. Schwans Gem. 882.53, Past. Brackhage's parish 813, Past. Sauer's Gem. 830.50, Past. Stell- horns Gem. 814, teacher Nolting 81, Past. Sauer 81, Past. Hochstetters Gem. 849.43 ; by Past. Detzer High- time - Colt, by J. Müller 83.35 ; by Past. HuSmannS (Hem. 815, Fr. Rolf 85, Past. Jor' Gcm. in LoganSport 814.50, by himself 81, Past. Theo. Gotsch 82, Past. I. Rupprchts Gern. 831.20, by himself 81, by Past. Seuel 81, Past. Mees' Gem. in Columbus 857.

For sick pastors: From Past. Lothmanns Gem. 88.00.

For the General Pres.: Don Past. HillerS Gem. 83.50, Past. J. Rupprchts Gem. 812.

On collgebuilding in Fort Wayne: From Past. Wynekens Gem. 863.37.

For the Hospital in St. Louis: By Pastor Reinhardt from C. Brand 83. By Past. Kühle from A. S. 82.50.

For Pastor Brunn's Anstalt: By Pastor Reichhardt from C. Brand 82; by Past. Stellhorn's Gcm. 84.30, Past. Zagels Gem. 811, Past. Kiichlcs Gcm, Mis- sionfest Coll. 818.14 ; by Past. Zaget by H. Hormann 82 ; by Past. Kunz'Gern. 817, Past. Michaels Gem. 85, whose Gem. at Arcadia 85.

For the Hermannsburg Mission: through Pastor Reichhardt of C. Brand 81; from Past. Dulitz' Gcm. in Huntington 816.25. Z

To the college budget fund in Fort Wayne: By Past. Reichhardt by H. Bruegggcmann 85 ; by Rev. Dulitz's Gem. in Huntington 88.25, Past. J. Nupp- right Gem. 811.55, Past. Horst's Gcm. 83.

For teachers - G e b a l t e: From Past. Neichhardt's Gr- meinde 85, Past. Horst's Filialgem. 82.40, Past. KühleS Gem. 814.52.

On church building in Norwich, Conn: From Past. Lehner's Gem. in New Haven 89, best branch in Adams Township 83.06.

For the widows' and orphans' fund: By Pastor König from N. N. 81.

For thePagan Mission:: From Past. Schönbergs Gem. 82.50, Past. Zagels Gem. 811; by Past. Kühle by A. S. 85; by Past. Schönebcrgs Gcm. 87.60, Past. I. Rupprchts Gcm. 810.40, Past. Jüuacis Gem. 815, Past. F. Nützels Gem. 83.70,; by Past. Stubnatzy by some women 84 ; by Past. König by Mother Lühr- mann 81; "by the women's club in Past. Seuel's congregation 815.20.

On the seminary building in Addison: From Pastor Schuster's Gem. 825, Past. Jüugels (9cm. 813, Past. Sauer's Gem. 818, Past. J. Nupprecht's Gcm. 84.

For inner mission: From Past. Schuster's congregation in Bremen 84.42, best Filialgem. in Woodland 82.58, from Past. Stellhorn's congregation in Oster-Coll. 88.55.

"For poor StudenZen in St. Louis: By Past. Keyl 82 ; by Past. parier from a wife of sr. Gem. 85 ; by Past. Wyneken Hochzeits - Coll. bei Hochstädter für Wischmeyer 85 Cts., bei Möller 83.28 ; voui Jung- frauen-Verein 85 ; by Past. Wyneken Hochzeits - Coll. at Albrecht for Scheips 812.70.

For the orphanage in St. Louis: By Past.^Lothmann,Thank-offering for happy delivery of Mrs. Thümert 84 ; by Past. Kühle by A. S. 82.50 by Past. Dulil) HechzeitS-Coll. at schlesclmaun 84.50.

For.the.emigrant.mission.in'.New York: From Past. Zagels Gem. 8'11, Past. Dulip' Gcm. in Huntington 86, in Lancaster 81.60.

ForPast. Kleingegecs' widow-. From Past. Hcink 82.0t).

F^lr poor students: Through Past. Kühle by A. s. 83; by Past. Evers by C. Gatlmeirr jun. 83, D. Scheumann 83, 'by himself 8'5 ; by Past. Jaget vou H. Hormann 82; by Past. Oesternev er Kindtauf- Cott. at J. Müller 84.12 ; by Past. Weyel HochzeitS- Coll. at Fr. Korff and H. Schulte 811.20 -for E. Weyel; by G. Aerger 82, H. Horn 81.25, W. Umöach, G. Hcidt, D. Korff each 81; by Past. Weyel for Hein u. Hüsemann by B. Umbach, G. Aerger, Past. Weyel 82 each ; by Past. Schwans Gem. for H. Wischmeyer 83.25 ; by W. Duwe for Carl Friuke 85, L. F. Kircher for D. Wolter 83.

On the church building in Past. v. Brandt's parish in Jo3)NStown: From Past. Kühle's Gem. 82."

On church building in Jefferson City, Mo.: By A. Brierlein through Past. Sch'öncbcrg 85.

For poor seminarians in Addison: through Past. Jüngel Hochzeits - Coll. bei Otte 84, bet Vom Fange 814, aus d. Klingelbeutel 86; by Past. Sauer by H. Beuckmann, H. Büchner, Fr. Schepmann 85 each; vou Past. Weyels Gem. passionö coll. 812.75.

For^ the church building in Rockville, Conn: From Past. Sihler's & Past. Stubnatzys Gem. 868, Past. ZaaciS Gcm. 811, Post. Bobes Gem. 89.85.

C. Bounet, Cassirer.

Received in the cashier's office northern district:

For the seminar household in Addison:

> By Past. Speckhardb in Sebewaing of CZottl. Also 83.

For poor students in St. Louis: By Carl Fink in Mcquon River, WiSc., 8'3.

For Mrs. Past. Röbbelen: Don Mrs. Kraft in j Frankenmuth 85.

! About the Castle Garden mission in New York: I From Past. Steeges Filial iu Lake Nidge 85.65. From the comm. at HillSdale 81.70. From N. N. 20 Cts. From Gcm. in Coldwater, Mich. 8160. child's coll. at Aug. Ahrcnds in Big Rapids, Mich. 85.50. From Past. Daib's Gem. at Grand Rapids, 811.53; at Grand Haven, 86.75; by himself, 81.

For teachers' salaries: Coll. in Frankenlust 813.88. j From J. G. Weiß there 82. From d. Centkasse der Gern, in Adrian 8'10. From the Gem. in Town Ehester 8'5.77. From L. Fischer in Town Lowell, Mich. 81. From Past. I. L. Daib 82. don of the Gem. in Mcmroc, Mich., 88.70. From Mrs. Ch. Gottfried thank offering 83. From J. Schabler 50 Cts.Z

To the building fund: By Past. Steinbach in Milwaukee 842.55, from himself 82. From Past. Engelbert's congregation in Racine 817.80. Past. J. N. Beyer's Gem. in Winchester and Caledonia 828, in New London 831. "Bon Past. Werfelmann's Gem. in Grasten 820. Past. Lemke's St. PcterSgem. 8'17.50, St. JohanniSgem. 8'3.34. lBy M. Seiferlein 81, Past. Daib 82, by some members of his congregation in Grand Rapids, Mich. Gem. in Grand Rapids, Mich., 815.^ By Rev. Sievers in Frankenlust from J. Appold 85, I. M. Arnold seu. 8'2.50, G. A. Bauer 81.30, G. C. Bauer 82, Beißler 85, Buchhage 50 Cts, Denke 84, Doppilhammer 81, Eichhorn 81, St. Engerer 50 Cts., J. Eschnbaber 82, Feinauer 81. P. Förster 82, Götz 85, L. Gehringer 82, A. Grammel 82, Helmerich 85, Jttnr scn. 85, Jung 82, Keith 85, W. Korstock 82.5", St. Kernflock 81, P. Knörr! 81, B. Koch 82, Th. Kolb 84, Lang 85, Leinberger 82, Maurer 81, E. Müller 82, C. Müller 82, E. Pfund 81, P..Pfund 81, M. Neumeyer 8'3, Reuter 83, Roth seu. 81, I. G. Noth juu. 81, Roth Ill. jun. 25 Cts., Schlicker 50 Cts, J. Schwab 81, Selle 81, B. Staudacker 8'2, 6). Staudacher 83, P. Sturm 81, Vogel 81, L. Wcgener 81, W. Wegener 83, Wcggl 75 Cts, Weiß 83, Wüpper 81, Würth 81, Zerluger 81.50, Ziegler 81, Fr. Zill 82, L. Zill 82, H. Möller 8'3.23, von Jttnr jun. wedding coll. 83, von C. Mackenscu 81, Lacker 82, Ferd. Sievers jun. 82, Sigm. Sievers Jr. 50 EtS., N. N. in Monroe 81.

For Inner Mission: Coll. at Young Man's Feast in Bloomfield, Wisc., 86.16. Gem. in Bainbridge, Mich., 82.30, in Adrian, Mich., 815. G. Blickte in Grand Napids, Mich., 82.50. Past. Schumann's gcm. in Freistadt, Wisc., 86.50.

On the Lutheran Hospital in St. Louis: Kindtauf coll. with Carl Ebert in Bloomfield, WiS., 81.06, with W. Ziegenhagen 95 Cts. - By Past. Lcmke by Mr. Knorr 82, by Mr. Keith in Frankenlnst 810, KindtaufColl. by Horn there 82.

For Pastor Brunn's institution in dying: Mission feast - Coll. in Town Hermann, WiSc., 840. of 6). Looked to Grand Rapids, Mich. at 82.50. By Past. Speckhardt Kindtauf- Coll. at A. Irwin 62 Cts, at G. Tietz 54 Cts., bci J. Lindemann 60 EtS., at Chr. Hornbacher 29 Cts., Wedding - Coll. at J. Gottl. Neumann 81.05.

To the Lutheran. Waiseuhaus bei st.^LoukS:~ By Past. Lemke Kindtauf-Coll. at Mr. schknning! 83, Coll. at Kreicknbohm's funeral service in Frankcnlusd 84.47. By Past. Hattstädt by Mrs. N. K. 82.

> On college construction at Fort Waylfe: By Past. F. scinbach 842.55, by himself 82.

For the heathen mission: mission festival collecte in Town Hermann for Hermannsburg 821, for Leipzig 820. Vou C. E. jun. in Milwaukee ges. 8'5. From the pupils of teacher Rüge in Milwaukee 83.50.

For poor seminarians in Addison: Don Mrs. Emmert in Hillsdale 81. From Past. Schumann's parish in Freistadt 813.

To the Preacher 2c. Widows and orphans fund: ! Contribution of pastor H. Fischer 8'2, of teacher Rüge 82.

To the synodal treasury of the northern district: From Past. Hüglis Gem. in Detroit 89. past. steeges Gem. in Jda 83.60. By teacher Riedel in Frankenmuth from Joh. Hubinger 85, Joh. Bierlein 83, P. Trinklein 81, L. Reuchle 60 Cts. L. Kraft 8'5. from Past. Werfelmann's congreg. in Grasten 89.06, in Cedarburgh84.42, in Saukville 8'6.80. Bon the congregation of Adrian, Mich. 8'31.85. Of Jmmanuclsgem. in Detroit 815.50. Of Past. Horst's congregation in Hay Creek, Mich., 812.11. From R. schindeldeckcr in St. Paul 82. G. Strech from Past. Lemke's congregation 83. from Past. Speckhards Gem. in sebewaing Pentecostal Coll. 83.80, Coll. on Sunday after Trin. 83. Kindtauf - Collecte at Madrer's in Frankenlnst, Mich., 833.68. Past. Schumann's congregation in Freistadt 824.90, its Filialgem. 84. From dkr Gcm. in Monroe 814.84. Contributions from pastors: O. Fürbringer 81, strafen 81, Werfelmann 8'1.25, Trautmann 82, Rolf 81, F. Lochner 81, E. G. H. Mießler 81,k^H. Fischer 82, List 81, Böling 81, Ottmann 81, Allwardt 81, J. Keller A,

A. Crnll 82, Hattstädt 81; of the teachers: Herm. Fall 82, Bodemer 82, J. G. Denninger 81, Riedel 81, Geo. Nüchterlein 81. C. Eißfeldt, Kassirer.

Receipt and thanks.

With heartfelt thanks, I certify to have received the following gifts from March 2 to October 1 :
for poor students:

From the Young Men's Association in Cleveland W. Sl 810; by Mr. Past. Thurov for H. F.: by his congregation iu, Stringtown 87.75, by d. congreg. in Jofferson City W.W by Mr. Fried. White 8'2 ; by Mr. Past. MericuS of M. Th. thank-offering for recovery of his family H5, j HochzeitS°Coll. at Mr. Haase 816.50, Oster-Coll. in congregation 86.23 ; by Past. H. Löber of Mailhoff 81; by Rev. Strikter Palm Sunday coll. 86.25 ; by Mr. H. Bartnng 82.24, Mr. Rev. A. E. Winter 81; stmch Mr. Past. Gotsch Easter coll. of (No. in Akron 818; by Mr. G. Schneider 81; by Mr. Past. Schwenscn 815; by Mr. Picritz of his school children 82.10; by Mr. Past. Böling wedding - Coll. at Eckert G; by Mr. Grothmann for W. 82; Wittwe Hoyer 85; Gemeinde Nodenberg 87.13 ; by Mr. Past. Seidel collected on Schröder's birthday 84; by Mr. Past. "striker" from sr. Gem. in Zjorkville 84; by Mr. Past. Scb. from Konrad Reese 82; by Mr. Past. Frcese 81; by Mr. Gruhl 8'2 ; Lt. N. in Schaumburg, Ill, 8'10 ; Kindtauf-Coll. at H. Becker 89.50; by Mr. Tm'lc from sr. Studentcukasse 83; Kindtauf-Coll. at J. Fasse 83; by Mr. Past. X. in Canada for Tröller 815; by Mr. Past. Dödcrclein Kindtauf-Coll. at Emmert 8'4.20. By Mr. Past. Böling Kirchwcih-Cvll. 88, by Mr. Past. Schumm 84.25. by Mr. Schövcrling 85. - By teacher Bcwie HochzeitS-Coll. at Fr. Behrens 8'5.70. by Mr. Wellcl in Freistadt 85, E. Lcubner 810 u. 87. congregation in Elk Grove 834.46. by Mr. Arnold of his schoolchildren 84. by Mr. Kohrs of the Causirinanden 8'2.25. Kindtauf-Coll. at Mr. Past. Töschcr 84. by Mr. Past. Mießler by J. Meier scn. for N. 82. by Mr. Past. Schumm 8'2.50. Wedding - Coll. by Mr. Ilse 820.60. By Mr. Past. Jungck for B. 813. by Mr. Past. Weyel for Hoth. 8'3.<tO. By the Women's Association in Grand Rapids 8'7. By Mr. Past. Markworth Gemeinde-Coll. 815.48, by the Jünglings - Verein 86.40. By Mr. Arnhold of the; Jünglingsverein 810. Witrwc Weiß 8'4. By sammetinger for B. 85.

for the seminar household:

From the congregation of Hcrn Past. Kilian 829.

on clothes, bedding :c. :c.:

From the Women's Club in Laporte (unfortunately forgotten earlier) 10 towels, 8 pairs of stockings. From Mrs. Weiß 3 p. woolen stockings. From the Women's Association in Kondallville 2 oults, 2 shirts, 2 pairs of stockings. From the Women's Club in Grand Ravids 3 oults, 6 sheets, 6 kisscn covers, 5 pairs of stockings.

I. C. W. Lindemann.

For the Scminar h a n s h a l t: From Mr. Gärtner Breuer in MinerStvwn 3 barrels of apples, 1 barrel of beans, 1 Bush. Cucumbers. Through Mr. Past. Claus from some members of his community. 820. From the soap boiler Meier dabl'er 6 Kistcheu soap. From Mr. Müller Weiuhold in i Frobna 3 S.' flour.

For poor students: Ges. at the wedding of Hrn, G. Kicnzle in Colliusvillc 83.30 for Th. Walther, I Ges. in St. Cbarlcs at the wedding of Hru. Lehrer Alm! stedt 85.60 for Krafft. Mrs. Wolfram dahier 50 Cts. ! By Hrn. Past. Clans from some members of his Gem. 810. A. Crämer.

"7 For my son Wilhelm Hattstädt has been received since the month of April: from Mrs. M. Gottfried 82, from Past. Rausch erl 815, from Mrs. Standhardinger a silver dollar, from the Women's Association of Gcm. Past. Bauers 84, from H. Meinzinger 8'1, from Mrs. Eichbauer in D etroit 81," from Mrs. K. 50 Cts, from G. Matthes 50 Cts, on Ph. Schneider's infant baptism ges. 81.80, from Mrs. Stenz 81.70, from Mrs. M. Löffler 81, from the Women's Association in Monroe 826.93, from Mrs. B. 81. With heartfelt thanks cert.

G. W. Hattstädt.

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(Submitted.)

On the Reformation Day.

2 Pet. 1:19: "We have a sure word of prophecy; and ye do well to hearken unto it, as unto a light that shineth in a dark place, that the day may dawn, and the morning star arise in your hearts."

The heavens and the earth will pass away, - Thus You Yourself, my God, have testified to the world, - But the truth of my word will stand, Unbowed by the vain wisdom of men.

Your word is firm, it is founded on You. You who show the worlds their path, It has kindled the fire of faith, Which no power of wickedness can dampen.

It is the word that comes from the eternal life

With a blissful sound of peace,

To give me heavenly power in battle, And make me one To Him who reconciles me.

It is a light that shines through the dark shadows

The earth's night always beams kindly, That pays all the deeply afflicted, all mats With high comfort and blissful peace.

The word has probably lain in darkness,

An unknown, unrecognized good, Few enjoyed its blessing, Which rests on faith's faithful fighters.

There You brought what men had hidden deep, There You brought Your precious word to light, With it the precious morning of grace arose, Where one speaks joyfully of Your salvation.

And Your Word's wonderful clarity shone through Christianity far and wide; It took up the old truth anew, And new God's power to the old conflict. - —

Take my thanks for it this morning, Which sets Thy faithfulness before me, And let me also, freed from all cares, Praise Thee joyfully before all the world.

The precious word is written in my heart that I shall be saved by grace;

It teaches me to love the friend, the enemies, and makes me full of holy comfort.

That Thou also mayest rule me by Thy arm's strength, and enlighten me by Thy light, And that Thou Thyself mayest require my works, Till my eye break according to Thy counsel.

Lord, then transform my faith's hope into a blessed vision of Your glory, and keep open for me the dwelling place of peace, in which eternal life delights me.

I am victorious without end from the grace which You have shown me in the native, where I bathe in the floods of grace, and Your mercy gives me life.

Can a Christian with a good conscience join the so-called mutual support associations?

"And all things whatsoever ye do in word or in deed, do all in the name of the LORD JEsu." Col. 3:17.

In the name of the Lord, the Christian can do what is according to the word of God, but what is not according to the word of God, that is, against the word of God, he must refrain from. The world, which is in trouble, does not care much, of course.

He who wants to be saved must let God's word be his lamp, Ps. 119:115. If he leaves this guiding star out of his sight, it can easily happen that Satan, the world and his own flesh lead him astray and lie to him that he is on the right path. Among the many wrong ways that are found in this deplorable world, there is also the one that leads to the community of the so-called support associations, such as the mutual "health insurance societies," the "health insurance societies," the "workers' associations," and the like.

How many who want to serve their God, or think they serve him, unfortunately also find themselves in these associations, and that because they do not recognize the sinfulness of them. Such people should learn to see these associations as they really are.

Let us first ask: What is the name of the basis on which these associations are established? This question is partly answered by their constitutions and statutes. They all point out that care must be taken for the future, and that this can be achieved nowhere better than in such associations; that therefore he who fails to join them does not fulfill his duty. But if he does so, then

"He no longer needed to look "bleakly into the future" because he had "taken care of himself and his own. The statutes of the "Cincinnati Mutual Health Insurance Company" state: "There is no higher consciousness than that of belonging to this company. Further: "It awakens in man a certain self-confidence; proudly and with pleasure he can go about his work every day - with the consciousness of having done his duty, the full duty of a family man". Further: "In her (this company) you have a reliable friend and protection". It is attributed that it protects "from misery - even from despair". - See, dear reader, this is the basis of these associations, and this is called: unbelief; yes, it is the most manifest unbelief. And to have this unbelief, on top of that, is made a "duty" for everyone. Now, whoever wants to become a member must sign such statutes, or at least recognize them as correct. Where is, we ask, the almighty, wise and kind God? These associations do not know him; they do not need him either, for they take care of themselves. They consider him a fool who wants to put his trust in the Lord. "Fool," they say, "help yourself, and God will help you. And these people's God is - the club treasury. The true God, who created and sustains everything, who sends rain and sunshine, who has given us such delicious promises, Ps. 121 and 91; Matth. 7, 7; Ps, 50, 15; who daily opens his merciful hand and satisfies all that lives with pleasure, in whom we live, weave and are: - this true God they deny. If you think about it, would you want to join such an association? Certainly not.

And if we look at the people themselves who make up these associations, we see that by far the majority of them are also practical despisers of God. They live securely in the day; despise Word and Sacrament, the seriousness and goodness of God; and blaspheme and mock the holy Christian faith. Can a Christian enter into the fellowship of such people? Never ever! Our Lord and God says in 2 Cor. 6:14: "Do not pull on a strange yoke with unbelievers. And the holy book of Psalms begins with the words Psalm begins with the words: "Blessed is he who walks not in the counsel of the wicked, nor treads in the way of sinners, nor sits where scoffers sit. And whoever has fallen into such fellowship through ignorance or carelessness, God calls out to him with a serious voice in 2 Cor. 6:17: "Come out from among them. - But if someone were to ask, "How is it that we even find preachers who speak to these societies? - The answer would be: Either they do not know the societies, or they belong to those who prefer the bag to the Bible.

But if one wanted to object further: If a Christian is not allowed to be in a business *partnership* with the unbelievers, the answer would be that this is a completely different matter. Here the Christian stands in his ordinary profession. He has neither a wrong purpose in mind, nor does he use evil means; his actions are therefore pleasing to God, while the actions of the unbeliever are always displeasing to God. But if a Christian can avoid it, that is, if he does not have to enter into a social contract with an unbeliever, he will do so all the more gladly.

But as far as the associations we are talking about are concerned, it cannot be otherwise, a Christian must also suffer damage to his soul in them. - In fellowship with unbelievers, his conscience is gradually dulled. He will soon be silent where he should speak and confess; and soon he will speak where he should be silent. He learns to know the ways of his new brethren, and at last! to love them. He can proudly march with them; and the association soon becomes more important to him than the church. If he had also made up his mind at the time of his! If, when he joined the association, he had firmly resolved "not to go along with everything," his heart would still grow ever wider; he would make progress on the evil path, and the inevitable enlightenment would conquer all doubts of conscience. He now quite happily takes part in the "foundation ball" etc.; for he has now also become "free. The apostasy has happened. - Now, of course, thank God, not everyone immediately comes to public disavowal. Some go on for a long time in contradiction with themselves. He does not confess rightly, but does not want to deny either; he does not take part in the processions, and prefers to pay his dollar fine for it. But whether he satisfies God and his conscience with this dollar is another question, to which one can answer no with full certainty. He is also in great danger; he wants to serve two masters. He cannot be serious about serving God. If Satan succeeds in keeping such a man in his lukewarmness, the Lord will spit him out of his mouth, Rev 3:16. How difficult it is to make clear to man what is already clear in itself, that Christ does not agree with Belial, that one should not limp on both sides, 1 Kings 18:21, that one should not be like the world, Rom 12:2. And yet, how easy it would be to grasp if man would only ask seriously: How can he be saved? Some, thank God, are led out of these unbelieving associations by considering this question, while others, against better conviction, remain in them. One reason is often that they "don't want to lose" the money

they have paid in, but would like to have something in return; as a in sickness 2c. Well, God can send you enough sickness, so that you can recognize the support money from the association itself as a tiresome comforter. (It should also be mentioned in passing here that the association's treasury not infrequently has its whims, and sometimes does not want to give out anything at all). But how can you, if you want to lift up your eyes to the mountains from which real help comes, Ps. 121:1, in the distress of your body and soul, without first having detached yourself from the idol of the association? - Remember what has been said so far.

In times of illness there is another duty. The members of the association are, according to the statutes, sometimes also obliged to keep vigil at sick members. He talks to him about repentance and faith; tells him that he should not rest until his soul rests in Jesus; he urges him to renounce the world and its nature. If the above-mentioned members of the association are present, the weak Christian (for only such a one can get into such an association) is not seldom afraid to confess his Lord. And if the servant of the gospel has left the sickbed, such birds try to take away the noble seed immediately. They tear the word out of the sick person's heart through false comfort, careless speeches, impertinent jokes, etc. They also tell him how the minister of the gospel has left the sick person's bed. They also tell him, as the secret societies are wont to do: "One must die as a man of good character. And behold, perhaps, for the sake of the vigils, night remains in his heart. He dies and goes into eternal darkness. Whoever wants to be saved, keep with the Lord Jesus, and not with the enemies of the cross of Christ; he should avoid them. And whoever already finds himself in such an unbelieving association, he should free himself from the various ropes and nets that surround his soul. - The usual response of such members, who do not want to renounce, but nevertheless remain in the association, is: "The association has nothing to do with faith (true! as already shown); I can be part of it and participate in everything without damaging my soul. I can have God in my heart everywhere; I am not forbidden to believe in Jesus; no one should mislead me; I know well what is to the right and to the left," etc. These are the same speeches with which some members of the secret societies, as well as some ball and dance addicts and friends of comedies, try to excuse or justify themselves. But listen, my dears, to what the pious and godly Heinrich Müller answers to this in his "Liebesküsse" ch. 22. He says: "As far as the world, the other enemy is concerned, avoid the children of the world. Can you live among snakes and yet remain unpoisoned, sit among thorns?"

and yet not be scratched, walk on burning coals and yet not be burned, walk under a thousand ropes and yet not fall into them? It is impossible that one can keep innocence under the temples of the godless world. They deprive us of God, our soul and eternal bliss. - Are these not just as true as serious words? They are delicious words that cannot be pondered enough, especially in our time.

Whoever joins such associations not only damages his own soul, as has been shown. Not only does he harm his own soul, as has been shown, but he also causes great distress to others. Just as he heartily grieves the true Christians by putting himself on a par with the world, so he becomes a cause for others, like him, to tread the wrong path by his example. In his delusion he praises and extols his association; even talks of "love" and "works of love"; speaks contemptuously of the loving activity of the church, and regrets that the congregation itself does not establish such a mutual support association. - Now, of course, it is known that the love of this society is no other than the old tax collector's love, since everyone only gives in order to take. But weak church members, who do not yet understand the first commandment, as well as the first article, can easily be seduced by such apparent phrases. And he who as a member of the congregation is at the same time publicly a link in the chain of unbelievers is guilty of this sin of seduction. "Woe to the man who causes trouble," Matth. 18, 7; Luc. 17,1. But even if such a member of the church and the association remains silent, he still gives the appearance that he trusts more in the world than in his fellow believers, that he places his hope more in the dollar in the association's treasury than in the Lord. So he gives trouble in every case.

Such a man also sins against his own. Instead of leading them to the Lord and teaching them how they should trust Him in all faith, he leads them away from God and puts them on the same slippery ground on which he himself stands. They should also find "comfort" and "peace of mind" in the fact that in times of need the association will take care of them. He teaches them to trust in Mammon. And the learned disciples grasp the Father's word. They depart from the Lord with their hearts. Together with the father of the house, the deceived members of the house dance around the golden calf, so that Satan takes pleasure in it; for he knows that it is written Jerem. 17:5: "Cursed is the man that trusteth in man, and taketh flesh for his arm, and departeth from the Lord with his heart. It is set for man to die once, and after that the judgment. Whoever wants to survive here and not be lost, must not lead them into unbelief, otherwise God will claim their souls from him.

If we now look at these associations as they are; if we look at their goings-on, and where this leads, we must answer our above question with an emphatic "No. A Christian cannot in good conscience join the mutual support societies. He must stay away from them, as dear as his blessedness is to him. If the world calls Christians fools and head hangers for this reason, let it do so; it speaks just as it understands it. Only a Christian is wise, and much more wise than the world thinks; for only the Christian has cause and also a desire to rejoice. But nothing else can be seen in the world's cheerfulness than an effort to forget its miserable condition.

However, there are also associations that are pleasing to God, such as the associations for the support of the poor, the associations for the support of widows and orphans, etc., since they only want to serve the Lord in his new members. It is clear that such associations have nothing to do with those mentioned above. One in faith and confession, they are based on God's Word. Their actions are therefore based on faith. They do not seek their own, but give their own. They do work in the church of the church. Therefore, when these associations make it their task to alleviate the plight of the poor, and provide support not only to those who find themselves among them, but also to those who are not members of the association, or to their widows and orphans, according to circumstances, then they are, in the true sense of the word, charitable associations. In the exercise of their orderly activity of love, they also prove themselves obedient to the divine word. Especially St. Paul writes a lot in 2 Cor. 8 and 9 about how the churches should take care of the poor. Yes, every Christian congregation - the whole congregation - should and must be such a support association in this sense. Just as every congregation must be an association for the spread of the Kingdom of God, if it is to be right. Whether the contribution for the poor is made by the members of the congregation in a certain order, so that something certain is given at certain times, 1 Corinthians 16:2, or whether this is left to the Christian love of each individual, is not important if only the poor are helped. A congregation that does not take care of its poor, but relegates them to the heartless world, or immediately to the county, would itself be heartless. Whoever

does this brings shame on the name of Christ, and leads its weak members into great temptation with regard to the unbelieving associations, from which associations not only the preacher, but also the church members, must warn with all seriousness for the sake of the above-mentioned reasons. With this serious warning The first step is to show the colored love what true Christian love is by doing.

On behalf of the Rock IslandPeoria Conference

Paul Heid.

(Submitted.)

How an Iowa church light on deaconessing.

In the July number of Past. Brobst's "Monatshefte" - a paper which the Iowans now diligently use as a repository for the deposit of their Iowan theological views - the Iowan pastor J. J. Schmidt of Detroit has also given vent to his bruised heart and has been outspoken about the deaconess system. He thinks that the Roman church has whole flocks of merciful sisters; one sees them two and two each hurrying through the streets of large cities. The fact that the Roman church is so rich in these sisters is due to the fact that the whole church praises this "profession led for the sake of Christ". This encourages. Why? "Because it is the holy word of God, the word of Christ and His word. God's word, the word of Christ and his apostles" (namely, to praise this state of nuns). The nuns were not driven to choose this state only by the desire to earn heaven: "Must the nobler reasons of love for Jesus, of obedience to his holy word" (which commands them to become nuns?), "of following his saints of all times, be put aside completely? So why does the Lutheran Church not have deaconesses? "Shall not his promise Matth. 25, 34-40. provoke and entice us? His threat just there v. 40-46. startle us?" (namely, to raise up the order of deaconesses). "Fathers and mothers are willing to give their daughters into the arms of men as early as possible" (whom does the Iowa Light mean? the accusation is so general that it could also affect his own in-laws), "but when they have to give them up for the service of the diaconry, to dedicate them to the Lord, there is sadness all around. "The daughters, as much as they would like to bask in the well-deserved (?) glory of humble disciples of Jesus, see before them a profession full of toil.

But it disgusts us to let this Iowa church light shine here still longer with its Roman dazzle lantern. Only this may be still mentioned that Mr. Schmidt in the way indicated above continues to shower in his essay until he has showered himself at the end into such an enthusiasm that he finally begins to sing:

"What is the bridal suppleness of the church? A holy mercy."

We Lutherans would say: Christ's blood and righteousness, that is my ornament and

Dress of honor or bridal supple. With the Iowa pastor Schmidt, however, things are different.

One can see from all this that the man knows well why he and his Iowa brothers do not admit that the Pope is the Antichrist; the Pope has so many beautiful things in their eyes, e.g. also his flocks of merciful sisters, "which one sees two and two hurrying along the streets of the big cities.

The old apostolic church had completely different ideas about this matter. The apostle says 1 Tim. 5, 9. 10.: "Let no wife be chosen under sixty years of age, who has been a husband's wife, and who has a testimony of good works, when she has brought up children," etc. Hereby the apostle commands his Timothy to see to it in his superintendence over the many churches over which he was appointed that no widow under sixty years of age be chosen as a deaconess; a woman who is therefore free; who has brought up children; who therefore has experience. But how can the Iowa pastor Schmidt, in the face of these words of Pauli, dare to scold Christian parents for letting their young daughters marry and not giving them up for the office of deaconess? Furthermore, the office of the deaconesses in the old apostolic church was this: they were to do the service for the female part of the congregation, which actually belonged to the office of the deacons, but which did not properly befit them; they were to be present and active at the baptisms of adult women, they were to visit and serve the female sick and poor, comfort and counsel poor Christian women who had been driven out by pagans, etc. See Quenst. Antiqu. Bibl. p. 95. This institution was an excellent one and corresponded to the needs of the congregations at that time. The deaconess ideal of our Iowa Schmidt, however, is quite different. His deaconesses form a special order, which is set up entirely after the analogy of the Roman orders of nuns. Finally, it did not occur to the old apostolic churches to emphasize the office of deaconesses in such a one-sided way and to praise the deaconesses as an order in such a way as Löhe does. Those first deaconesses also did not "bask" in the "glory" of which Mr. Schmidt dreams; least of all did they make "bridal jewels" of the church.

H.

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To the ecclesiastical chronicle.

The "*Lutheran and Missionary*" is in a strange excitement in the number of Sept. 20. It seems to have a spirit that is as ill-tempered and sullen as it is uplifted and buoyant. The ill-tempered spirit is expressed in the reflections he makes on this year's sessions of the Missouri Synod at Fort Wayne; but the upbeat and spirited one, when he thinks of

The *General Council* will soon set to work in Chicago, and what mighty "vorlas" will then be accomplished by the same. All the previous work and efforts of the General Council will seem like nothing, but in Chicago, the world will see deeds. - Against the Missouri Synod the good "*Lutheran*" is now exceedingly angry, so much so that he breaks out into proper pathos, into fire-spitting eloquence. "We have a higher mission," he exclaims with "power," "and a nobler and more heavenly work than to play childish tricks with these quarrelsome people who have come here to build God's temple among us ""heathens"" for the first time. We would much rather live with Daniel in Babylon and die in peace than be among the *Hhasidim*, for the latter still had the certainty of a happy destiny in the end, while these finally killed the Lord of Hostility and were rejected by God because they believed they could not err." Yes! That is terrible!!! That's what I call eloquence, destructive fire! There are such great orators in Philadelphia now! - But this English Lutheran Demosthenes does us an injustice, he paints us too black when he says that we consider the members of the General Council to be "heathens." No, it is not that bad, we can assure him in all seriousness, with sincerity and in the most solemn way, we do not consider them "heathens". However, according to the declarations which the *General Council* has made and according to the practice which it practices, we must consider it to be a body which is not really serious about the Lutheran confession, which does not yet have the Lutheran truth rightly seated in its conscience, otherwise it could not be so miserably ambiguous in its declarations and so miserably unionistic in its practice.

! But what has the Missouri Synod in Fort Wayne actually done wrong, that the "*Lutheran*" now all of a sudden becomes so angry with the same, after all the previous contact of both with each other was still a rather sorry one? And now he suddenly wants to separate completely, wants to go away, far away with Daniel to Babylon? Why? Obviously, he does not love the Spirit, who spoke out quite unmistakably at the synod in Fort Wayne. The Missouri Synod hates all church political machinations, the General Council likes to work in it. The Missouri

Synod is above all afraid of all unionist whitewashing; it cannot and will not, for example, declare that a unity of faith is taking place if and as long as such a unity does not exist in truth. It considers this to be hypocrisy and lying before God and man. The *General Council* thinks this is nothing but Missouri arrogance and bossiness. The Missouri Synod does not set out to become a large body.

Such efforts to increase the size are generally very foolish, because despite all the running and traveling (and the Fritschel brothers and Dr. Passavant have done quite a bit in this in recent times), it still remains the same: "Who is among you who may add a cubit to his length, even if he worries about it? No, God makes great, worrying and traveling and lurking do not. And didn't the General Council also drag itself around with this tiresome addiction to greatness right from the beginning and thereby show its unhealthiness from the start? That the Missouri Synod does not seek church politics and thereby to become great, it has also proved by discussing, for example, the very hot usury question at its meetings this year. However, the synod could have fallen to pieces over this question, and from outside one hoped very much for such an event, indeed one tried to stoke the fire to the best of one's ability; after all, Fritschel delivered essays with tremendous effort, and Brobst had them printed in pamphlet form for more convenient and faster dissemination. For all the world's sake, the clever, church-political General Council would not have acted in such a way, would never have brought up such a point. He has already discussed the "four points" with real chagrin, and yet nothing of this kind is to be negotiated at all this time in Chicago; under no condition. The Missouri Synod is anxious to express itself in such a way that its position can be clearly grasped by everyone. The *General Council* seems to strive for the opposite, as evidenced by the statements made on the four points and the pronouncements of some of their captains on the actual position of the *General Council*. The *Lutheran*, for example, says: "We hope that all have come to the understanding that there are three distinct points of view represented by the Missouri Synod, General Synod, and General Council." And what is the difference between these points of view? The answer is: "Every intelligent man knows what the Missouri Synod and the General Synod hold, teach, want. We maintain that there is yet a third standpoint, which does not go so far as the General Synod, and yet too far for the Missouri Synod." And what is the nature of this third standpoint? To this it again says, "We think every man ought to know now (*by this time*) where the General Council stands. He has said this is as far as we can go and no further. He has chosen to take a moderate and liberal position." And that position, what is it? "Orthodoxy combined with moderation, unyielding (*uncompromising*) Lutherhood with some consideration as to the experience of three centuries." Such phrases, which make noise, but with which one can nevertheless

can't know what's behind them, was briefly but tellingly called "Blech!" in Germany.

But this different point of view would not fully explain the great agitation of the "*Lutheran*". The main cause is probably that the Missouri Synod has dared to remain with its earlier view of the "free conference" and not to share the view of the high *General Council*, and that it has now not even expressed its "*regrets*" about this difference of opinion. That is actually too bad! That is to say, one's honor has been greatly insulted, one's feelings deeply hurt! Remember, the Missourians did not print that they had "*regrets*" when they decided on the "free conference". But even if the "*regrets*" are not printed, can the "*Lutheran*" doubt that they did not go on at least in the hearts of the Missourians? And are not the regrets of the heart the true, genuine, valuable ones? But the "*Lutheran*" unfortunately does not seem to think much of this genuine kind, he wants audible, visible, he wants printed "*regrets*", neatly printed with printer's ink in the resolution. He complains that we had them for the Ohioans and Illinoisans, but not for the *General Council*; "*regrets in this case were entirely wanting*" he exclaims with indignation. Yes, dear time, that is admittedly terrible! But the many "negroes" are very offensive; one cannot do it all the time, not with the best will in the world.

We cannot suppress one remark here. We understand how the "*Lutheran*" in his excitement could leave his vaunted moderation and liberality and get into some rage against us, but that he does not spare his own brothers and patrons on this occasion shows a very! high degree of fever heat and delirium. He! says: "This" (namely, our reply to the *General Council's* invitation to "free conference") "will, we presume, bring to an end the pipe dream of a free conference, after which we should run according to the will of certain childish leaders (*puerile guides*)." Past. Brobst meant well in a fine way by proposing and urging a free conference, that he is now immediately attacked personally by his Philadelphian brethren and scolded as a child, a boy, is not moderate and not liberal, but indecent, coarse and crude.

We have just received the "*Lutheran*" of October 7 and see from it with sadness that the decision about the "free conference" is still causing him great uneasiness. The longer he considers it, the deeper he thinks about it, the more reason he finds to be dissatisfied with it. In addition to the lack of "*regrets*", he now also finds a downgrading of the

The *General Council's* honor was set at that time, on the day the Missouri Synod passed the fatal resolution. It was, as printed in large letters in the "*Lutheran*," Friday afternoon, September 11. Readers will ask what was wrong with that day, how it was possible that poor Friday could offend anyone? But the readers will understand immediately when they learn that the Synod had already begun its meetings on Wednesday, September 1. Zcbn whole days could the Missouri Synod hold its sessions without thinking of the *General Council*? Could a long and broad talk about the most trivial things, about such a poor usurious question, which a Philadelphian professor, with a few remarks, immediately exhausted to the bottom, and about it the invitation of the *General Council* so long forgot? Was this "*true Christian politeness*?" asks the *Lutheran*. The reader may think: Well, one day earlier or later does not matter so much, how can the *Lutheran* take it so badly. But the reader obviously does not have the right understanding of the matter, he does not consider who and what the *General Council* actually is. The *Lutheran* has a completely different and much loftier idea about it. He says: "What do the readers think the Missouri Synod has done with the official invitation? Would they not have expected that the Missouri Synod, which was so zealous (?) for a free conference, would have taken up the matter at the very first opportunity? That would be a reasonable expectation; but what happened? The Synod met on Wednesday the 1st of September, and sat every day, morning and afternoon, but this matter was not heard until Friday afternoon, the 11th of September, on which day in the evening the Synod closed its sessions." Thus the *Lutheran* laments in his heart's pain. Although it is not true that the synod closed on Friday, but only on Saturday evening at 11 o'clock, it remains true that Friday was already the penultimate day of the sessions. And who can blame the editor of the *Lutheran*, who knows perfectly well what an exceedingly important, large and venerable body the General Council is, and especially what exceedingly important things it will do in Chicago, if he is indignant about the fact that the Missouri Synod has a different opinion about "free conferences" to such a body, and then that it does not even allow "free conferences" to be printed, and finally that it does not even dare to take up the whole matter for hearing until Friday afternoon, September 11. September for a hearing. Certainly, the *Lutheran* had cause, full-weight cause to get into an uproar, the dignity of the *General Council* as well as the dignity of the *Lutheran* did not allow it otherwise. Z.

The Germans in London. (From a letter.) I do not have the time to tell you in detail about the German mission in London, but I would like to share a few remarks with you, even at the risk that all these circumstances are already completely known to you. One peculiarity seems to me to be that there the poor Germans are in the great majority crowded together in a single part of town (*White Chapel*), so that in the immediate vicinity the Catholics, the Lutherans, the Reformed, the Methodists and Baptists have their

German churches. The situation of our poor compatriots is in any case even more deplorable than that of the Parisian sweeper. The workers in the 40 sugar factories have it best, but 28 of them are now standing still as a result of Gladstone's policy. The poor workers do not know what to start. The hundreds of slipper-makers - exactly slipper-makers, in large numbers from Hesse - get 1 penny (1 penny) for a pair of slippers, and only the most skilful are able to make 10 pairs in one day, husband and wife together, thus a miserable income, and yet among them there seemed to be quite a number who were happy and satisfied in their God and overflowed with thanksgiving to the helper and comforter in all distress. However, I was truly outraged by the news about a third class that is used to tread skins in large tubs and thus prepare them for dyeing. Soaked only with the sweat of the people, they are supposed to be dyed in such a way that they can no longer be distinguished from genuine furs. The unfortunate workers in this occupation almost regularly fall prey to consumption before their tenth year. And with whom is such shameful abuse practiced? Again with

With the city missionary Ostermoos, a layman, but as it seems, a very faithful shepherd of these poor people, I wandered around in their quarters. Among others, I was in a street so narrow that when it started to rain, it was impossible for me to keep my umbrella stretched out just above me. There we came to a basement apartment, where we found a poor woman with four half-starved children in the most miserable situation. The casemates of our Hessians in Paris are true palaces compared to these nooks and crannies in London. Despite the many miseries, the last, twentieth annual report of the German city mission in London, whose board of directors includes the six German Protestant pastors, shows an annual income of only 422 Pounds Sterl. (about 10,000 Fr.). - I found quite a lively life in the two German Young Men's Associations; I especially liked the fact that there is a real lively exchange of ideas about the passage of Scripture under discussion. Admittedly, the associations are not as strong as the Parisian one, so that the people, in a smaller circle, dare to open their mouths. P. L.

The Synod Printing Office, for which many of our dear brethren have longed for so long, is already under construction. It is rising on the Synodal grounds behind our college in St. Louis. Of course, it costs money, and the question now arises, how to bring it about? As is well known, the General Synod decided on September 11 at Fort Wayne to raise the capital for the establishment of the Synodal Printing Office through shares @ \$25.00 repayable in one to five years. At the same time, it has instructed the undersigned to execute and mail the shares in question. However, in order to remove any concerns of anxious minds, the undersigned have declared and hereby declare to the Synod that they wish to be personally liable for each of the issued shares. Now it is a question of actually paying in the shares in question. Of course, a sum paid in in this way does not bring any immediate benefit to the payer himself. But we must not forget that we are thereby rendering a very considerable service to the larger Christian community to which we belong. Dear brethren, who among us would deny that the blessing of this fellowship is an unspeakably great one! But if we are determined, as we are, to bear its expenses also, is it not a thousand times better to help create a large and constant source of funds by paying a small sum to the Synod? A thousand times better than to hear again and again of the embarrassments in which our cas-

sirer, if they are to meet the current needs even to a certain extent? Therefore, in the name and on behalf of the General Synod, we sincerely request our dear brethren to kindly send funds for the aforementioned purpose to our appointed agent, Mr. Louis Lange, care of First National Bank. The same will not fail to send promptly to the senders an Actie for \$25.00 each.

Incidentally, this is not a gift, but the undersigned Board of Directors is instructed by the General Synod to collect a fund from the amount, which for the time being is still to be paid by the Synod Treasurer for the printing work carried out, and to gradually pay back the shares paid in from this fund, in total and especially in five years, from January 1, 1870 to January 1, 1875. Then the printing press in question will be the unconditional and free property of the synod.

H. Veal. H. Steinmeyer.
E. F. W. Meier. F. Lange.

L. Long.

That by the plan presented in the foregoing, exactly the same as was done during the last sessions of The undersigned hereby testifies that the resolutions passed by our General Synod concerning a synodal printing press will be carried out, supports the request expressed therein most urgently and wholeheartedly, and gives the assurance in full conviction that the important matter is in the hands of men who not only have the interest of the Synod and the Kingdom of God in mind without any personal gain, but also possess all the necessary ability to carry the matter out in the desired manner with God's help.

Concordia - Seminar zu St. Louis, Mo.,) den 23. October 1869.)

C. F. W. Walther,

d. Z. Presiding Officer of the General Synod of Missouri 2c.

Mission Feast.

By the grace of God, the Immanuel Lutheran congregation in Central Township, St. Louis Co., Mo. was granted the opportunity to celebrate a mission festival on the 20th Sunday after Trinity. Since the church of the aforementioned congregation is small, we had no choice but to hold the celebration outdoors. But if this was to happen, good weather was necessary, which the merciful God gave us in every respect at our request, after a previous storm. At the beginning it was a bit cold, but the more the time of the festive service approached, the warmer and more beautiful it became. Then the dear guests came from near and far, on foot and by car, from St. Louis and the neighboring parishes. One could read on their faces what was to take place, namely a celebration. And who could possibly mourn where the church celebrates a festival of joy?

The beautiful music also served to glorify our celebration. At our request, we were honored by the visit of the trombone choir of the Immanuel parish in St. Louis. Since the festival site is a small

As the church was only a short distance away from the church where we had first gathered, we marched from there in line, with the trombone choir in front, with full music, to our festival site.

Once there, the celebration began in the name of the Triune God. First the song "Here we stand from near and far" 2c. was sung from the mission harp with accompaniment of the instruments, after which a prayer was said by the undersigned and the 24th Psalm was read. After the hymn no. 231, v. 1-5, Praeses Bünger preached the morning sermon on the Gospel of the same Sunday. Namely, he was asked to preach a sermon on the inner mission. His topic was: "The mission asked to do with the invitation to the royal wedding", and he showed us with forceful words what was to be understood by the royal wedding and that all people should be invited to this wedding, thus also our dear brothers and sisters in the farthest corners of America. But if this were to happen, then there would have to be wedding ministers who would carry out the invitation, namely preachers and teachers; but

these would have to be instructed beforehand and indeed properly instructed (he referred to the many sects in America), how they should carry out the invitation, at the same time he thought of the institutions in which these proper wedding ministers would be equipped. After the song No. 144 there was a break until two o'clock in the afternoon, during which time the dear guests could refresh themselves physically. For the afternoon, Pastor Sapper from Carondelet was asked to preach the sermon on to keep the external mission. He based this on the words of the Holy Scriptures. Scripture Matth. 28, 18-20. and preached about the conversion of the Gentiles. He first showed us that it is a lie when the children of the world say that Christians have no joy. He proved that they also had joys, and better joys, than the children of this world, pointing out the beautiful feasts of the Christians, then went on to the external mission and showed how God had been so gracious to our ancestors in Germany by sending them men who preached the Word of God to them and administered the holy sacraments. He also recalled the history of St. Boniface. Boniface. Now that we have the pure preaching of the Word of God and the holy sacraments are purely administered among us, he said. Since we now have the pure preaching of the Word of God and the holy sacraments are administered among us in a pure manner, we should not put our hands in our laps, sit down in all composure and watch, but also put our hands to work, let God demand it of us, so that the poor heathen may also receive the precious Word of God and its preaching, as well as the holy sacraments. Sacraments. God has given us the opportunity to work on this work. He pointed out the Hermannsburg Mission, which works with us in one spirit and faith; then he gave us a short overview of it, from its origin until now, that God has blessed it very much. It is also our duty to remember them, since some of those who were trained there died to the church here in America.

After a short conclusion by the undersigned, in which it was shown that the above-mentioned congregation was celebrating a double feast, namely a mission feast and its 25th jubilee feast, and could therefore celebrate in a double way, and after the blessing, the song: "Now give thanks to God" was sung at the end. Truly, there was nothing left for us to do but praise and give thanks, for the Lord had done everything well!

The collection, which was levied at the festival, amounted to 8124.50, of which one half is intended for Hermannsburg, the other for Steeden. Also, 86 were given to the undersigned and 85 to Mr. Bünger for Hermannsburg before the festival, so that in total the sum of 8135.50 is hereby acknowledged with thanks.

God grant that both we and other congregations may celebrate such festivals more!

W. Hallerberg.

Solicitation.

By decision of the Emigrant Commission, a map is to be made for sale to the emigrants, on which, among other things, all the places are indicated where preachers of our synods or synods connected with us live.

Therefore, all preachers of these synods are kindly requested to fill out the following table as soon as possible and send it to the undersigned:

- 1st name.
2. place of residence.
3. nearest railroad line.
4. next railroad station.
5. how far and in what direction is residence from station.
6. name of the branch.

For residence, county and state must be indicated; for question 5, the answer will be something like: 5 miles southeast, 7 miles north, or similar. It is requested that the individual answers be sent in one at a time according to the instructions and order of the table, otherwise much unnecessary work will be caused. - —

Finally, the friendly request to write in such time that the letters are in our hands by December 1 of the current year. I. E. Gottlieb.

Dresse: . I. , s

?orb lielimonä, !
8tLt6" Islanck, X. X. !

The editorial staff feels compelled to urgently support the above request, especially the request for prompt submission, since the matter is of great importance for the spread of the Church and for the ministry of love to our immigrant brothers in faith. D. N.

Church News.

On the 7th of October last, Rev. M. Joseph Schmidt, having received a regular call from St. Peter's Lutheran congregation at Town Tallas, Clinton Co, Mich, and the branch in and near ^t. Johns, had received and accepted, by order of the bochw. presidency northern district, in the midst of his congregation, which had assembled in large numbers, into his office. The faithful Archpastor JEsus Christ sets his servant at the foot of the herd entrusted to him. I. L. Darb.

Address: Hsv. Al. Joses"!; Zellmickt,
vallns k. 0., oiinton 6o., Alic-Ir.

On the 19th Sunday after Trinity, Pastor A. Rohrlack, who had received a regular! appointment from the congregation in and around Needsburgb, Saul Co., Wisc. j had received and accepted, was installed in his new office by the undersigned by order of the ehrwZ Präsidium nörrl. District into his new office !

May the Lord bless the shepherd and the flock and let the former bear much fruit for eternal life!

Logansville, Sauk Co, Wis, 9 Oct. 1869.

A. E. Winter.

Address: Ilov. X. Uobr-lacle.
lleocksbur^ll, 8nulr (4>., AViso.

Since Pastor Schumm received a call from the Lutheran congregation in Lan- caster, O., and accepted with the approval of his former congregation at Clifty, Bartholomew Co., Ind., he was introduced there by me on the 20th Sunday after Trinity by order of the bochw.

May the Lord make him a blessing for Biclc!

H. Mate.

Address: Uov. 0. Al. 8elluvnn. ö "x 2368. lurnmonstör, <1.

After a Mr. Rev. E. M. Bürger of St. John's Lutheran congregation at Town Hart, Winona, Eo., Minn. had received a call and accepted the same after peaceful dismissal from quiet former congregation at Washington, D. C., the same was led into office by the undersigned on the 19th Sunday after Trin. by order of the ehv. presidium northern district.

ess his work for the salvation of many souls! T h. Kr um sieg.

Address: Uev. 14 Al. lluur^oz-,

llusilloreck, Vilmor Oc>., Alinn.

Dr. U. Okuiok ko8tU,
trnsluboä from tbs (termnn.

With pleasure we can report to our dear readers that the English translation of Luther's Haus-Postille has been replaced by the translation of his Kirchen-Postille.

follows on its heels. Under the above title we already have the first issue of such a translation, first of all of the Epistle-Postille in Hansen. It is under supervision of the in this subject bnM MMch LükMkK Dv. S. G. HnürV Ms- and is to appear in about 18 monthly issues of 32 pages each. The subscription price for the whole volume is \$2.50 in advance payment. Those who send in five subscribers will receive a complimentary copy. Business letters and money sent should be addressed au Ilov. 8. iionlcel, Xo;v Alilrket, 8ben<-in<lo<Ui Go., Vu. Whoever had a heart for making Luther's writings and especially his "best book" accessible to our English brethren in their own language, let him support this profoundly godly enterprise to the best of his ability. God crown the work with rich blessings. C.

The calendar, which the General Synod has decided to publish, will be issued on December 15 of this year. We ask the dear brethren to wait for the appearance of this calendar of ours. It took enough effort to get everything ready as quickly as the General Synod wished. General Synod has requested. The price of the calendar is 10 cents. A

discount will be granted for larger quantities." P.

The "**Evangelisch-Lutherische Schulblatt**"[^] will not appear again until January 1870, since changes at the Synodal printing works make it desirable to delay publication until then. L

Conferenz display.

The Concordia Conference will meet, God willing, on November 3 at the home of Pastor Werder in Wheeling, West Virginia.

C. Frank.

Warning.

In order to save other Christian congregations from similar sad experiences as have recently been made in some Mickigan congregations with a certain "teacher" August Scheuster, a warning is hereby issued against this "teacher" August Scheuster. J. A. Hügli.

377 Gratiot St., Detroit, Mich.

Received in the cashier's office middle District:

(Lnplicat of April 1869.)

To the synodical treasury of the middle district: Bon Past. Jäbker's congregation 812. past. SalimannS Gem., Harvest Festival Coll. 823.25. From a member of the same (9cm. 81. past. Fleischmann's Gem. 815.75. Past. EverS' Gem. monthly contributions 8'9.60. Past. Sauperts Gem. 8'25.50. Past. Sihler's and Past. Stubnatzys Gem. 880.09. Past. Stocks (Sem. 818.87. Past. Zagels Gem. 812.41. Past. Fritzes Gem. 830, by himself 82. Past. Husmann's Gem. 810. past. Brackhages Gem. 8'10, by himself 8'2. Past. Hartors Gem. 811. past. "cuels Gem. 812. Past. ^chumms Gem. 825. past. Rüpels Gem. in Marysville, O., 818.60. Past. Detzer's Gem. in Deß'ance 812.85, in ^outh Ridge 813.29. M. Viebach 82.00. G. Hieher 50 Cts. Past. Evers K2. Past. Jungks Gem. 8'5. Past. Jor, Gem. in Logansport 817, in Peru 88.15. Past. Fteischmann K2. Past. Wüste- manns Gem. 812.70. Past. Hochstctters Gem. 898.25. Past. Sauers Gem., Harvest Festival Coll. 829.25, NcujahrS- CoU. 824.25. Mrs. Dicknicier 81st Past. Jüngels Gem. 8'27. past. Bodes (9cm. 817.36. Past. Kühn's Gem. in Minden 816. by Past. Stubnatzy of the congregation in Cicero 810. Kindtanf coll. at Past. Lothmann 84.30. Past. P. Nupprechts (9cm. in Fulton County 85.60, in Dcsiancc u. Williams County 82.40, in Williams County ' 8'2.53., in Henry Comttv 81.57. Past. Shepherds Gcm. 810. past. Horst's parish 86. Schmidts Gem. 810. Rev. Jor' 6)em. in Peru 8'6.45. Past. King's congregation, monthly contributions 850. by the same from R. N. 81. Rev. Saupert from the Women's Association of sr. Gem. 813.15. Past' Schwans Gem, 8'66.49. Through the same from Past. Eirich thank offering jnr Mäüchr LEndnwtz vvr H. Dnnn 85. Past. Ivp' Gem. in Peru 815.30. Past. P. Nupprecht's Gem. in Fulton County 88.70, in Henry County 84.20, in Williams u. Tefiance County 82, in Williams County 82.90.

To the college housekeeping fund in Fort Wayne: From Past. Mueller's comm. in Pittsburg 86.27. C. Eißfeldt 85.00. Past. Jüngel's Gem. 812.

For musical instruments in Addison: By teacher Hafner Wedding coll. at H. Schäfer 8'7.10.

For the heathen mission: By Past. Saupert by an unnamed 81. by Past. Schöneberg's congregation 82.50. C. Heischmann -8'5. Past. Seuel's congreg. christmas-coll. 817.45. Past. Nützels Gem. in Ma- rvsville, O., 86. Past. Jäbkers Clein. 819, of whose schoolchildren 8'5. By Past. King of Lippclmann 815. by Meier 83. by Past. Lothmann by N. N. 81.25. By Past. Laupert from Mrs. Karl Held thank offering for happy delivery 8'5. Contents of piggy bank from Karl Held's deceased little daughter 83.48. From Past. Schwan's Gem. from the missionary box 88.65. From the school children of teacher Wagner 85. By Past. Stubnatzy in the school at Columbia Noad ges. 83.06.

For church building in Minersville, Mo.: From Past. Zagels Gcm. 812.71.

For the Hospital at St. Louis: By Rev. Stock HochzeitS-Coll. at H. Weisheit 819.25. By Past. Dulitz' (9cm. in Huntington 86.50, in Lancaster 81. 10. By Past. Lothmann thank offering by N. N. H2.

ß^To the Lutheran. Orphanage near St. Louis: By Past. Stock Wedding Coll. at J. Geck 812.75. By Past. Schuster Kindtauf Coll. at Mishawaka 81.25. By Past. Dulitz' Gem. in Huntington 87.50, in Lancaster 82.00. By Past. Wichmann's Gcm, Christmas - Coll. 816. by Past. Schwan ans d. piggy bank of LangenfeldcrS children 8'2.

For the widowed Prof. Biewend: From Past. Schuster's parish in Bremen -8'4.72. From its branch in Mishawaka 82.97, in Woodland 82.06.

ßsFiir the church building in Sheboygan, Wisc.: By Past. Schoneberg by C. Heischmäun 85. by Bierlein 83. by Past. Jüngels Gem. 8'12.

For the church building in St. Kenevievc, Mo.: By Past. Schoneberg by C. Heischmann 85th Bon Bierlein 8'3. Past. Jüngels Gem. 811 -

For inner mission: Bou Past. Dulitz' 6 "em. in Huntington 8'5. Past. Kings 61cm. 82.40. By Past. Jüngel of Bonstrohe 83. past. Kings 69cm., Epiphaniaü-Coll. 8'28.50. By Past. König von Lippel- mann 8'35. by whose Gcm. 8'3.20.

For Pastor Brunn's institution: in Sieden: From Pastor Dulitz's Gem. in Huntington 85.50.

For poor students: By Rev. Dulitz's Gcm. at Huntington 8'5.75, at Lancaster 81.40. By Rev. Fritze Wedding Coll. at Heinrich Franz 84.40. By Rev. Jäbkers (9cm. 8'5. By Rev. Lothmann by L. Bay 81. by Past. Zaget by Louis Gerke 85. by Past. Saupert by Fr. Nuschmeier 8'3. by Mrs. Um- bach 8'2. by Fr. Langclc 81. by Fr. Eickmeier 50 Cw. by Mrs. Nlms 8'5. by Past. Evers for F. WambSganß from Ernst Heckmann K5, from an unnamed person 8'1. For Aug. Maack Coll. at Joseph Brudi in New Haven 82.93. For H. Lacwen u. Fr. Lußky from the Women's Association in Indianapolis 832. For Carl Frinke from the congregation in Indianapolis 835. For H. Käppcl and A. Hüsemann 85 each from Rev. Schäfer's congregation.

For teacher salaries: Bon Past. Wichmanns St. Johann'Sgem. rcformation festival coll. 813. past. Kiichles Gem. 814 55.

To the Preacher's 2c. Widows' and Orphans' Fund: Voir Past. Nützel's congregation in Columbus, Ind., K4.28. Past. Nützels Gem. in Marysville, O., K6.60. By Past. Jiiugel of Deport 50 cts. Don Past. Reinhardt's St. Johannsgemeinde -83.77, by its Zionsgemeinde 81.77. By C. L. Lücke 8'2. By Past. Zaget from Louis Gerke K5.

On church building in Norwich, Conn: From Past. Siegers Gem. 88.75. Past. EverS' Gem. 810. pastor Stock's Gcm. K8, by himself 82.

On the seminary building in Addison: From Pastor Jüngel's Gem. 818. Past. Bode's Gem. 811.

For the widowed Mrs. Pastor Metz: Bon Past. Lothmanns Gem. 86.55.

For college maintenance in St. Louis: From Past. Wyneken's Gem. 863.

For college construction in Fort Wayne: From Past. Swan's Gem. 879.40.

For poor seminarians in Addison: through

40

Past. Saupert Kindtauf-Coll. at Mrs. Korff K10.10. From Mrs. Eickmeier 50 Cts.

For the emigrants - Mission in New York: By Karl Brudi \$5.

Tuition received from college students: From W. Succop \$12.

For poor proseminarians in Steeden: By Past. P. Rupprecht for Joh. Rupprecht wedding coll. at F. Schumacher O3.25; by Past. Rupprecht himself H1.75.
C. Bonnct, Kassirer.

Stuible \$10. From H. Green K1.50. From J. Trapp K5. From Trinity Parish in Buffalo -D50. Mrs. B. in B. H 1.87. G. Wiedemann'stl.

For the Lutheran orphanage near St. Louis: From the congregation in Martinsville H15, From Mrs. Schmalz Al.25. From their children from the piggy bank \$1.25. From Past. Ernst's children deSgl. \$1.25. From J. Trapp P2.00.

Received by the Preachers' and Teachers' Widows' and Orphans' Fund:

At contributions from the gentlemen pastors and teachers:

For 1868 O 82.00:

Arendt, Claus, Fleischmann, Lehnert, Schäfer, Schacha- meier, Sievers, Saupert, Scholz (50 Cts.), Besel (81.00).

For 1869 G 82.00:

Allward, Arendt, H. C. Bartling, W. Bartling, Bauer, Baumgart, Bernthal, Besel, P. Bey er, M. Beyer, Biltz, Bode, Bölina, Brackhage, Brase, Prof. Brauer, Bunge, Burkhardt, Biewend, Bergen, Conzelmann, Crull, Daib, Deffner. Detzer, Dornseif, Dulitz, M. Eirich, Engelbert, H. Ernst, Evcrs, Falch, Fleischmann, Fritze, Früchtenicht, Fürstenau, Feiertag, Garbisch, Geyer, Th. Gotsch, B. Gotsch, J. Große, G. Grüber, Grothmann, Günther (85), Ham, Härtel, Heid, Heitmüller, Herpolsheimer, Hesse, Hofmann, H. W. Hoppe, Horn, Horst, Hußmann, Henkel, Harmening, Jä'bker, Jor, Jungk, Karrer sen, Karrer Jr., Keller, Kohrs, Köhler, Köhnke, F. W. Krumsieg, Kühle, Kühn, L. Koch, Lehnigk, F. W. Lange, F. O. Lehmann, Lehnert, List. F. Lochner, H. Löber, Markworth, Mctens, Mennicke, C. Meyer, H. Meyer, Michael, B. Mießler, Moll Sr, C. Mießler, Nolting, F. Niitzel, Ottmann, Pissel, Pritzlaff, Rauschert, Reisingr (85.00), Richmann, I. Riedel, Riepling, Rolf, Röter (81.50), Rvder, Ruhland, Runkcl, J. Rupprecht, Rieß, Sallmann, L-apper, I Schachameier, Schäfer, H. Sauer, Saupert, Lchliepsiek, H. Schmidt, Scholz, Schöneberg, Schumann, "chnnim, Schuster, Schiirmann, Schwan, Schwensen, 'L>cidel, Prof. Selle, Sievers, Speckhardt, Stecher, "teger, C. Steinbach, L. "lteinbach, Stephan, Stock, Strafen, Streckfnß, Strikter, Stellhorn, C. Seuel, Tirmenstein, Trautmann, Trd'ller, Vetter, Wagner, Werfelmann, Wilde, Winter (81.50), Wüstemann (82.50), Wunderlich, Wyneken, Zagel, Zitzlaff, Th. Krumsieg.

For 1870 O 82.00:

Frauke, Knies.

L. To 6)eschenken:

From Mr. H. Klinkrich in Washington, Mo., 82.00. Thanksgiving offering for happy delivery to Mrs. Meyer in Elk Grove, Ill., 85.00. Collecte on Mr. Mensching's wedding in Elk Grove -H5.00. Coll. on Mr. F. StelterS wedding in Thornton Station, Ill., 8'23.00. From Mrs. N. N. in Mr. Rev. Schwensen's congregation 8'2.00. From U. B. 85.<X). Received from Mr. Bonnet 8'15.54. From Mr. G. Büttner 81.90. From the congregation of the Rev. J. 6). F. Niitzel 83.60. From Mr. Past. Kühn's congregation 85.26. From St. Paul's congregation in Indianapolis 816.45. From Mr. Loren; Conrad for Mrs. Rev. Metz 82.00. From the school children of Mr. Teacher Bunge 8'3.50. From Mr. Rev. Allward 82.00.

MA* Correction. In the last receipt read: 825.20 from the 3 parishes of Mr. Past. Weyel instead of w. "Weisel".

I. F. Bünger.

Received in the treasury of the eastern district :

To the synodical treasury of the Eastern District: from the following congregations: in Washington (from June to August) 825.43, in Strattonport 88, in Somerset 8'2, in Washington 825, in Cumberland 85.65, in Longgreen 86.50, in Flora 83.50, in Berlin, Canada, 810, in Baltimore County 86, in Seneca 83-25. Of St. Martin's congregation in Baltimore 818.60. Of Trinity congregation in Buffalo 830. Of Messrs. Pastors: Lochner, Engelder, Fleckenstein, Frincke, H. Hanser, Gross, M. Bürger, Keyl Sr, Sommer, Grätzel, F. W. Schmitt, Föhlinger se 81, Past. Stürken 85, Past. Leemhuis 83, Past. Ä. Ernst 82. From the teachers Ilse u. Poge 8> each, For the college maintenance in St. Louis: From the community in New York 88.

For Pastor Brunn's institution in Steeden: From the congregation in Eden 812.50. From the Martini congregation of the Rev. Michael 810.17. From Johann Trapp 83.

For the widows' and orphans' fund: From the municipality in Port Richmvdn 88.

For the'general synod building cass: Of the congregation in Seneca 810.

On college construction in Fort Wayne: By Fab- rcnbalg & students each 82. By Weltmann, J. Petri, A. Wiechmann, D. Piestert se 81- L. Dittmar 82. by the community in Longgreen 85. Hochzcits - Coll. at P. W.

For inner mission: From the congregation in Boston 815.15. From Past. Sommer 81.25. From J. G. Wiedc- mann 81.

For the seminar building in Addison: From H. Green 81.50.

For poor students: By Joh. Trapp 85. G. Wiedemann 81.50.

New York, Oct. 1, 1869. J. Birkner, Cassirer.

Get

for the Castle Garden Mission Fund in New Park:

From Fabrenbalg 82. from the Yorkville poor fund 85.36. from Mrs. Schäfer 81. from H. Milke 10 Cts. From Maria Ratz 85. from St. Paul's parish in Baltimore 825. from F. Gorseigner 810. from the same collectirt 83.50. from Frau Mündis Liebeskasse 82. from Past. A. Ernst 81. from A. Götz 82. from J. E. Sanders 81. from Schenkel 81. from A. Wangerin 82. from the community in Pomeroy 88. by Past. Kanold 86. by Mrs. Schaaf 85. by Past. Jüngel's Gem. 811.50. Kindtanf-Coll. by F. Ballhorn 82.35. By D. Lasch 62 Cts. By N. N. 76 cts. By John Trapp 82.50. By Past. Nütze. 82. from Past. O. Hanser 8'12.85. From J. Ungemach 825. From the congregation in Martins- ville 815. From Ferd. Spier 92 Cts. From Pastorn Ahner, G. Löber, Mennicke, Hügli se 81. From Past. W. Bartling 82. by W. Koch through Past. Mangelödorf 85. by G. Schneider 82.50. by H. Rehling 81. by I. Lipp 82. by N. N. in Frankentrost 81. by H. Tröge 82.00. by J. Dürnfeind 81. by Jakob Haus 50 Cts. From F. Bolot and Frl. Bolot se 8'1. From Gottfr. Grotkc 8'1.00. From Val. Arompfhardt 50 Cts. HochzeitS-Coll. bei Herr Langner 86.25. Tauf-Collecte bei Herr Otten- dorf 8'2.25. Von Lehrer Müller 25 Cts.

New York, Oct. 1, 1869. J. Birkner, Cassirer.

For poor seminarians in Addison: From the Women's Association in Rock Island 6 pairs of woolen socks. From Mr. Kanne in F. W. for Nahrwoldt 810. from the congregation at Coopers Grove for Tröller 86.33 and 8'6-20. from the "t. L. Trinity parish for Schmidt 820. from Dr. Sihler's parish 826. from Past. Stubnatzy's congregation 827.50, u. zw. Collecte 8'17.50, of H. B. 8'5, of F. B. 8'4.50, of N. N. 50 cts. From the congregation at Watertown, Wisc. for Wilde 818.10. From Teacher Treide from his house box 84. By Past. Große from the school children of his congregation 8'9 and 85.25. By Kassirer Eißfeldt 86.50. By Z. in E. Dankopfer 83. from the congregation in Addison 86.50. from Wittwe Heuer there 85. from Past. Heinemann's congregation for F. 811 and 8'5. From the Young Men's Association of the congregation in Philadelphia 8'5.00. From the Women's Association of the Lt. Johanns congregation in Chicago for Schmidt 85. From the congregation in Rich for Möhlenbring 812. From teacher Engelbrccbtt 81. From teacher Brüchner 8'6. From the congregation at Nich 8'40.25. Collected at the schoolsst at Laporte 8'17.25. From Th. Miller in Phil, refunded 894.14. Collected by Lhrer Joh. Treichler 815. From Lehrer Arnold for Mangold 810. From Lehrer Jak. Treichler 820. From Ph. Wille in Crete for L. Selle 8'5.

For the Seminary household in Addison: By Kassirer Eißfeldt 85.25. From Messrs Heinicke L Estel 3 dozen plates, 3 dozen cups, Z dozen soup bowls, 1 dozen vegetable bowls, 1 dozen cumbers, 3 dozen glasses, 3 dozen dinner spoons 7 serving spoons.

Addison, Oct. 9, 1869.

A. Selle.

For the seminary budget: From the Women's Association in Lowell 40 gallons of apple butter and 89.25. From Teacher Emmerich 81. From Pastor Schwensen's congregation 54 gallons. Acpfelbutter. From Mr. Pastor I. M. Hahn's congregation 1 case of about 185 lbs. of butter. From Bremer Frauenverein 74 gallons of acpfelbutter and 1 barrel of winter apples. From J. F. Brockschmidt L Co. here 6 sacks of flour, Charles Regel 1 do., G. Beckmann 1 do., W. Terr 1 do., Jäger <L Co. 2 do., Wibracht <L Belds- mcyer 1 do., J. F. Brockschmidt Jr. 1 do. By Hcru Pastor Matthias harvest festival collecte of his congregation 87.50.

For poor students: From the Women's Club in Centerville 9 bust shirts, 9 pairs of socks. From the Women's Association in Columbia 10 bust shirts, 6 towels, 5 pr. woolen stockings. From the Young Men's Association of Mr. Pastor Wunder 815 for the Hermannsburg and Brunn' see. By N. N. of W. M., Conn. to provide board money for a poor student, 810. From the congregation at Wells-ville, N. York, through Mr. Rev. Himmler 85.50 and from himself 50 cts. for Wesche.

A. Crämer.

For poor students: From the Women's Association of Cape Girardeau Parish, Mo., 13 shirts, 13 pocket^ cloths, 3 pairs of stockings, 6 baffchen.

C. F. W. Walther.

For the orphanage near St. Louis

has been received since September 25 of this year:

From Caspar Balte in Port Hudson Z&25. by Mr." Senden in St. Charles \$9. from U. B. in St. Louis -P5. Mrs. Wirth in Carondelet \$1. Wilh. Koch in Bloomington \$5. By Mr. Past. Weges parish W. From Era Gaußmann \$1. Collecte at Mr. Goehr's wedding in Echester, Ill, K7.20. From N. N. in Mr. Pastor Wichmann's parish \$25. By Mr. Past. Schäfer HZ. Thanksgiving offering by Mrs. Past. Neisinaer K5, by Fr", Pastor Fleckenstein \$2, by Mrs. Hösch in Quincy P5. From Rev. Wiistemann ^2, from Mr. F. Sihl in Boston G2.50. N. N. in Pastor Jüngel's congregation tzs. From Mr. Nolting, teacher K1. N. N. in Pittsburg \$5. Mr. Pastor Frank's congregation in New Sewiky \$5.70. E. Schindeldecker in St. Paul O3. H. Pezold P1. Of the school children of the widowed Mrs. Pastor Pohle H2.10. Of your laudable Maidens' Association of the Emma-nuelsdistrict in St. Louis Collecte at its annual celebration O41.O7. F. H. in the BethlehemSgcmeinde in St. Louis -D7.50. J. Laus in Pastor Jung's congregation \$5. F. Schneller in St. Louis .D2. Mrs. Wolfram in St. Louis; D1. Bon of Zion parish in New Orleans \$30. Kraiß A. Krauss in St. Louis O1.

Wishing God's rich blessing to the kind givers

St. Louis, October 26, 1869.

I. M. Estel, Cassirer.

The following gifts have been received by me for the Lutheran Hospital in St. Louis, for which we certify with heartfelt thanks: Bon Wittwe Hez- wer in Aroma, Dickerson Co., Kansas, Kl. Bon A. N. through J. H. Dörmann Ol. From the collection box of Mr. Leubner, teacher, in Serbin, Texas, Hl.OO. Bon Frdr. Rinne in New Minden, Ill.,H7. Bon to Messrs. Brockschmidt L Co. 1 barrel of flour, 500 lbs. of bran. Bon to Messrs. Leonhard! L Schuricht 300 lbs. flour, 500 lbs. screening, 506 lbs. bran, 2 barrels flour. Collected by Mr. Chr. G. Hiller at a picnic in Pomeroy K8. Bon N. N. in Larlinville P5. From Mr. Past. Stephen's parish at Echester, Ill, from the bell-bag St. Bon E. Fey there 50 cts. By Mr. Past. Biltz Colt, at Mr. L. Scharnhorst's in Lafayette County, Mo.;' -H7.85. By M. Dr. there K2.50. Collecte at infant baptism of Mr. W. Meyer in Elk Grove, Ill, H8.40. From the piggy bank of a parishioner' of Mr. Rev. Döderlein in Chicago K5.50. From Messrs. Kalbfleisch L Lange 600 pfndd flour, soo pounds screening, 500 pfnuv bran. From Mrs. Leh. rer Loßner .D3. Bon to the laudable Virgins' Association in the Trinity District at St. Louis H>32. Bon to the congregation of Mr. Pastor Wege at Augusta, Mo., H2.00. Bon to Mr. Fettkötter at Washington, Mv., -Dl.OO. From Messrs. Wcinhold L Sohn at Frohna' Mo., 2 sacks of flour. Bon the Messrs Heinicke L Estel l box Hospital-Geräthe. Bon Mr. Heinrich Stein- meyer 30 pounds of incker. Bon Mr. F. Bertram lamp glasses and wicks. Bon Fran Chr. Martin in Collinsville, Ill, 5 gallons of apple butter and a hai- bufhel of turnips. From the Women's Club in Collinsville through the agency of d. Mrs. Walther, 12 galt. Apple butter. From Mr. F. Sohl in Boston through Mr. Past. Brohm jnn. K2.50. Bon A. B. in C. PS. By F. Kleist from Heinrich Schmidt in Washington, Mo. hi. From Mr. Odendahl in New Orleans, 2 barrels of flour. From the laudable Virgins' Association of the JmmanuelS District in St. Louis -D31.30. Collectirt at the wedding of Mr. Teacher L. Grüber in St. Louis \$20.75. Bon Mr. Steiumeyer iPfd. tea. From Messrs. Brockschmidt L Co. in Lt. Louis 2 sacks of flour. From the laudable NLHverein in Carlinville, Ill, 1 quilt, 2 bedsheets, 4kiffen covers. Bon Herr Pastor Wege H3.

May the Lord bless the benefactors in time and eternity.

St. Louis, Oct. 12, 1869.

F. W. Schuricht, Kassirer. 1411 South 7th Street.

Changed addresses: liov. 6lrr. l'or-ck, Ztclüüvnlr, Vniirüolä Oontre, De Xulb Oo., Inc!.

llemnun liiemer, teacher, your ock llov. Tss.

Oole liönton Oo., Uo.

Printing Office of the Synod of Missouri, Ohio et al. St.

Volume 26., St. Louis, Mon., Nov. 15, 1869. No. 6.

(Submitted.)

Response of a Lutheran to the Pope's invitation to the Conciliar.

For a long time the pope has wanted. That everyone should believe him, as if it were from heaven above. He has raised himself up as the Antichrist with great power and vile cunning as a god.

To follow the word of God, our Lord, willingly and gladly, He does not want to know about it.
On the other hand, he is always only -, as Satan's creature - eager for deceit and murder.

The pope wants to be completely infallible; what he brings forth from his heart's shrine is to be believed.
Who does not see that through this teaching The pope of the dear God honor
Quite freventlich wants to rob ?

But all atrocities shall now be crowned in the next Pabst-Concile. This shall raise the cry that he, the pope, is infallible. And many will believe it.

Also Protestants are to agree there this lying word. The pope has invited them. But, who listens to this snake and is bethd'rt by its shine, He^has deß ewig Schadens

Listen, Pabst, we don't ask much after your devilish concil.
You are not to teach us anything.

You son of the devil have long been known as the Antichrist through city and country We do not want to hear you.

Only God's word is infallible. That is the Lutheran hoard. The pope has often lain and with his army of lies has deceived Christendom more and more and more miserably.

Predigt, **am 24. Sonntag n. Trin. 1869** held in the Lutheran Trinity Church at St. Louis, Mo., **for the post-
celebration of the Reformation Feast** and communicated on request by **W. [Walther]**.

He has murdered without number, tormented the limbs of the Lord JEsu with terribly great agony, and even if he has a pious face, the spirit of murder does not leave him. It shows itself again and again.

I. N. J.

Lord Jesus, when four and a half hundred years ago the holy temple of Your Church lay in ruins, the light of Your Word under a bushel, the fountains of Your holy sacraments spilled and blocked up and human tyranny had taken the place of Your gracious regiment, You finally heard the cries of the wretched and awakened Your servant Luther. You awakened Your servant Luther, through him You removed the rubble of desolate and soul-destroying human doctrine, You again kindled the light of Your Word and placed it on a high lampstand, You again opened the fountains of consolation of Your holy sacraments, You threw the tyrannies of the soul from their throne of power and again showered Your church with streams of abundant blessing, and now You have made us heirs of this blessing out of Your free grace and goodness. For this we thank Thee with a glad heart, and ask Thee to make us realize ever more vividly how great a thing Thou hast thus done for us, and help us also in this time of terrible general apostasy to keep what we have, that no one may take our crown; to Thee be praise, glory and honor for ever and ever. Amen.

Text: 2 Tim. 1, 8. "Therefore do not be ashamed of the testimony of our Lord, nor of me, who am His bound; but suffer yourself with the gospel, as I do, according to the power of God."

Beloved in the Lord, dear fellow believers!

Probably at no time has Luther's name been so universally exalted, praised and celebrated as

in our time. If we open any recent work of world history or church history, we always find Luther praised as the greatest man of his century and as the great pioneer of a new, better age. In our days, no one may dare to judge Luther disparagingly or even to disgrace him. Whoever dares to do so is considered to be as ignorant as he is malicious, or at least blinded by partisanship. To honor Luther in our days already demands one's own honor. There is now almost no nation on earth among which Luther's name is not mentioned with reverence and enthusiasm. Just at the celebration of the most important events and at the setting of outstandingly great festivities one begins or closes now more and more frequently with the singing of Luther's great heroic song: "Ein feste Burg ist unser Gott, ein gute Wehr und Waffen". And to prove that the entire German people consider Luther to be their greatest son and want him to be immortalized as such, there was recently held in the same city where Luther stood before emperor and empire in 1521 and made his heroic confession, concluding with the words: "Here I stand, I can do no other, God help me. Amen!" A magnificent monument of stone and steel was erected and solemnly unveiled and inaugurated amid the outpouring of an innumerable crowd from all parts of Germany.

As general, however, my dears, is the honor that is paid to Luther in our days, as general is the shame that is paid to him on the other side. As highly as Luther is esteemed for the fact that he, the defenseless monk, in unparalleled courage, has victoriously fought a battle against the greatest powers on earth, in state and church, without ever wavering; that through him a thousand-year-old rule of men over consciences has finally been broken down; that through him the false sanctity of the so-called priesthood, monasticism and nunhood has been exposed; that through him the freedom has been won for every man to search the Scriptures himself and to examine everything: so, on the other hand, one is ashamed of Luther's faith, confession and teaching. One sings with Luther: "Ein feste Burg ist unser Gott," and yet one no longer believes in Luther's God. One sings with Luther: "With our power nothing is done," and yet one relies solely on one's own power, reason and wisdom. We sing with Luther: "And if the world were full of devils," and yet we no longer believe that there is a devil. One sings with Luther: "Let the word stand," and yet one works day and night to overthrow the word of the living God, of which Luther sings, and ridicules it as a fable. There is no doubt that if Luther were now alive and preached what he once preached, the same people who are now praising him would be praise him highly, despise and ridicule him as a fool and persecute him with the papists.

The unbelievers and misbelievers of our time, when they erect magnificent monuments to Luther and yet are ashamed of his teaching, resemble in this the scribes and Pharisees of Christ's time, who also boasted of the prophets and erected precious tombs to them, and yet rejected the teaching of the prophets, to whom Christ therefore cried out: "Woe to you scribes and Pharisees, hypocrites, who build the tombs of the prophets and decorate the right sepulchers of the Jews, saying, 'If we had been in the days of our fathers, we would not have shared with them in the blood of the prophets.' You bear witness to yourselves that you are the children of those who killed the prophets. Come, fulfill the measure of your fathers. You serpents, you vipers, how will you escape the damnation of hell?"

Therefore, today, at a post-celebration of the Reformation feast celebrated eight days ago, let me answer the question for you on the basis of our text:

Why should we not be ashamed of Luther, whose name we bear?

To answer this question, I will show you: **1. why this is a duty for us**, and **2. how we have to fulfill this duty**.

1.

"Do not be ashamed of the testimony of our Lord, nor of me who am His bound," writes the holy apostle Paul to his beloved son in the faith Timothy in our text. These are certainly quite strange words. We know how Paul did not seek his own honor at all. To the Corinthians he writes: "I am the least among the apostles, as I am not worthy to be called an apostle, because I persecuted the church of God." In his first letter to Timothy, he makes the judgment that he is the greatest of sinners; and when some Corinthians wanted to attach themselves to his person and to Apollo's, and therefore called themselves Paul and Apollo, he shouted indignantly to them, "Who is Paul? Who is Apollo? Servants they are, through whom you have become believers. Therefore, let no one boast of any man. It is all yours!" And now how does the same apostle write in our text? - "Be not ashamed of

the testimony of our Lord, nor **of me**, who am his bondman;" so he declares not only this to be a sacred duty, that Timothy should be ashamed of Christ, but also that he should not be ashamed of him, Pauli!

How? Doesn't Paul contradict himself in this way? Is it not a contradiction that he rejects all honor from himself in other passages, while in un

Does he claim honor for himself in our text? - Not at all, my dears; for he adds in our text: "I who am his bound. So it is not for his person, not for his great gifts and knowledge, not for his blameless conduct, not for his great deeds and unparalleled effectiveness that Paul wants Timothy not to be ashamed of him and to confess him before all the world, but only because he is bound by Christ, because he was put in chains and bonds by the emperor Nero like a malefactor for the sake of the pure gospel of Christ that he had preached. Paul wants to say: for my person and all that is mine, I have never desired honor and still do not desire it, but after I have preached the gospel to Christine and am now despised and persecuted for this reason alone, now no Christian, in order to escape the same despise and persecution, may say: "What is Paul to me? I do not hold with him, but with Christ." Let him who does this know that he who is ashamed of me, who am bound for the sake of the gospel, is not ashamed of me or of a poor sinful man, but rather of Christ himself, who said, "He who hears you hears me, and he who despises you despises me."

Behold, beloved, the reason why we should not and must not be ashamed even of Luther, whose name we bear, namely because Luther, like Paul, was and is a bound of Jesus Christ.

Luther, too, like Paul, never desired any honor for himself, namely for his person. When the enemies once called those who accepted his teachings Lutherans, Luther himself immediately wrote with indignation: "I ask that people keep silent about my name and not call themselves Lutheran, but Christians. What is Luther? The doctrine is not mine. So I am crucified for no one. St. Paul did not want to suffer that the Christians should call themselves Paulisch or Petersch, but Christians: how then would I poor stinking maggot sack come that one should call the children of Christ by my unholy name? ... I am not and do not want to be a master. I have with the church the one common doctrine of Christ, who alone is our Master." Thus Luther wrote in January of 1522. †) But what happened? Now a hard persecution broke out against all who held with Luther. Everywhere the papal tyrants searched for the so-called Lutherans, and whoever was revealed as such was thrown into prison, where they had the power to do so, or they chased him from house and court, or they punished him with fire or sword to life and limb. Many then sought to escape all disgrace and persecution by this means,

†) S. X. 420. f.

that they declared that they were not Lutherans but orthodox Christians, that they did not hold with Luther but with Christ and his old true church. They were therefore ashamed of Luther and disowned him as one who was hated and persecuted for the sake of the Gospel, so as not to have to share in his shame and danger. Luther was saddened to learn of this, and only two months later, in March of the same year 1522, he wrote: "I see that a good admonition is necessary to those whom Satan is now beginning to persecute; among whom are some who think that they want to escape danger when they are attacked by saying: I do not hold with Luther, nor with anyone, but with the holy gospel; so let them be at peace, and yet keep in their hearts my doctrine for evangelical, and stick to it! Truly, such a confession does not help them, and is as much as denying Christ. .. If you think that Luther's teaching is evangelical and the pope's unevangelical, you must not throw Luther out altogether, otherwise you would also throw out his teaching, which you recognize as Christ's teaching. Rather, you must say: Luther is a knave or a saint, I am not interested in that; his teaching, however, is not his, but Christ's itself. For ... because of the doctrine they touch you and ask you if you are Lutheran? Here you really must not speak in platitudes, but freely confess that Christ was preached by Luther, Claus or George. Leave the person alone, but you must confess the doctrine. So Paul also writes to Timothy: -Be not ashamed of the testimony of our Lord, nor of me who am bound for His sake/ If Timothy here had been enough to confess the gospel, Paul would not have commanded him not to be ashamed of it either, not as of Paul's person, but as of him who was bound for the sake of the gospel. Wherefore Timothy would have said: I hold not with Paul, nor with Petro, but with Christ, and yet knew that Peter and Paul taught Christ, he would have denied Christ Himself. For Christ speaks of those who preach him: 'He that receiveth you receiveth me; he that despiseth you despiseth me, why so?' Because they keep his messengers, who bring his word, in this way, it is the same as if he himself and his word were kept in this way." †) So far Luther.

Accordingly, there is no doubt that we too have the sacred duty not to be ashamed of Luther, but to confess him before all the world, as often and wherever it is asked whether we recognize Luther's teaching to be right and whether we are Lutherans in this sense. For Luther, too, was and still is today, as

†) p. 136. f.

Paul, a bound of Jesus Christ, because for no other reason than for the sake of the pure doctrine of Christ, Luther is still despised and rejected by all papists, unbelievers and false believers.

First of all, Luther did not base his teaching on the rights of human reason, but rather taught that it is blind in spiritual matters and must therefore be taken captive under the obedience of faith. He also did not base his teaching on the traditions, statutes and decisions of the church, the so-called church fathers and concilia, but rather taught that God's word is far above the church, all church fathers and concilia. Finally, Luther did not base his teaching on new direct revelations of the Holy Spirit, the holy angels or the separated spirits; but rather declared all such alleged new revelations to be a deception of the devil. Luther based all his teaching on the written word of God, on the holy scriptures of the apostles and prophets. This was the shaft from which he had drawn all that he preached and taught; and the doctrine of the justification of an inward sinner by grace through faith alone was the main vein of gold for which he dug in this shaft, hence he himself writes in the introduction to his interpretation of the Epistle to the Galatians: "In my heart alone reigns, and shall reign, this one article, namely, faith in my dear Lord Christ, which is the one beginning, means, and end of all my spiritual and divine thoughts, as I may always have day and night." How often it seemed as if Luther could win over all of Christendom if he would only slacken a little of God's Word, and as if, on the other hand, everything would fall away from him if he would hold so stiffly over even a single word of Scripture: but what did Luther do? He stuck to his word. He wrote: "I have a little place on which I stand, that is God's word. Whom it hath displeased (to stand on it with me), let him depart; he that is afraid, let him flee. I know that my support is strong enough; whether the whole world would cling to me and fall away again, it is all the same to me, and I think: it did not cling to me before, when I was alone. In another place he writes: "So it is to me that every saying makes the world too narrow for me." †)

This unchanging faithfulness of Luther to God's Word was and is the only thing that was and is so annoying about Luther, not only to all papists, but also to all unbelievers, misbelievers, and indifferent religious men; that is, that Luther was and is a bound man of Jesus Christ. Therefore, it is a sacred duty for us †) p. XX. 982.

is that we are not ashamed of Christ's Word, His Church and God Himself, it is such a sacred duty for us not to

be ashamed of Luther either. Whoever is convinced in his heart that Luther's teachings are the pure and truthful Word of God, but when asked, "Are you also an Old Lutheran? Are you also an old Lutheran and do you also belong to the old Lutheran church? out of shame you answer: No, I am a Christian and belong to the Christian evangelical church! He thus denies Christ, whom Luther preached; he denies the pure Word and Gospel, which Luther brought to light again; he denies the old one holy Christian church, whose teachings Luther represented and defended until his death; he denies God Himself, who visibly confessed Luther and his work. Summa: not to be ashamed of Luther is our duty, for thus the holy apostle writes through the holy spirit in our text: "Be not ashamed of the testimony of our Lord, nor of me, who am his bondman." - —

But, now that we have seen why it is our duty not to be ashamed of Luther, whose name we bear, let me now also

2.

show in what way we have to fulfill this duty. - —

The apostle Paul also tells us this in our text with clear words. After he has called out to Timothy: "Do not be ashamed of the testimony of our Lord, nor of me, who am his prisoner." he immediately adds: "But suffer with the gospel, as I do, according to the power of God." Timothy should fulfill his duty not to be ashamed of Paul by not shying away from the fellowship of Paul's sufferings for the sake of the gospel, by not only confessing and preaching the gospel, but also by confessing unashamedly, despite all shame and danger, that this is the gospel. For this reason alone Paul sits in prison and wears his chains, therefore in the following Paul praises Onesiphorus highly, that the latter, when he came to Rome, was not ashamed of his "chains," but visited him in his prison and thus confessed to him before friend and foe as a witness of Christ and the truth; while Paul, on the other hand, at the close of his epistle, laments: "In my first responsibility no one stood with me, but they all forsook me." All the others, then, had been ashamed of him, and had therefore left him alone in shame, as if he really were an evildoer. However, Paul, in his great love, adds to his lament the words, "Let it not be imputed to them."

44

But in what way do we also have the duty to fulfill, not to be ashamed of Luther, as one bound by Christ?

According to the words of our text, this consists first of all in the fact that we are not ashamed of the gospel, that is, of the teaching which Luther once preached. Nor do we have any reason to be ashamed of Luther's person, but rather reason enough to praise the blasphemies of the papists: Luther's unfeigned piety, his invincible trust in God, his undaunted heroism!) in all dangers, his untiring zeal in prayer and intercession, his profound humility and simplicity, his honest unselfishness free of avarice and love of money, his tender mercy towards all the miserable and sacrificial generosity towards all the poor, his never hypocritical, never flattering sincerity and openness towards high and low alike, his strict moderation, his self-consuming industriousness, his conscientious loyalty as a son, as a husband, as a father, as a preacher, as a university teacher, as a friend, as a counselor, as a citizen, in short, his exemplary Christianity, with which he stands for all times as a model of a true Christian worthy of admiration and imitation. We also have sufficient reason to praise Luther's high gifts and merits, his profound knowledge, his rare erudition, his penetrating intellect, his powerful eloquence, his delicious gift of poetry, his incomparable services to church, state and all classes, to art and science, to our shy name and our glorious German language, above all the gigantic work of the Reformation, which the church, next to God, owes to Luther's faithfulness. †) But, my dears, all this is not really what we have to praise, if we want to fulfill the holy duty not to be ashamed of this man of God. Yes, as highly as we may praise Luther's person, life and works, we would only disgrace him if we were ashamed of the gospel he preached, if we, like the unbelieving world and the unbelievers, were ashamed of silent teaching.

"Do not be ashamed of me, but suffer with the gospel," so Paul calls to his Timothy in our text, so Luther also calls to us Lutherans from his grave. Luther does not want any honor for his person and his life, but he does not want his teaching to be despised, but to be honored and praised to the highest degree.

Come then, you Lutherans, will you, as it is

†) Read about what was said about Luther's person in the wonderful book: "Der vertheidigte Luther, das ist, gründliche Widerlegung dessen, was die Pöbster Dr. M. Luthers Person vorwerfen, von Dr. Johann Möller." Reprinted and available from L.I. O. DurtUol, 8t. l'ouis, lw (price 75 cents.)

If God demands that you honor Luther as a much-maligned witness of Jesus Christ, then honor his teachings first and foremost. But in order to be able to do this, you must first learn to know it and believe in it. Therefore, with prayer and supplication, read diligently and eagerly his glorious writings, which are now offered to you for a little, and then preserve this unspeakable treasure with incorruptible faithfulness. Do not be mistaken if you are told that if Luther were alive now, he would live differently. No, his teaching is God's living Word, drawn from the writings of the holy prophets and apostles. This teaching cannot be changed, not improved, not perfected. As until the last day one and the same bodily sun shines and illuminates the visible world, so also without change one and the same spiritual sun, the pure teaching of the divine word, shines until the end of days; yes, heaven and earth will pass away, but of this Luther's teaching no letter will pass away. Therefore hold fast to every letter of it. Do not be misled if someone says to you: "Do you want to cling to the old as a fool, do you want to stand still and not also go forward with the advancing world? Consider that just as there is no new God and just as we, if we want to have a God, must remain with the old God, so there is also no new word of God and so we must also remain with the old word of God. In the human and earthly spheres, the new may be better than the old, but in the divine and heavenly spheres, the new is only a new error and the old is the old and eternally new truth.

But, beloved, if we do not want to be ashamed of Luther, as God demands of us, as a faithful, reviled witness of the truth, then it is not enough that we only faithfully hold to your gospel, which he preached, in his life, then we must also not deny that it was precisely Luther through whom God gave us this pure teaching of his word again. Just as Onesiphorus was once not only ashamed of Paul's teachings, but also of his chains, visited him in his prison and confessed him before friend and foe: so we too must not be afraid to take upon ourselves the disgrace of the name "Lutheran," which we bear from Luther, and to confess him as a faithful servant of the pure gospel.

We should not call ourselves Lutherans because we believe in Luther instead of in Christ and accept some doctrine because Luther taught it. By nothing could we disgrace Luther even more in his grave than if we considered his teachings to be true for the sake of his person; for it was precisely Luther who, like no one before or after him except the apostles and prophets, regarded all human authority in matters of faith as

abominable until his death.

He fought against idolatry. But if we have been convinced that Luther's teaching is not his teaching but the teaching of the great God drawn from his written word, then God's word itself calls out to us: "Do not be ashamed of the testimony of our Lord", nor of Luther, who is his bound, i.e. the reviled and despised witness of his pure gospel.

If you are asked, "Are you also an Old Lutheran?" do not think and say, "What do I have to do with Luther? I believe in Christ and his word. In this way you may escape great disgrace before men, but before God you are then deniers; for if you are asked, Are you also an Old Lutheran? then they mean to say, Are you also still so unenlightened that you hold the old Bible doctrine as stiffly as Luther for the only right truth? If you then say: No, what is Luther to me? then you deny Christ himself and his gospel, which Luther confessed and preached.

Therefore, even if the enemies originally gave us the name "Lutheran" in order to disgrace us as servants of men and our church as a new sect - a Lutheran is the one who remains with Luther in the power of God in all points with the clear word of God: therefore, let us bear this name as an honorary name with joy, just as once the name "a right Israelite", which Christ Himself gave to Nathanael (John 1:47), was a high honorary name, although this was also a human name. Therefore, let us also love with all our hearts our dear church called Evangelical Lutheran. It, too, bears a human name, but this name is like the chain of Paul; our Evangelical Lutheran Church is not a sect, but the orthodox, true visible Church of God on earth, for it is the Church of pure Word and unadulterated Sacrament. If we are ashamed of her, we are therefore also ashamed of the small herd of which Christ says that it is the Father's will to grant her the kingdom; but if we remain with her in right faith, we also remain with the church which Christ built on the rock of his word and which even the gates of hell shall not overcome.

Write then deeply in your hearts and let it be your guiding star in this time of apostasy, denial and weakness of faith, my dear Lutheran brothers and sisters, namely the word of the apostle: "Do not be ashamed of the testimony of our Lord, nor of me, who am His bound; but suffer thyself with the gospel, as I do, according to the power of God." Amen.

The witnesses of the Reformation in Bavarian Swabia.

-(Continued.)

We continue in Mittheilung from Eberlin's writing and come:

6. to the article: Of faith and good works.

"Faith cannot be had by your own strength; you may have a dead, dark delusion, but that is not true faith. This shows the gracious God in Christ and all things necessary for salvation. This knowledge makes the heart so joyful that it leaps up with joy and looks around in every way in which and how it can please its gracious God, not as a meritorious work, but as a sweet recognition of received goodness and kindly performance in gratitude to the mild Father. And the more the knowledge of divine grace grows in us, the greater becomes the will and love in return toward God, and if a man comes so far that he wants to be eternally condemned for pleasing his dear God, then his neighbor can be helped. He. 32. Rom. 9.

7. from free will.

Experience testifies that our will is not free. You often have to will differently than you would like to. The will is like a woman, according to whose bidding many maidens go to and fro, and she is bedridden, is not mighty of her own feet and hands. Ephes. 1 God uses all creatures as instruments, as a truer man uses his knife, which cannot cut without the shearer; faith alone makes the will free. John 8.

8. from the fair.

Our ancestors called their assembly Misslam. which consisted of five things: 1. proclamation of the gospel, 1 Cor. 14; 2. prayer for all men, 1 Tim. 2; 3. administration of the holy communion, 1 Cor. 11; 4. administration of the common alms, 1 Cor. 16; 5. punishment of open sinners, 1 Cor. 5. Instead of the first, one now secretly reads a piece of the Bible but in Latin against 1 Cor. 14.; instead of prayer is the shouting of the choristers; instead of communion one gives the *pacem* *) to kiss; instead of common alms one offers the saints or sacrifices on the altar to the rich priest; instead of punishment is Stockknecht's shouting in front of or in the church, letters of excommunication, Martin's goose, etc." - —

Now, with the handing over of the articles on fasting, monasticism, many useless questions (by which he means images of the saints, purgatory, help of the dead, etc.), and the faithful warning, as well as a notification about Dr. Martin Luther, the

*) Here probably the kissing of the Crucifix is meant, because through the crucified Christ peace has come.

both articles of confessions and holidays are cited:

10. from confession.

"If thou art grieved in thy conscience, and comest to another good Christian, and complainest to him of the anguish of thy heart, thou hast confessed. Then he shall give you good comfort on God's mercy through Christ. This is absolution. If you believe that a priest can give you better advice from divine Scripture, ask for absolution from him. There is no need to be anxious about telling quints, loths and minutes. If you are not eager for absolution, do not let yourself be driven to confession; rather suffer death, then you are a martyr before God." (It is self-evident that here Eberlin is not against the orderly confession, as especially the Catechism holds it out. He asked the papal compulsory and auricular confession in the eye).

12. from holidays.

"Much holiday harms body, property and soul, as is known; for idleness is an originator of vice. But if you have to celebrate so much, I advise you to put something small in your house: House against evil thought:: Rest on Sunday, and thereby realize how great care your God has for your body."

What prudence, moderation and strength of conviction and firmness of the man shines out from these words. His letter to Johann Jakob, pastor of Leipheim in the Ulm region, is just as measured, calm and clear: Ulm area. This is how he held himself at the time of the terrible Peasants' War. Engelhardt shares a lovely piece of writing from that time. *) We omit, for fear of going too far, to share it and only want to include a few paragraphs from a pamphlet by Eberlin from the year 1522, it has the title: "Wie gar gefarlich sei, so ein Priester kam Eeweyb hat, wie Unchristlich und schädlich aim gemeinen Nutz die Menschen seyend, welche hindern die Pfaffen Am Eelichen stand". The booklet is accompanied by a woodcut depicting the wedding of a nun, a monk

and a bishop, to which two musicians cheerfully drum and whistle. **)

That the prohibition of priestly marriage is against God, against his law, nature, human reason and all good police, he proves first from the Old Testament, in which he traces the stages of history. In the New Testament, he first discusses Matt. 19, where he says, "Christ wants to discourage rather than incite the unlawful practice of living without wives. He shows how difficult it is to live without a wife; our priests show how easily they live that way. God is

The title of this writing is: "A faithful warning to Christians in the Burgauian Mark to beware of sedition and false preachers".

Art also entered the service of the Reformation. One thinks of Dürer, Kranach, Holbein, and so on.

but falls more a chaste heart than a thousand unchaste chaste spirits and spirits. A pure conscience exists in honest works and pleases God, is also safe and joyful to suffer greatly for God. A chaste body with rutting and impure conscience is displeasing to God. A spiritual heart is that which removes its sorrow: and hope from all that is not God, and sets it in God alone through Christ, and breaks us into possible servitude to our neighbor; such a man is spiritual and no other, and he has often better instead of in the marital state." Now he passes on to 1 Cor. 7. and then to Matth. 19., 1 Tim. 3, 4., Tit. 1., and points to the oldest Concile of the Fathers. He continues: "From this it follows that it is a very wicked thing for a man to subject himself to the great miracle of living chastely without a noticeable long supply of divine gifts and without seeking diligent counsel in Scripture or from godly men. Such a man puts himself in great danger of transgressing the commandments of God. Human endeavor is useless, the year is long, the day and hours are many. Nobody knows what the late evening will bring. I often think about why Dr. Johann Gayler so much criticizes the spiritual state in our time, and I realize now that no danger would be involved then, only the prohibition of priestly marriages. Is it not fair to call it a bottomless gump (abyss) of sins." He then goes on to say: "Mark worthy lords, bishops, provosts, abbots, etc., God grant that you forbid it. God forbids what you forbid; God permits what you judge injuriously; God recognizes our stupidity and still gives it as a merciful father and gracious lord; but human authority, popes and conciliaries, do not respect our stupidity at all and force us alive into hellish dungeons, where an evil conscience lies imprisoned in a burning body. From this it follows in plain understanding that this commandment is devilish, as Paul calls it." He then elaborates on the viciousness of the bishops who made money out of admitting concubines. He calls them murderers of souls, desecrators of nature, and demonstrates what great evil for city and country can result from such beings: It is a miracle that the infernal fire does not descend upon us!" he exclaims when contemplating such conditions. "So one wants to be publicly adverse to nature and damp it down. What else follows but an outbreak of inclination to all evil, as one unfortunately sees now? Fornication, adultery, works with blood relatives, even sodomy would not have become so vile if this diabolical prohibition were not."

(Conclusion follows.)

To the ecclesiastical chronicle.

Secret societies. In the "Christlicher Botschafter" of Oct. 20, a paper of the "Evangelicals" or so-called Albrechtsleute, a contributor complains bitterly that there are

Be an honor-bringing one. Because the Iowa would pass the Missourians by "self-confidently". Now there can be nothing more destructive than when one treats someone who is there as if he were not there; and not by mistake, out of haste or in an unconscious night walk, but in an awake, conscious, even self-aware state. This is a thoroughly shattering way of treatment! At the same time, however, according to the advice of the president, this self-conscious passing that destroys the Missourians should be arranged in such a way that it bears witness to the pure humility of the passers-by. It should be "not a haughty one". So not a passing in proud wisdom, but with bowed head and modestly downcast eyelids. What a sight! It could not be more beautiful in the millennial kingdom! A perfectly self-confident, and yet so modestly passing, assembly. What a sublime synodal ideal! What a masterful, presidential synodal council! Is it therefore surprising that the Praeses repeated the same advice at this year's synodal meeting:

"I know of no better advice to give Heuer than

the one given in the previous year"? No, certainly not, because the Lord could not have given better advice.

President Niehgebien, last year's was already the best, and no one who claims self-confidence can give a better one than the best. One could argue that the Iowans were not the best in the previous year.

passed by the Missourians, they would have

The author of the book, who is also a student of the University of Vienna, has, for example, had that swindled private letter of the student printed, also delivered usurious essays and the like, in order to hit the Missourians in the passing. But be fair, self-confidence also has its darkenings from time to time. The theologians of development are like the moon, they also have their eclipses. And in such dark periods a collision can happen while passing by. And just like in the past year it will happen again in the next year. The Iowans will pass Missouri in self-confidence and virtuous modesty until darkenings occur and then they will strike as poisonously as they can and then the president will hold another

Synodal speech from the self-confident and humble passing. O of the pathetic, hypocritical synodal chatter!

Z.

————— E —————

Explanation.

Recently an inquiry was held between the Lutheran congregations here on both sides. Committees from both synods, that of Missouri and that of Iowa, were chosen for the purpose. On this occasion, the undersigned, a member of St. John's congregation, belonging to the Iowa synod, gave testimony which he no longer bears.

among them there are preachers, even prominent elders, who "pretend to have complete sanctification in their possession", and yet are members of secret societies. He writes among other things: "How do Freemasonry and other similar societies, where religionists, religion scoffers and every kind of unbelievers and otherwise ungodly people form a common, close-knit and conspiratorial brotherhood, rhyme with Ephes. 5, 11. 12. and with 2 Cor. 6, 14-18.? Is it right for a ministry to tolerate and perpetuate such anti-Christian and ungodly machinations among itself, without a word of punishment? And is it advisable to grant such hypocrites the important positions in the church and to give them the power to arrange everything for their benefit and in the interest of their brethren? Which Bible Christian must not say: No! heaven forbid? - My soul shall not come into their council, and my honor shall not be in their church." It is certainly gratifying that such a voice is raised among the "evangelicals" as well. The editor testifies that the sender is one of their "oldest and most respected" preachers. What will the Methodists, who are so close to the "Evangelicals", say to this, among whom the punished abomination, as is well known, occurs all too frequently? W. [Walther]

Watertown, Wisconsin. On the 12th of October, the Rev. F. W. Stellhorn here arrived happily with his family and took up his professorship at the Gymnasium of the Wisconsin Synod on the 18th of the same month. He writes with joy about the beautiful relationship he has with his colleagues, Professors Meumann and Ernst, and with Pastor Adelberg, the pastor of the institution. God be praised and glorified that he has helped to form this most beautiful bond, which from now on connects the dear Wisconsin Synod with ours! Up to this point the Lord has helped, and He will continue to help. W. [Walther]

Atheism. In Washington, a club of American atheists (deniers of God) has formed under the name of

"Philosophical Lyceum". This club has so far held its meetings on Sundays in the room of the city council and spewed out all the filth of blasphemous speeches.

The city council then forbade the use of the council chamber for this purpose. A general American atheist meeting is to be held in Philadelphia on October 30.

Of the self-conscious passing. In last year's synodal address, the president and superintendent of the Iowa Synod had the good grace to say that from now on they, the Iowans, would "pass over" the Missourians, and that this passing over would be just as devastating for the Missourians as it was for the Iowans.

can nor wants to maintain. I accuse those who have left that they are to blame for the split. Although I do not want to say that they did not make any mistakes when they left, and although I believe that they should have waited and fought longer, I must nevertheless confess the truth

that not they, but the pastor of the congregation bore and still bears the guilt of the separation by his hierarchical and careless behavior, which was not recognized, confessed and rebuked, although he was called upon to do so I let myself be carried away by well-meant, but wrong-headed zeal to a false testimony against brethren in the opinion that one must cover up faults, while I did not consider that I thereby caused an injustice to those brethren, If it is therefore stated in last year's synodal report of the Iowa Synod that the members concerned of the Missouri congregation here left the Iowa congregation for the dirtiest of motives, I take the liberty of correcting this to the effect that they were not motivated by dirty motives, but that dirty conduct, which they had to experience in themselves, drove them out. I have recently had to make the same experience, which has opened my eyes, so that I have learned to see the damage that has not only been done to our local congregation, but which has also divided the Lutheran church.

Furthermore, when it is said in a letter in the "Kirchliche Mittheilungen" that those out-

If it is said that the people who stepped into the church are people "who do not want to submit to the discipline of the divine word", they are "those who resist the discipline of the word of God", if they are portrayed there as gross sinners at all, then I must say against it that this is pure untruth and malicious slander. Let the people have their faults, as all Christians do; but this much is certain, that as awakened, believing Christians they were known by the whole congregation and were not guilty of any obvious gross sins.

May the Lord grant grace and blessing to His Church and assist it, so that the great disruption in it may be healed by His Holy Spirit.

Lord Jesus, your rewarding death Strengthen us in our last need; Let us be faithful and pure And blessed be our end!

Dubuque, November 4, 1869.

Ernst Wüst.

Correction.

In No. 23, Jahrg. 25, p. 184 of the "Lutheran", it should read (in order to prevent all misunderstandings) as follows: "The chiliast Schieferdecker founded in a rottirer way in Neu-Mells and bernach and since

The name "New Jerusalem Parish" was given to the child in my memory, etc., because Past. Schieferdecker is the father of the child, but did not give him the name. Köstering.

Miscellaneous.

All the mysteries of the Christian religion have the characteristic that they seem to contradict the reason of the natural man and are therefore offensive to it. Therefore, no church meets with more opposition from the world than the one that teaches the mysteries of the Christian religion just as they are revealed in God's Word. This explains why the Anabaptist sect attracts so many from other churches in our rationalistic times. That little children are born again through baptism is a secret of the Christian religion, which human reason finds particularly offensive. That water baptism is a bath of rebirth is offensive enough to reason; but that even little children are to be born again through baptism is completely annoying to it. Well, she thinks, what good will it do the children to be doused with a handful of water? They don't know anything about it! They have no reason yet! When the Anabaptists teach that infants are not to be baptized and that baptism is only for adults who have come to their senses, so that they may prove their obedience to God's order by accepting baptism, this is sweet to reason. For by this teaching the incomprehensible nature of the mystery of baptism is removed and baptism is made something comprehensible, and what is God's work and grace is transformed into a work of man. In short, the fact that there is a strong rationalistic leaven in the Anabaptist doctrine is at the same time the reason why this doctrine finds such easy acceptance among unsounded Christians. As long as the dear apostles were still such unfounded Christians, they were offended when speechless infants (Luk 18:15) were brought to Christ so that he could touch them. They also thought: "What will this help such little children? They have no reason yet! They do not yet understand what is happening to them. But what does Christ do? He becomes indignant about such foolish thoughts of reason, which were still in the minds of the dear apostles at that time, and says: "Let the little children come to me, and do not hinder them; for such is the kingdom of God. Verily I say unto you: He that receiveth not the kingdom of God as a little child shall not enter therein." The fact that a man is still a little child does not prevent him from being touched and blessed by Christ in holy baptism, but rather only he who becomes a child through true conversion and receives it like a child receives baptism. Therefore every Christian warned against the reasonableness and rapture of the Anabaptists or Baptists at his beatitude.

W. [Walther]

Funeral message.

From the following letter received by us, dear readers will see that it pleased the Lord over life and death to call Pastor Schuster away to his eternal home. - —

"Venerable Professor!

Yesterday (Nov. 5) morning at 3 o'clock, after a sick bed of barely 14 days, our dear brother, Pastor K. Schuster in Bremen, Ind. passed away, "finely blessed, gentle and quiet, like a sweet sound. He had returned from his branch at Mishawaka unwell, and on Wednesday, the 27th of October, had to go to the sick bed, from which he was not to get out again. Lung inflammation, liver and spleen ailments, as well as a pronounced typhoid fever brought the otherwise so spry and healthy man so low after a few days that he could hardly speak anymore due to weakness. Yesterday morning at 2:00 a.m. I set out to visit the sick brother, but heard on the way that he had already passed away, to the joy of his Lord. In order to be able to make the necessary arrangements in time for the funeral, which is to take place tomorrow at 10 a.m., I turned back halfway from Plymouth to Bremen, only giving my condolences to Pastor Schuster in writing. Here, however, I found no substitute for the heaped Sunday work in my congregation and was finally only glad that I could persuade Prof. Lange to take over the funeral sermon for me at the burial of our dear Schuster.

The deceased did the work of an evangelical preacher with pleasure and in all fidelity, kept his faith under many a cross and suffering, and his memory will be a blessed one with us and in his congregation. Although in our opinion he could have been a blessed worker for a long time (he was only 50 years old), we put our hand on our mouth before Him who does everything well. He will also be the faithful advisor and provider of the widow and orphans left behind, and will also give the orphaned communities a shepherd again according to His heart.

Fort Wayne, Ind, November 6, 1869.

W. S. Stubnatzy."

Mission Feast.

On the 21st Sunday after Trinity, the 17th of October, a mission feast was held in the congregation of the Rev. J. N. Beyer in Town Caledonia, Waupacca Co., Wis. a mission feast was celebrated, the first in this region. The same was numerously attended by

Guests from the surrounding branch congregations of Mr. Pastor Beyer, as well as from the congregation of the undersigned in Bloomfield, Wis. The greatest joy, however, was given us by the fact that not only numerous guests from the congregations of Mr. Pastor Wiese, of the Wisconsin Synod, were present, but also that the said pastor preached a delicious mission sermon to us. Besides Pastor Wiese, Pastor Beyer and the undersigned also preached. The excellent singing choir of Mr. Pastor Beyer contributed not a little to the increase of our festive joy by the performance of wonderful songs. The charge for the service was \$45.50.

Chr. Markworth.

Church News.

On the 18th Sunday n. Trin. Mr. Pastor F. R. Tramm was introduced by order of the venerable Mr. Praeses of the middle district, with the assistance of Mr. Pastor Mohr, in the Lutheran congregation of Vincennes, Ind.

ord make him a blessing for many. A? Saupert.

Address: Uev. b'. R. ^ranrw,

Villklines, lack.

After Pastor H. Harmening accepted a call from the Lutheran congregation in Dissen, Cape Girardeau Co., Mo. due to health reasons, he was inducted into his new field of work on the 22nd Sunday after Trinity by order of the honorable Mr. Praeses Büniger by the undersigned with the assistance of Herm Pastor Demetro.

May the faithful Arch Shepherd Jesus Christ give him much wisdom and patience, so that he may bear much fruit. May the Lord be his sun and shield and the congregation's comfort and help. For it has had to endure a difficult test, in that it was without a preacher for almost two years and thus could actually experience how groundlessly the unwise tend to cry out that "there are preachers enough"; but even in this hardship and patient waiting and praying, it has not been put to shame, as if God no longer wanted to help. The dear congregation can now say with a glad heart: "The Lord has done great things for us."

Ms. Besel.

Address: Rev. Il. Ilarmenina, k. O. Lielle, Uerr^ Oo., 2lo.

On the 21st Sunday after Trinity, October 17, Rev. Ferdinand Steinbach, who answered a call from the Lutheran Zion congregation in Fairfield Township, De Kalb Co., Ind. was installed in his new office by order of the honorable Mr. President of the Middle District by the undersigned.

May the Lord Jesus be his rod and staff, his shield and screen, and may he be blessed in his planting and watering.

A. Wüstemann.

Address: Uev. Corckinanck Lteubadll, IHRüelck Oentro, ve Oo., lack.

After it has pleased God in His wise counsel to call the pastor of the local St. Stephanus parish, Herm F. Steinbach, to another field of work after 11 years of faithful work on it, so yesterday, as the 22nd Sunday after Trinity, the introduction of the successor in office took place by the undersigned with the assistance of the pastors J. Moll and F. Werfelmann.

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Mr. Heinrich Löber, since pastor at Coopers Grove, Cook Co, Ill.

May the Lord also make this servant of His a great blessing to the church that called him and to the church of this place in general!

Milwaukee, Wis., Oct. 25, 1869.

F. Lochner,

of the time Vice-President of the Northern District.
Address: Ilov. Il. I-oobor,
376 8oott 8t. ^lilwnukoo, FVme.

On the 9th Sunday after Trin. d. J. Rev. A. Henkel, hitherto assistant preacher to the Rev. Ior in Peru, Ind. having received and accepted a regular appointment from the two Lutheran congregations at Sturgis and BurrOak and Colon, St. Joseph Co., Mich. by order of the Most Reverend Presidency of the Northern District of our Synod was installed by the: The undersigned inaugurated into his office.

May the Lord make him a blessing for Biele! Hillsdale, Mich., 26 Oct. 1869.

I. L. Hahn, Pastor.

Address: Uev. X. Ilouel, * üurr Oul, 8t. 3o8Opff Co, Jliolr.

On the 14th Sunday after Trinity, the candidate for the holy office of preacher, Mr. Louis Winter, was ordained. Mr. Louis Winter, as pastor of the Lutheran congregation at Boonsboro, Iowa, was ordained by the undersigned on behalf of President Bünger in accordance with the regulations of our congregation's ordinance and inducted into his office.

God s'etze him a blessing to many!

I. F. Doescher.

Address: Uev. 6th OVintor, Uontana, Uocm Co, Iowa.

Picture of the pastors of the northern district -msr Synod.

One of these, which still offers an interesting historical reminder in late times and is excellently suited as a Christmas gift, is available from

Herm Friedrich Köhn, Letter-Bor 50, Sheboygan, Wisc.,

Mr. Teacher Luecke, Chicago, Messrs. Eißfeldt L Bruder, Milwaukee, Wisc,

Mr. Colporteur Carl Lange, St. Louis. The proceeds are to go to the dear congregation of Sheboygan, which has been plunged into such great distress and unaffordable expenses by the burning down of its church. Certainly, no further recommendation is necessary, but everyone who can will gladly take this opportunity to make a small contribution to the hard-hit community. C.

To the college budget at FortWayne and for poor students:

From I Tropp 1 quilt. From G Conrad in Peru, Ind, A5. From W Kale in Gutenberg 5 pairs of stockings. From Pastor Zagel's parish from H Frosch 6 chickens, 3 sacks of potatoes. From the communion fund of Pastor Trautmaun A20. From the Women's Association of St. Pauls Parish at Indianapolis 12 handkerchiefs, 27 towels, 9 shirts, 4 pairs of stockings. From the Women's - and Maidens' Association at Pastor Sievers' Parish, 6 shirts, 12 pairs of stockings. From the Red Bud congregation, wedding collection at F Nagel A5.80. From the women's club in Pastor Geher's congregation, 6 shirts, 6 towels, 2 handkerchiefs. From several women in the congregation at Eden N. N., 10bedsheets, 2 shirts, 3 pairs of stockings, 3 quilts, 6 handkerchiefs, 1 undershirt, lundershorts, 16 jards mnslin, 1 cloth skirt, 10 head- kiffen covers. From Pastor Sallmann's Supper kasse: for L Hölter A3.50, K Ernst A2, C Schliep- siek A4.50. By Pastor Sallmanu from Mrs. Merten for C Schliepsiek Thank offering for happy delivery A3.00. From the Women's Association in Zanesville A25. By Mrs. Bonnei 20 towels. From the Virginians' Association in Pomeroy 2 shirts, 1 pair of underpants. From Pastor Evers' parish from H Gallmeier 4 sacks wheat, 2 do potatoes. From Pastor Evers A5. From the Women's Association in Pastor Jäbker's congregation 9 pillowcases, 9 sheets, 4 shirts, 2 pairs of stockings, 12 towels, 18 handkerchiefs. From H Biber 3 sacks of potatoes. From H Prange 3 bush. Turnips, 1 sack potatoes, 1 gallon syrup, A5baar. From H Stuben" Hagen 10 bush. Wheat. From Pastor Bode's parish from M Brück 6H Bush. Potatoes, 2 sheep, 4 gallons apple butter, 1 Bush. Apples. From H Niemann 1 case of 3 pants, 3 skirts, 3 vests, 1 hat. For student Th Metz dnrrh Pastor Liebe collected at Depke's wedding A17.40. By Pastor Schäfer 2 sheets, 2 towels, 3 pairs of stockings. From Mrs. Schlägel 1 quilt for Ph. Schmidt. From d. St. Paul's parish m Fort Wayne: from Wittwe Wolf 1 quilt, from N. N. 2 S. wheat, 2do. Potatoes, 1 vrtl. Beef From some friends in St. Louis kitchenware valued at A100. From the Women's Association of the Kendall-ville community for students Bohn and C Franke A10.

Fort Wayne, Oct. 30, 1869, W. Reinke.

(Delayed.)

The following gifts are designated as. Contribution to pay off the Krrch purchase debt of the congregation in Rockville, Connecticut, received by me:

From Mr. Past. Walker A5. Mr. Past. P. Seuel A1. Mr. Past. J. Hahn A2. Mr. Past. E. Ricdel A1. Furthermore, from the congregations of the following pastors: Chr. Körner A10, F. W. Kähler A5, E. Bürger A15.60, I. H. Werfelmann A5, A. Ebendieck A22.44, O. Schröder A15, Cl. Stücken A40, L. Lochner A11.35, Präger Ali, Tirmenstein A73.50, J. Schnster A5.25, Tickitz A10.50, I. G. Nützet A5.82, J. F. W. Müller A33, Fr. Nützet A15, J. Trautmann A5, C. Groß A21, C. Weisel ALO, I. List A12, F. Fvhlnger A25, F. W. Stellhorn A10, F. Ruhland A12, H. Hanser A30, J. Hochstetter A16, E. Rö- der and F. Dorn A18.

May the Heavenly Father repay you abundantly with rich blessings of temporal and eternal goods!

In the name and on behalf of the Lutheran congregation in Rockville, Conn,

L. A. Graves, Pastor.

For the building of the church at St. Genevieve, Mo. the following gifts of love have been received by the undersigned:

From the congregation of the Rev. Hügli in Detroit by the chrw. Mr. Präses Büniger A30.60. From a parishioner of Mr. Past. Vrackhage by the same A50.00. By the general treasurer in "t. Louis: from the western district A21.50, from the northern A4.50.

We give praise and thanks to the faithful and very kind God for such goodness, which we have received without any merit; but for the dear givers, who have opened their hearts and hands to us with joy in our distress, we invoke the bodily and spiritual blessings of God, which our dear Lord Jesus Christ has promised by grace to all who have mercy on His needy members.

St. Genevieve, St. Genevieve Co," Mo, on Oct. 14, 1869.

On behalf of the municipality

Otto F r. Voigt, Lutheran pastor.

From the General Treasurer, the undersigned received A150 for the purchase of a horse for missionary travel".

Victor Both. !

Receipt and thanks.

For poor students received through Rev. Wunder from the worthy women's club of his congregation A1 6.00. Through Rev. Aulich, collected at Mr. F. Meier's infant baptism A3.25. From Mr. Albr. Brand in Winona Co, Minn, "as the first sheaf of his crop this year" A10. By Past. J. v. Brand at Middleton in Canada by his congregation A11. By Past. J. Rupprecht from Mr. J. F. Schröder A4.40 (for the Brunn's).

C. F. W. Walther.

For the Lutheran have paid:

The 22nd year:

Mr. Pastor I A Fritze Aw.

Furthermore, the gentlemen: G Schüßler and O Roß. bacher.

The 23rd year:

Messrs. pastors: M Guiuther A45 50, I A Fritze A21, A Mikkelsen. «

Furthermore, the gentlemen: G Schüßler and H Reif.

The 24th year:

Messrs. Pastors: C Schuricht, C Bock, E 3 M Wege A3.50, G Präger A3.90, G Bernthal \$7, W Bartling A3, G Dietlen 70 Cts, A Reinke A15, H Evers A2.50, F Dubperüell A1.80, C Hunnker, T Larsen, A Mikkelsen 35 Cts, M Guinther A6.

Furthermore the Herreu: Wm Feig A12.50, L Levbvid A29.40, W Wennholz A31.50, A Kiefer, G Drey" H25.50, A Loge A33, I L Draeger A1, H L Misselhorn A14.50.

The 25th year:

Messrs Pastors; C Henkel A24, F zur Mühlen L Geyer A17, C Sapper A40.50, A Wagner A21,ko' A Lehmann A12.50, A Saupert A17, H Wunder Als, Th Brohm A18, P Heid A18, C Schuricht, C Level C Bock A3, E I M Wege A2.95, G Streckfnß A12, Z Baumgart A25, I F Bi tz A7.80, H Wunder Als, P Beyer A50, G Löber A8, I Feiertag A3, I L Daib A10.25, F Steiubach A34, M Sommer A4.50, I M Moll A1.75, F Lehmann A4.50, G L Holls, G Präger A16.60, I Trautmann A33, s Key1, E T Richter At.50, I L Hahn A3.75, H Lemke A42, I v. Brandt A1.75, F W A Rendt A9. J A Hügli A51, F Ottmann A6, H Kanold A6, I Rupprecht A24, LF Keller A4.50, A Ernst A5, H Bauer A6, A D Stecher A18, G Dietleu A2.25, J G Kunz A9, A C Bauep A12, H Partenfelder A1^, A Reinke A15, JAFW Müller A7.25, I G Schliepsiek, I F Müller A19. Sü, I Herzer A2.75, F Dubpernell A9, C Steege Als, T Larsen, A Wagner A27, W Hattstädt A31.50, H Wun- der A17, I Blitz A10, M I Tjaden, I Horst As, A Rohrlack A10.50, G Streckfnß A10, Th Gotsch A8.

Furthermore, the men: C Koch A18, C Strobel A40, P Stern, G Stolz, G Winkler, IFF Winter Als, C Herrlich A172.50, H PritzlaffA25,IO, G Jürgensmeier, C Froh, Chr Froh, F Dörfler, G Bartelt A15, C Peters A6, F I Ne:gcnfndA13.50, I F Roller A8.50, W Wern- wag, P Mlnzel, C Herpolshcimer, E Kundinger, H Mmntz A4.50, L L Schnell A13.50, G Habel, A Menges, s Garbisch A7.50, AKollmeyer A22.50, W Wennholz A10, E Meyer, L Lankenau, F Heumanu, I Käppel A3.80, A Kiefer, C Gallineyer, D Lindemann, W Meyer A102.80, I Keller, Fr Stork A3, G Dreyer A4.50, H Ballhorst, H Erk, H C MisselhornA18.50, W Poppy 5ü Cts., H W Hoppe A78, Fr Heeren A6, L Sindlmgcr, Fr Besieht, E Will, Mootz, L Jung A25 H Seim, L Beck, Greul.

The 26th year:

The Herreu pastors: H Rägener, P Raßmusen, M F Gertsen, H Schöneberg A45, L Krebs, H Jüngel A49.50, G Bauch, G Henkel, I Feiertag, I Strieter, K L Moll A1-6.50, G C Holls, F W Arendt A3, E A Schür, main A4.50, E I Fleckensteiii A1,SO, I Rauscherl A9, C Mees A1 I, A W Kähler, G Rcisingcr, H Schlößelmam A3-, H Kühn A10, L Sallmann A18, H AllwardtA4.50, G Jlbker.A52.50, A Zaget A24, M Stephan A7.50, I A F WMüller A54, H Werfelmann, L Junker, F Nütze! A5, H Schöneberg A9, I Matthias, O Voigt A4.50, H WunderA10.50, G Marlworlh A13.10, I Her, F Reitz, C Wünsch, I G Bntz, C Seuel A6, H Löber A10, H Wunder A4.50, F König A30, L Beck, Beck fen., H I Schlößelmann A3, L ^Lochner A19.50, P Bredow, A Zuberbier.

Furthermore the Herreu: I Kühl, I Möller, C Möller, L Mohrmaun, G Wartens, H Vonpet, A Ahrens, W Nemus, I Cicheuauer, C Heischmaiiv, I Wegener A2.22, I Weifet, H Piaschger, I Bardonner, G Jürgensmeier, N Deppert A4.50, dt I Ottun, F Ster- nitzky, C Eißfeldt A2, W Günfch, P Munzel, F Anch, Habel, M Pfänder, H Knorr, W Buchholz. EH Rolf, I Riedel, M Heim, G Sieger A21, F Stork A3, , J Prase A33, W L Wells., H Baden, W Poppy, I ! Ekkardt, H Dammeyer, Fr Heeren A3, Mootz, Nie Zelt A9, W Page, W Lütkeimeier, C Hremsch, A ! Stamm A10.50, G Vt Doppler, G F Roller.

M.C. Barthel.

Due to lack of space, the receipt list of Mr. E. Roschke will follow in the next issue.

Changed addresses:

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2925 Olioutouu Jvo. 8t. I^ouis, Jlo.

Printing office of the Synod of Missouri, Ohio n. a. St.

Volume 26 St. Louis, Monday, December 1, 1869. No. 7

(Submitted.)

The abomination of rapture.

Where Satan hatched the egg of rapture, There he mocks, blasphemes, rages unabashedly and freely.

If you trample the egg with your feet, the adder will come out; Isa. 59,5. He must pay for it with death, whoever wants to eat the egg.

The devil's slavery is to be seen with horror; the people go in fetters and yet think they are free.

The senses are shattered, the judgment is weakened, in the heart poured out reigns the arrogance right.

Thereby one is prepared for every new dream; The delusion and empty foam is spread as truth.

Knowledge of the law is completely gone, empty dream talk fills heart and mind.

What you pick out

From the Evangelio,

Is believed to be mighty hard. And yet it is nothing but straw.

The summa of the life that should be consecrated to God is self-chosen striving in pure fear and pain.

Oh God! Thou wouldst exterminate the great army of enthusiasts. See how mockingly they mock your pure doctrine.

You still have mercy on your little group of people, so stand with us poor, and with mercy turn around.

Your word alone guides us

What is contrary to this must be cursed.

In such a sense keep us, O Lord, to your honor; Satan's kingdom split, you alone are the defense.

You, God, in the highest throne, You, Father, Son and Spirit, Who redeems us in the Son, be eternally highly praised. L. E.

The witnesses of the Reformation in Bavarian Swabia.

(Conclusion.)

To the two evangelical witnesses we add the third:

III Christoph Gerung, the confessor.

The year 1523 was a very significant one for the city of Memmingen. The testimonies of the mighty man of God, Dr. Martin Luther, had come there as well, and everywhere the birth pangs of the "new faith" were stirring. The majority of the priesthood was on the side of the pope. Naturally, they tried to hinder the reformatory efforts. Christoph Schappeler, a doctor of holy scripture and both rights, a native of St. Gallen and preacher in Memmingen since 1513, fought resolutely with Christoph Gerung for pure doctrine. Luther himself wrote letters to the congregations in Memmingen to encourage and comfort them in their struggle for faith. Let us now excerpt from Gerung's writing on confession and oelung to show in what a powerful way this man also took a stand. The booklet was published in 1523, and he says that auricular confession is contrary to Scripture and that the last rite is not a sacrament. "Dear brethren," he begins, "knowing that you have great fervent love for the holy gospel of God. For this reason, even our most merciful and vile enemy, the devil, does not like your blessed, peaceful, and wholesome walk in the true way of the Lord, and is subjecting your evangelical faith to weakening in these two primary articles.

The last chapter of the Epistle of James to give you a little instruction. Now follow the main ideas of Scripture: "Reconciliation takes place when the guilty brother confesses his sin against his neighbor and says: Brother in Christ, I confess that I have unfortunately sinned against God and against you; I want to confute to you as much as I can where I have harmed you, and I ask you sincerely for the sake of God's and brotherly love to forgive me such things. Thus a man is reconciled with his brother, even though his innocent brother does not want to forgive him, for he is forgiven before God through his humble confession. But his brother will fall into the wrath of God if he persists in his envy." This is what Jacob spoke to the whole community, therefore the laity must confess to the priest and the priests to the laity. There is nothing in Jacobus about auricular confession, where a judicial position and decision is attached to the priests. He then gives the examples of the publican in the temple and the prodigal son and says: "that (but) the priest has power to judge sins and to do penance is contrary to divine Scripture." Let us flee to God alone, confess to him who searches hearts and kidneys, and say: "O Lord God Almighty, you alone are the one who knows my wicked heart, since you created me from your omnipotence, and also redeemed me with your hard suffering and death on the trunk of the holy cross with a very wounded body and stretched hands and feet: I pray that you will forgive my grave sins by your causeless and manifold grace and mercy. Take me now and give me entirely to yourself. Govern me now according to thy divine will and my blessedness. I have a good resolution, by thy divine grace, O Lord, to renounce my grievous and great sins, and to adopt a penitent life." So let God communicate mercy, a merry heart follows, and not sadness and fear, as in the Pabst's confession.

Now he goes on to the last anointing and first says what the oil was used for in the beginning of the church, and at the same time remarks that no apostle, much less a pope or his followers, could institute a sacrament; this was due to God alone. "Jacobus wanted only a common anointing of all the sick, so the pope made a special anointing out of it. St. St. Jacob put it on for life, so they give it at death; St. Jacob put it on for the recovery of health, so they give it only in dying distress, when he (the sick person) is in mortal distress, working and struggling. It is the very last anointing for them, which, however, is never reported in Jacobus. Also their own prayers speak against them, which desire the health of the sick person again; when When the priest grabs his feet, he says: "In the name of Jesus Christ, get up and walk. Now let one stand up and walk, if he is in the throes of death.

"If the anointing were a sacrament instituted by God, then its sign would have to work that which is promised in it. Now it is irrefutably evident that out of a thousand people hardly one gets well, and then more by the medicine or effect of nature. So this papal anointing is not that of Jacob. But they would like to refer to Matth. 6. and say: There we have a saying, which is written in the gospel. But this was not a sacrament, for God had not commanded them such; that the sick then became well was not due to the oil, but to prayer and the faith of the sick person; and this was to confirm our faith, which was new at that time and experienced great opposition. If this oil had been a sacrament, Christ would have said to his disciples: "Whoever lets himself be anointed with the oil in my name in his last dying needs and receives it with devotion, his ignorant sins etc. will be forgiven. But since Christ has promised no grace, it will not be necessary to use it, for it is a vain work and not deserving of eternal life.

"Further Jacobus says, one should lead the elders of the church to the sick one, that he becomes healthy by their faithful prayer. So now, with the pope's oil, no old man is sent, but a young, miserable little priest who can hardly read the Psalter, and a dirty measurer with an old lantern; they are to replace the old, brave, great-believing men that Jacobus requires. He means not only the very oldest priests, but from the whole Christian assembly, he layman or priest, whoever is brave in faith. These are to visit the sick person and fulfill the words of mercy on him and pray for him in strong faith. But now, at times, a wine-laden gentleman comes and thinks that if he only puts a lot of oil in it, the sick person will get well sooner, and Jacobus says that it is not the oil that brings health, but the prayer of faith. So the little priest stands there and forgets the prayer of faith and thinks that he will do it by smearing oil. Therefore, dearest brethren, if any of you fall sick, go to him and comfort him with the most consoling and powerful words of the Lord, that he may be patient and take up his cross and follow the Lord Jesus, by which patience he may obtain eternal glory and blessedness, for which may Jesus Christ, the living Son of God, help us all. Amen."

Still much. Struggle and contention arose in Memmingen until the Reformation became completely and

undisputedly master; the most powerful Aus

The first step was a religious discussion that began on January 2, 1525 and lasted five days.

How far Zwingli's teachings influenced the reformatory efforts of the Wittenbergers there and which fights still arose and how seriously Luther then warned, this is not in our sense to elaborate further. We only wanted to make the beautiful testimonies accessible to Lutheran readers. Certainly, they will not be read without benefit.

My dear Christian!

I have received your dear letter. That you and your family are doing well pleases me from the bottom of my heart, as does the fact that you are still working and earning money at this time. We, for our part, enjoy all of this as well. Let us thank God for it, because it is also His blessing and not our merit and worthiness.

You write. You still sometimes remember our conversation during your visit to me about associations, especially associations for the support of the sick, and to this day you could not agree with me; you had various reasons for believing that a Christian could participate in such associations with a good conscience:

1. It is a work of love that one supports the other in sickness;
2. how nice it is to be supported in cases of illness;
3. If it would be wrong to cooperate with unbelievers in the matter of support, one should not do business with them, buy from them, and so on;

Your pastor says nothing against these societies; he does not belong to a support association, but he has had his life insured, which is more or less the same thing.

As far as the first point is concerned, I am sorry that you still show so little Christian knowledge by pretending to love such associations. You know it and say it yourself that the association to which you belong consists mostly of unbelievers who do not want to hear anything about God and his word, about Christ and his church, and even mock and blaspheme them. It is clear that these people cannot practice love, because everything that does not come from faith is sin, and you do not want to claim that unbelievers perform works of faith. It is true that these societies take on a semblance of love and mercy, but under what judgment will they fall? But under the judgment which the Lord pronounces with the words: "For if you love those who love you, what reward will you have? Do not the publicans also do the same?" Math. 5, 46. For, say, whom then do ye support? Well, those who belong to the association. You see,

51

that is, those who support you again. Ten families can be lying on their deathbed, perhaps not having a morsel of bread in the house, and they will not be supported because they do not belong to the association. Christian love helps those who need help-you help those who help you or can help you, even if they are not poor and meager. Christian love helps as much as it can and the need of the able demands it, - you have a certain measure of your gifts: if they are sufficient - well, if they are not sufficient, you do not ask for it.

By the way, you do not seem to have been quite serious about this first point of love, because love does not ask what benefit one has in the matter; it does not seek its own. But you give as a second reason for the legitimacy of the associations that it is a beautiful thing when one is supported. Do not take it amiss, my old good friend, if I speak my heart's opinion. This second point is actually the main thing for you, and I think you are already infected by the thought: "If only it helps." This answer is also given by people who, in cases of illness, do not turn to God and the means prescribed by Him, but to sympathy, i.e. to magic. You can see for yourself that such an answer is not Christian. Deceiving, overproviding and taking where one has not sown also helps to get rich, and how many do not get rich in this way! - But it is not right, Christian, honest.

One should also not buy from unbelievers if one cannot be with their associations with a good conscience, is your third reason. O not by a long shot! The unbelieving merchant sees in a profession, which in itself is one pleasing to God. That is certain. Only if he set the condition that whoever buys from him must also confess his unbelief, no Christian would seek him out. But now you want to prove, and you owe it, that your associations are a thing pleasing to God. But how can they be, since their origin has no other purpose than to abolish and destroy brotherly and general love and to put in its place the love of Zollner and Pharisees. You can work together with an unbelieving craftsman with a clear conscience, if he does not demand anything else from you.

I almost had to laugh heartily about your fourth point. With all trust in the pastor, one should not believe his teaching and words because he says them, but only when he can say: "This is what your Lord Jesus Christ says to you", much less should I consider everything he does to be right and Christian only because he does it. By the way, you must not hold anything against each other. You fit together. Only you will find the difference between you, you and your association comrades, and your pastor instead of that you provide "for your life" and his care goes still beyond that; he wants to know his own provided by others, even if he is dead, unless he drives the Schacher with his poor maggot bag so far that he pockets the profit still during the time of his life. I would like to hear your pastor preach the gospel for the 15th Sunday after Trinity. Or I would like to hear him comforting a poor widow at the grave of her husband, who did not have the means to be insured. It would not be surprising if he began his eulogy with the words: "Oh, if only you had been insured," for he must have walked behind the coffin with these thoughts in mind. Is he not at the same time an agent of the life insurance company, or is he not engaged in some kind of side business, trade, etc.?

My dear Christian, I want to tell you who are the children of the spirit of today's associations. It is the spirit of apostasy, of blasphemy against God and His Word, the spirit which wants to push God from His throne and sweep the Christian Church from the earth, the spirit of the lodges and of women's emancipation, as the newspapers call it. You know the lodges. You know that they do not worship the triune God, but with their brothers, the Jews, Turks, Indians and other pagans, their idols; and how a Christian has to behave against them, I do not need to tell you.

The Word of God tells women to be subject to men, to be industrious, domestic, chaste. "By no means", says the world today, "what is God's word to us? it has long outlived its usefulness and is no longer suitable for our days and for an enlightened people; the woman should no longer be subject to the man, but should be on an equal footing with him; she should also help to govern the world and, if need be, work against the man". The Lord says he wants to be a provider for widows and a father for orphans. "Away with this provider and father, we have no need of him," we are told today. "Let your lives be insured, and your wives and children will know even now who cares for them. Fables are they which the Bible tells you; no sensible man turns to them nowadays." God says, "Call upon me in trouble (but probably also in sickness), and I will save you, and you shall praise me." God teaches us to pray, "Do not forsake me in my old age; do not forsake me when I am weak (yet also when I am sick)." And he promises, "Yes, I will carry you to your old age and until you grow gray. I will do it, I will lift and carry and save." Isa. 46, 4. "Yes, one could wait a long time," says the world, "he who helps himself is helped. Come into our association, there you are safe."

Behold, the good God must be punished, blasphemed and denied by the apostate generation of this age, which breaks its bonds and throws off its ropes. But he that dwelleth in heaven laugheth at them, and saith, Well, as ye believe, so shall it be done unto you. If you do not want my fatherly care, you will care for yourselves when the time comes that you fear, when your children become orphans and your wives widows, or when sickness befalls you. Now, of course, the same can befall us every day, but if you are afflicted with an illness, do you not think that God has let you fall into it, because you have already so anxiously provided for such a case?

But even more. You belong to the association. It meets from time to time to organize its affairs. When does it do that? Only too often on Sunday, namely at the time when your fellow Christians gather in the house of God. Why do you think this happens at these hours? Well, because the leaders of such associations are enemies of the church, who have chosen these hours out of hatred against God. So while devout Christians are walking to the house of God, you pass by and walk into your club. While devout Christians sit in the house of God and say in their hearts: "Lord, I love the place of your house and the place where your glory dwells. Where the voice of thanksgiving is heard, and where all thy wonders are preached," you sit where scoffers sit, lodge brothers and other enemies of the Lord. Finally, while pious Christians are singing with their children in the house of God: "He will always feed us and keep us well, body and soul," you sit there and worry: "What will I eat, what will I drink, who will take care of me if I get sick? Truly, if you think about all this, I think you should be quite hot in your meeting. But that is not all. Sometimes there is also a feast and for the sake of decency you must not be absent. One goes out with music and the sound of trumpets - of course, a society that has set itself the goal of surpassing all the world in works of love for the sick must have trumpets played in front of it - oh, how beautiful it is for you, when you walk in rank and file among the "club brothers"! Furthermore, the club holds a ball now and then. If you don't want to be looked at askance and ridiculed, you can't miss it, and you won't find "dancing itself" there. Now I know well enough that you will find no pleasure there, let alone that you old fool should dance. But you are there, and already your presence is in your case a denial of Christ, because you know quite well that, with all praise of order and decency, such places are schools, in which lust of the eyes, carnal lust and a proud nature are taught and nourished;

where the name of God is dishonored by cursing and swearing; where the children's hearts (for the family is often there, too) are poisoned by all kinds of shameful speeches and perhaps such a visit can become the cause that a poor child falls prey to the world and is lost, not to speak of you yourself going among the birds that eat out of your heart the seed of the divine word that was perhaps sown only in the morning. I do not know whether the passage from the Holy Scriptures that I have just read is correct. I do not know whether the passage from the Holy Scripture that comes to mind in this matter is appropriate or not. But I will put it here; it is called 1 Cor. 10:21: "You cannot drink the cup of the Lord and the cup of the devil at the same time; you cannot be partakers of the Lord's table and the devil's table at the same time. You will find out what I mean by this if you read the preceding verses.

Finally, you become seriously ill. Then some members of the association come, sit by your bed and watch over you at night. But these are lodge brothers or other mockers of Scripture. Doesn't it make you uncomfortable to have them around you only as your nurses? Some of your fellow believers, members of the congregation, come to visit you, want to comfort you and read something from God's word, but they shy away from letting you hear something from God's word or Christian talk in front of the well-known guests, and soon leave you again with a sad heart. The guards, however, remain seated and their mouths overflow with what their hearts are full of, and that is not at all edifying, least of all for a seriously ill person. And so it goes night after night, so that actually your fellow believers cannot find access nor can they help you with consolation. I don't want to talk about your death and your funeral, because I wish that you live quite long. But consider the company into which you have fallen. I know that in your heart you do not belong to them; but you let yourself be caught and I only wish that you would free yourself again, I would like to give you half of the money you have paid in so far. What does one not do for a good old friend of the heart, since one has few of them in the world.

But you already said during our earlier conversation: Should man live carelessly into the day and not worry about his future? Oh no, that is not the opinion. God has told everyone who has sound reason, senses and limbs: "In the sweat of thy face shalt thou eat thy bread". With this, everyone is told to be faithful and diligent in his profession. Even a rich man shall not live by his wealth, but by his labor. To this command God has also given a beautiful promise. Ps. 128 says: "Blessed is he who fears the Lord and follows his ways.

n gehhet. You will nourish yourself with the work of your hands; prosper, you will do well. Through this promise, God promises to make the work successful and to place his blessing on it. Now God has given you work and healthy members to do it, and has thereby provided for an honest living. With this you have your daily bread, and the means to pay the expenses for congregational and synodal affairs. Just observe the rule which old Tobias inculcated in his son: "If you have much, give abundantly; if you have little, give the little with a faithful heart. For is it not true that after the bodily care of our relatives, matters in the congregation and in the synod are closest to our hearts? For if we Christians and members of the congregation do not see to it that God's dear, pure word is preserved for us and our children after us, and that the orthodox church is strengthened and spread out, who is to see to it here in the country? We care, however, if we see to it that God's word is kept alive and that our teaching institutions are put in good condition and preserved therein. This must concern us, be our business, concern us as much as the skirt on our body. If you still have something left over (and you do), put it back as a penny. This is honest money, faithfully earned, not money held together by ambition or by neglect of the practice of Christian duties. If you then fall ill and need further help apart from home care, do you not have your fellow believers to stand by you? Isn't the congregation to which you belong going to take care of you, at least more cordially, kindly and willingly than all your fellow members, who are only doing it so that it will be done to them again. What kind of community would that be if it did not take care of its sick people in need of care! Every Christian community is in itself a support association, which does not need laws and statutes in which the works of charity are commanded. Servant love is planted in the heart of every Christian through faith, and thus also in the congregation. And if you are in need during the illness, apart from which you should not seek support, the congregation, as a Christian support association, will help again, so that you do not have to go begging to professed pagans or stand in league with them. But if your congregation has not yet reached the point where it recognizes this holy, blessed duty of serving love for the sick and needy, then speak of it confidently in congregational meetings and elsewhere, and what does it matter? - You will be accepted,

Herewith I close. Next time I will visit you. Greet wife and child and keep dear
Your old friend Ernst.

"Satisfyingly Invented."

Doesn't that sound nice, dear reader? Certainly. But under certain circumstances it can also sound very, very bad. So in the following case. In No. 2 of the "Lutheran" the undersigned eye and ear witness told the truth about the laying of the foundation stone of a school in Chicago, which in any case is unparalleled and must have caused great astonishment, offence and disgust among Christians. The "offence" did not remain absent from the synod in question ("Hartmann's Synod"). At its "extraordinary general assembly" in Chicago, "the honorable president developed the matter of Br. Schabehorn concerning the laying of the foundation stone of the projected Zion School in Chicago in connection with the account publicized at the time in the Illinois State Newspaper". And then "the synod decided out of consideration for this serious matter: that Br. Schabehorn, in alliance with his congregation, should publish a round, concise statement in the "Hausfreund", which, on the one hand, should thoroughly remove the impetus under which Christian minds were suffering in this matter - and, on the other hand, should clearly and unambiguously indicate the ground on which alone a congregational school in alliance with a faithful Christian synod can exist".

The fact that the Synod wanted to take this appallingly offensive matter "seriously", to intervene against it and to have "the offense thoroughly" lifted, could really please every Christian, if only the seriousness had also been serious. But this once was very unirt, mixed, mingled, washed out - completely after the manner of the Union, which does not make a conscience about differences of doctrine - and if it concerns basic articles, but declares itself "satisfied". Why not here? If it recognizes it as advantageous, it also once assumes a serious face, but always knows how to turn it cunningly, so that, depending on what is valid, it shows light and shadow, so-called love and apparent seriousness, i.e. - hypocrisy. Unfortunately also here. For what did Schabehorn do? After he (Guntrum is completely silent) "described the position he took in the affair in question, and explained that the main accusations are based on positive distortions and misunderstandings of the facts," his "explanation," in which first the "distorted reports and rumors, concerns and misgivings among the brothers" are mentioned, reads thus: "that just as the foundation stone of our school was laid by Br. Guntrum was laid in the name of the Triune God, the same will also in the future be led only according to our confession (!) and, we hope, will also be maintained for the glory of God" (signed by the pastor and church council). And "this declaration was read out during the meeting and found satisfactory".

Now it is not true that "positive distortions of the facts" have happened!

It is not true that "distorted reports" concerning the purpose and management of the school are printed! It is not true that the "offence" is lifted, "under which Christian minds suffered in this matter"! Guntrum, Schabehorn and another pastor of their synod, who was present, know all this very well; all those who were present know it, - the all-knowing God knows it, and woe to them if He puts it into the light on the last day. With Him one does not get through with hypocrisy and dishonesty; for he who denies his misdeed will not succeed! How easily the synod could have learned the truth, even if Schabehorn and Guntrum tried to conceal and gloss over it in the synod and in the "Hausfreund", which brought that trial and explanation. Is then now really the first great sin, this abuse of the holy name of God, this ver-

Denial of God and His Word by new untruth made good with Christian minds and - with God? Really?! - What must the church members who were present think when they see their pastors denying their sin! Can such pastors also say to the mild apostle Paul: "Follow me, brethren, and look on them that walk so as ye have us for an example", (Phil. 3, 17.)? Is this the end of the terrible trouble given to the unbelievers of the world? Or has no trouble been given to them? Did they not have to be strengthened by the speeches of the pastors at the laying of the foundation stone in their unbelief and in their judgment of the Christians, whom they all consider hypocrites? "Do not be mistaken, God is not mocked!"

The undersigned did not write the above, because they tried to take revenge on him in such a mean way, that they sent unbelieving newspaper writers (Jews!) to his church, ostensibly to rewrite his sermon, but in reality to reproduce it torn, distorted and lyingly twisted, not counting the slobber of the mere mockery of another. No! He can only pity people who resort to such means. They can only harm themselves. The faithful Lord Jesus, who is not joking with any of his words, said: "Blessed are you when men revile you and persecute you for my sake, and speak all kinds of evil against you, lying about it", Matth. 5, 11. "But we know that all things (even mockery) are for the good of those who love God", Rom. 8, 28. And whoever does not know it, let him know it! This is certainly true! A. W.

To the ecclesiastical chronicle.

Canzel exchange. Regarding the exchange of the pulpit with a non-Lutheran, the "*Lutheran Visitor*" from South Carolina of November 10, that he, by sad experience was "inclined to recognize the principle, and that he only opposes yours of the Missourians." That is at least a step backward to the old good ways, so forward. Hopefully, little by little, the light will dawn on the dear men that what they call an extreme is the right middle. Now they see so much that their previous "liberality was destructive"; finally they will probably also realize that pulpit changes, even if they do not take place regularly but occasionally, which they still want to let happen, even if not so destructive, are nevertheless sinful against God's honor and the salvation of souls, thus against conscience. W. [Walther]

Error non desinit, ubi incipit i.e. Error does not end where it begins, but is fertile and gives birth to more and more errors when it is consciously held on to. An example of this is given in the "Christian Messenger" of the so-called Protestants of November 17. In it a writer seeks to prove that according to the confession of the Methodists and Evangelicals the completely born again person is also free from original sin! The next step that these "saints" still have to take is that they have an "immaculate conception".

They were at least not consistent if they did not want to make this conclusion, for example, because they were afraid of papism.

W. [Walther]

"A Protestant Monastic History." Under this heading, the Louisville "Catholic Messenger of the Faith" of November 17 is very upset that they seem to want to silence an abomination that occurred in the Protestant Deaconess Institution at

Friedrichsfelde near Berlin is supposed to have occurred. According to his principles, the "messenger of the faith" should be pleased when such things are covered up. For if such things occur even in Protestant deaconess institutions, which in some respects are modeled on the Roman nonneries, then such abominations, especially if they occur frequently, are proof against the convent system in general, with its vow of temporary or

even complete celibacy, thus proof to a greater degree against such Roman institutions than such so-called Protestant institutions.

W. [Walther]

Money of conscience is called here such, which thieves, tortured by their conscience, return. The "Christian Ambassador" writes: "The total amount of money delivered to the Treasury Department (of this kind) amounts to \$113,981.81. This sum would swell into the millions if all persons who have swindled the government felt compelled by conscience to deliver the swindled money to the government. In such a case, many a nabob would have to sell his proud equipage.

buy and go by pedes (on foot) and many a fashionable lady would then have to do poor man's toilet." Yes, how many rejoiced and still rejoice over the war with the South, because it made them rich; but basically it was not the war, but the great thievery,

which the war gave the contractors and their accomplices the opportunity to do. W. [Walther]

Abolition of baptism. In the Nürnberger "Anzeiger" it is reported that in the so-called "free congregation" in Nuremberg baptism has been completely abolished. The newborn is greeted only by the "spokesman" of the congregation, as the congregation calls its alleged preacher, and the parents are exhorted to raise the child according to the principles of the free congregation. Nuremberg can only be congratulated on this abolition of baptism; for even if in the so-called free congregations the outward form of Christian baptism is retained, such an act is nothing less than Christian baptism in the cluster of such declared enemies of the Christian faith. If God would that all the so-called free congregations here would also abolish the rite of baptism, then not so many would think they were baptized who were not baptized! But, alas! the wretched rational apostles retain the baptismal rite, partly to save the appearance among the ignorant people that their congregations are still Christian, partly to have their sham baptisms paid for. W. [Walther]

As we see from the Iowa Synodical Report, Prof. G.

Fritschel also before his synod because of the shameful publication of that well-known private letter with its mendacious introduction to

justified. In Dubuque, the professor could not answer a single syllable to the question addressed to him twice: whether the student himself had handed over the letter to him, because that was what mattered.

The brother shouted in consternation: "Gottfried, don't be silent! Now the news, which certainly surprised everyone present at the time, was also communicated, that someone was supposed to have taken an oath in this matter. In all seriousness, we would like to give G. F. the good advice not to tread too firmly, the ground is rotten. Witness statements from Iowans may appear at the end, similar to the one in the last number of the "Lutheran". - We have not yet identified the Iowa Synod with the Fritschels. We are sorry that the same makes common cause with them in this dirty play. - —

"Winter warm, summer cold. "This is not written in the calendar, but in the "Christian Messenger" of the Albrecht people; and it is true. We, and the dear reader certainly also, have discovered this meteorological oddity long ago, because it is world-famous,

that the sects are tremendously hot-blooded in winter and, comparatively speaking, very ice-lumpy in summer. But because the sectarians quarrel with us violently and deny it when we say something like that, we will let the "Ambassador" say it himself. He writes: "What is the cause that in the congregations during the summer the earnestness and zeal is so weak and the holy fervor is extinguished? Are not the preachers partly to blame? Where is the ice that was displayed by the preachers in the winter, both in and under the pulpit? Do we, dear brethren in the ministry, deliver our sermons with the vigor and in the spirit of faith in summer as we do in extended meetings in winter? Do we expect as much sudden success from our lectures in summer as is the case in winter? Is it not a fact that many preachers grow cold in their zeal in summer? In winter, most sermons are arranged and delivered in such a way that believers and unbelievers feel that we are serious. In eloquent words, in: Winter the sinner is exhorted to come to JEsu and make his salvation without delay; the believer is exhorted with a true "fiery zeal" to seek sanctification with all his heart, but in Summer one hears little in some pulpits of such urgent, earnest, zealous exhortations. Text and theme are then chosen in such a way that one cannot expect immediate success at all. This is an honest but sad confession; and accordingly the best and safest place for Methodist zeal would be between "Greenland's icy mountains." But since our Savior sent his disciples out "into all the world" with the preaching of the gospel, and since the apostle commands "stopping" at all times, it is obvious that the sectarians with their winter Christianity have neither calling nor right to the preaching ministry.

(Luth. K.-Ztg.)

On the evaluation of A. v. Humboldt. "I confess that it is one of the most disgusting images of our literary history, which is so rich in disgusting images, to think of the old Humboldt, how he spends the day at the court as a chamberlain or chamber servant, and then in the evening hurries to his friend Varnhagen, in order to mock and blaspheme about the people, whose courtier he has just played with enthusiasm. It characterizes, I say blatantly, the cowardly authority mockery and the petty partisanship of liberal philistinism, if one does not dare to recognize and name Humboldt's remark against Varnhagen: "You may do as you please with my impieties after my passing; in life, one owes truth only to those whom one deeply respects" - as what it was and is, as a vulgarity. So if one respects nobody.

may one lie to everyone? And the same liberal philistines who find this Jesuitical falsehood admirable, cry out about the Jesuitism of the various churches!" - Thus writes the very liberal Prof. Dr. Iohs. Scherr in his writing "Blücher. His Time and His Life" (2nd ed. Leipzig 1865). S. 524.

The so-called "Lutherische Kirchenfreund" (Lutheran Church Friend) has a **rather affectionate judgment about our synod and its congregation in Buffalo, N. Y.,** from one of its honored correspondents named Pick. This good Mr. Pick describes in No. 41 the Lutheran churches in Buffalo and, referring to our congregation there, says: "From Grabau's church another one has come forth. What the preacher's name is, I do not know, only this much I believe, that the same congregation belongs to the Missourians, and grapes cannot well be read from thorns." - Ah, a noble tree that counts judgments, such as this Pick's, among its sweetest fruits! R.

Something from the Roman Jesuits. As is well known, the Romans sometimes do sweet things even with the Lutherans, if they are of the opinion that they can achieve their purposes by sweet things. Even that "soulful" creature in Rome, Pope Pius, invited the Protestants to the Council. But the actual attitude of the popes is quite different, of which some examples. For example, in 1627, in his "Bull of the Night Supper", Pope Urban VIII said: "We banish and curse on account of God the Father Almighty, the Son, and the Holy Spirit, and on account of the reputation of the same. About Luther the Jesuit Orlandinus writes (nist. *societatis Jesuitarum*, 1620. VI, 59.): "God destroyed this monster, this sower of countless evils, this true antichrist. I like the un- He could not be called by his name. That traitor of the Catholic faith, fugitive from the monastery and author of all heresies, that vicious fellow abhorred by God and man, in the 28th year of apostasy, after drinking excessively and cracking his usual jokes, was attacked in the night by sudden illness and was carried off. There the wicked soul departed, a delicacy for Satan, whose belly is satisfied with such food!" - In Bohemia and Hungary, the Lutherans who had been made apostates by the Jesuits had to make a confession of faith, in which, among other things, Article 6 reads: "We confess and affirm that the pope as the most holy father must be obeyed by all and in all without exception, and that those who act contrary to his regulations, such heretics,

must not only be burned with fire, but also handed over to hell, body and soul. Art. 20: "We confess. that the Roman doctrine is the catholic, pure, divine, beatific, ancient and true one, but the evangelical one is the false, erroneous, blasphemous, accursed, heretical, damning, rebellious, godless, invented and invented We call cursed our parents who bring us up in that heretical faith, we also curse those who have made us err in the Roman Catholic faith, as well as those leaders who have handed us the cursed cup!" Art. 22: "We also swear that as long as a drop of blood flows in our veins, we will pursue that cursed evangelical (Lutheran) doctrine in every way, secretly and openly, with cunning (!) and force, by word and deed, even with the sword." (Mohnike, Roman Catholic Creeds. Greifswalde 1822, p. 98. ff.) In the "Hungarian Curse Forms" established at that time, the following had to be especially confessed about the pope: "We confess that the Roman pope is the head of the church and cannot err." "We confess and are certain that the Roman Pontiff is the Vicar of Christ and has full power to remit, retain, cast into hell, and excommunicate sins to all men, according to his will."

Miscellaneous.

Lutheranism under the Papacy.

1.

In 1463 there was such a terrible death in Leipzig that more than 8000 people died there, including 99 monks in the Pauline monastery alone. At that time, there lived an old monk named Martinus Drentzick, who answered the abbot's question as to why he thought he had a merciful God: "Dear father, I am very unlearned, but I have had the habit that when the other brothers were singing, I would take a part of Christ's suffering and death before me, heartily contemplate it, and fervently give thanks to my Redeemer and Beatificator for his great merit. I will remember only his righteousness and satisfaction for the sins of the whole world, but I consider my righteousness and good works as dung in the streets compared to the eternal treasure which my Lord Christ has acquired for me.

When the abbot heard this consoling confession, his eyes were filled with tears. He comforted the monk and said to him: "Dear brother, you have a good reason for your blessedness, and because you trust in the righteousness of your Savior, your hope will not be put to shame. - On this confession the monk passed away gently and blessedly in God.

2.

At the time when mau started again, the Evan-

While preaching the gospel, a merchant who had turned to the gospel entered a nunnery. The prioress, a godly woman, worried about which party was right and how she could be saved; at last she said: "I know well what I want to do; I want to be neither papal nor Lutheran, but a Christian. Therefore, dear sisters and virgins, read to me the history of the suffering and death of the Lord Jesus, when I die, through all four evangelists, Matthew, Mark, Lucas and John. These histories were written before the pope and Luther became young; from these words my heart shall be comforted." Then the merchant said, "Good luck, venerable lady, you have become Lutheran, thoroughly evangelical, and have our art of living and dying."

An example for those for whom the Kuck away is too far. When the Huguenots were so severely persecuted by the Catholics in France, many thousands emigrated to America. Among others, many families of the same settled in Rochelle, twenty miles north of New York, in 1703. At latter city was their nearest church. They had accepted their land under conditions that required men, women and children to be hard at work if it was to sustain them. However, they did not want to miss any Sunday service. They therefore worked until Saturday evening, walked to New York that night, attended church twice on Sundays, and returned the following night to be at work on Monday! And yet they wrote letters to France full of praise of the privileges they enjoyed in America. (Baird's Religion in America, 159.)

He has given his angels command over you to keep you.

It was on a Thursday, June 21, 1866, I had given another hour of music lessons after finishing school and was just talking with my wife, who was sewing at the window, and my mother, who was just present, the children were playing in the spacious courtyard, when suddenly the door of our ground-floor apartment was torn open, a man appeared with the quick words: "Do you have a child on the roof? We rush out, scared to death, my wife with the man up the stairs, I first into the courtyard, where I could not perceive anything, then into the street, there - there stands the quickly gathered crowd and looks hand-wringing after the height of the roof and above sits upright in the eaves, four stories high, my child, a babe of two years. With its blue eyes it looked down calmly on the people, while the wind played with the blond socks. A

Part of the men stood ready to catch the child with the antennas, a neighbor stretched out a quickly brought blanket bed with me. Some women fainted, some cried, even some cries of fire were emitted in the consternation. My gaze was only directed upward, expecting the fall at any moment. When the child saw me, the father, it opened its mouth and spoke, which could not be understood because of the height, reached for me with its arms, but remained sitting on the edge of the roof as if held by an invisible hand. In the meantime, the above-mentioned man, who had first seen the child from another street, had arrived with my wife at the skylight, in front of which the child was sitting in the gutter. At the quietly spoken call: "Come, my child!" the child rose and carefully climbed up the roof until it was caught by the rescuing arms and pulled up. It tightly embraced the mother's neck with its little arms. From below, the child's head was seen to disappear, and the cry of "It is saved!" soon resounded from people standing further away. - As if relieved of a heavy burden, I hurried up to my rescued child, words of thanks in my heart and on my lips. I found him calmly, as if nothing had happened, playing with little horses, while my wife, overcome by terror, rested on a chair. The crowd below, which had grown to hundreds, was calling for the child; I carried him down and showed him to the cheering crowd. - But how did the child get to the dangerous height? A short time before, he had been in the parlor, then had played with his brothers and sisters in the courtyard. The maid of the house owner, who cleaned the floor, had taken it upstairs without permission and had gone away again to fetch water. Unfortunately, there was a flower staircase on one of the skylights. The child climbs up and, reaching for a tire, falls out, flips down the roof and remains in the gutter, from where it rises after a while and remains sitting. - Who stopped the child from the deadly fall? Who held it with invisible hands at the edge of the abyss? Who gave the child rest so that it would not lose its balance through movement and fall over the narrow edge of the gully? He has given His angels charge over you, that they may guard you in all your ways: that they may bear you up in their hands, and that you may not strike your foot against a stone.

(Pilgrim from Saxony.)

Church News.

After my parish had grown to six congregations under the grace of God, and despite having an assistant preacher, I was no longer able to supply the people according to need. could be, we have branched off three congregations, the Peru, Rochester and North Grove congregations, which congregations together number about 85 families, to form a parish of their own. The faithful God, in His great love, has also given us a proven servant of His Church, namely, Rev. J. Strieter, hitherto effective in Aurora, Ill, for this new parish. His introduction I have then yesterday, as on the last Sunday after Trinitatis, on behalf of our honorable Mr. Praeses Schwan, here in Peru carried out.

May the Lord bless the shepherd and the flock for His name's sake. Amen.
Peru, Oct. 18, 1869. j. h. j or. Address: Rev. 9th Ltrleter, IXru, I n<1.

On the 21st Sunday after Trinity, Rev. H. Schmidt, who had received a regular appointment from St. Peter's parish in Schaumburg, Cook Co, Ill, and had accepted with the approval of his former congregation, was installed by the undersigned.

The Lord grant ihm mouth and wisdom! Addison, Ill, Nov. 10, 1869.

A. Francke.

Rev. P. Brand having received a regular appointment from Trinity Lutheran congregation at Washington, D. C., and having accepted with the approval of his former congregation 'at Buffalo, the same was installed in his new office by the undersigned on the 25th Sunday after Trinity, Nov. 14, by order of the Reverend Presidency Eastern District.

May the Lord grant His servant grace to win many souls for the kingdom of heaven by preaching the Evaugclium with sincerity!

Cl. Strengths.

Address: Uov. H. Urcuni,
Eoi'. ot'iL L 4 "ourtli 8ts., UHüncZon, D. O.

After Mr. Pastor Herm. Krebs had accepted a call to the Lutheran Immanuel congregation of the unchanged Augsburg Conf. in Tonawanda, Erie Co., N. Zj-, with the approval of his former congregation, he was solemnly inducted into his new office on the 25th Sunday after Trinity by order of the venerable President C. Groß, assisted by Pastors W. Weinbach and Johannes Walther.

May the Lord make this servant of His a blessing to many, and may he also grant to his dear congregation that, having broken free from the cords of the Union, they may henceforth hold fast to the confession of our Lutheran Church, walk according to the Gospel, and persevere in the faith to the end through Jesus Christ. Amen.

C. J. Renz.

Address: Uev. Herin. X>6l)8, Donrnvnncla, ürie Oo., X. X.

Mr. Pastor H. G. Crämer, hitherto assistant preacher at the congregation of Pastor F. Wyneken at Cleveland, O., was introduced by the undersigned on behalf of the venerable President of the Middle District on the 21st Sunday after Trinity in the congregation of Dreieinigkcits at ZaneSville, O., assisted by Pastor Horst. God's blessing be with him and his congregation! One adressirc most graciously accordingly.

K. Mees.

Our calendar already shown in No. 5. is now ready and under the title: **American**

Calendar for German Lutherans,

The book is available from Mr. Agent Barthel here for 10 cents per piece with a corresponding price reduction for the sale by the dozen and hundred. We can confidently say that, despite the little time left for its preparation, it is excellently equipped in every respect and consider any further recommendation superfluous. C.

Also, Mr. Past. Brobst's "Lutheran Calendar for 1870" is recommended hiennit. It costs 10 cents per copy; 70 cents, with postage 80 cents the dozen; 15 copies cost \$1.00; 50 copies \$3.00; the hundred \$5.00, with postage \$5.80. C.

The Right Time. General family calendar for the year 1870.

St. Louis, Mo. published by Aug. Wiebusch u. Sohn. 1869.

This Christian calendar, which has made so many friends in previous years, has just been published again for next year. We can not only recommend it, we also feel compelled to do so. If we compare this year's calendar with previous ones, we must say that it is becoming more and more valuable. The whole content is excellent, but the crown of it is again a wonderful story from Chicago by the author of "Money Brings Happiness. The unnamed author once again demonstrates a gift for telling stories that are as interesting as they are instructive and contemporary, and which has few equals. It is a pity that at the end something misleading has crept in, but the Christian reader will certainly understand this. The price of this calendar is 15 cents per copy. W. [Walther]

Announcement.

In response to the call issued in the "Lutheraner" on September 15 of this year to the teaching staff of our institutions and the synodal congregations to nominate, in addition to the candidates nominated by the electoral college, 1. Dr. Eduard Preuß for the theological professorship at the Preacher's Seminary in St. Louis and 2. Mr. Robert Engel for the philological professorship at the Gymnasium in Fort Wayne, a certain person has been nominated as a candidate, partly no other person has been nominated, partly the Electoral College has expressly agreed to the nomination of the two gentlemen mentioned. Thus the candidates nominated by the electoral college are to be regarded as professors definitely elected by the same. It now remains that the synodal congregations, according to Synodal-Constitution Oap. V. k. § 4. within eight weeks their The synodal congregations may give their consent to the election or protest against the appointment of those elected by the electoral college. Of course, those synodal congregations that do not make a declaration are considered to have given their consent.

St. Louis, November 25, 1869.

Th. Brohm,

d. Z. Secretary of the Electoral College.

Receipt and thanks.

For poor students received from the Worthy Women's Association at Carondelet, Mo., 825.60. From Rev. F. Reis at Arenzville, Ill., 810.00. From Rev. A. Aecker at Havana, Ill., 85.00. From the Worthy Women's Association in the Immanuel District at St. Louis, 3 pairs of undergarments, 1 undershirt, 12 pairs of socks, 12 pieces of towels and 9 handkerchiefs.

For Pastor Brunn's Anstalt through Past. Sicving by Fr. Wilhelmine Tierking 82.00. By Pastor Seuel in Lyons, Iowa, collectirt 83.40. C. F. W. Walther.

For the seminary household: From Mr. Past. Burkhardt's parish 3 sacks of apples, 3 s. of wheat, 1 s. of raw turnips, 1 s. of onions, 1 s. of beans, 21 s. of carrots, and 82.00. Kar- tosteln, 25 cabbage heads, 1 dozen brooms and 82.00. From Mr. Bäumner from d. Gemeinde des Herrn Past. Sond- haus 1 gallon of peach - mush and A Bushcl potatoes. From Mr. Past. Sondhaus on H. Jaite's child baptism ges. 75 Cts. From the parish of Mr. Past. Buszin from E. Döschler 1 sack of potatoes, from H. Niere 1 busbel of apples, from A. Klinsorgc 1 piece of butter. By Mr. Past. Schwensen from Mrs. N. N. Al.50. By Mr. K. Klinksieck from Mr. Past. Schilling's parish 1000 pfv. Flour. From Mr. Past. Baumhöfener's parish 1 carton of potatoes, 1 sack of apples and 1 peck of beans. From the congregation of Mr. Past. Bergen Collecte on Reformation Day 86.60, from himself 81.00. From the congregation of Mr. Past. Fick 1 sack and 2 jackets of dried fruit, 1 p. grain, 2 pots of apple butter, 15 p. u. 11 bush. Potatoes, 1 barrel of sweet potatoes, 6 pumpkins, 20 herb heads, 3 barrel u. 200 lbs. of flour, 2 pieces of smoked beef, 1 bsb. of turnips, 7 pots of preserved fruit, 1 barrel u. 3 p. of apples, 81.00 baar; from Messrs. Müllern Berg L Becker there 1 barrel u. 3 varnish of flour. From Mr. Past. A. Leb- mann's parish 12z Bush. Potatoes, 2z Bush. Apples, 2 Bush. Grain.

For poor students: From d. Gemeinde in Peru, Jnd, 815.30 and from G. Conradt there 8'5.00 for the Cämmerer brothers. From the congregation at Lowell, from

Mrs. Niedennüller, 1 blanket and 1 pillow; from Mrs. Emmerich, 1 blanket, 1 pillow and stuff for a pillow; from Mrs. Gehner, feathers for a pillow; from Mrs. Brosch, 1 head box; from Mrs. Hasensäger, 1 do. From the school children at Centreville 8'3.50 for Greif and some other poor students. By Hern Pastor J. P. Beyer 87.00 thank offering from two members and 82.00 from dcm turn women's association of his congregation for Krafft. By Mr. Past. Muckel Erntfcst-Collecte of his congregation for drivers 86.10. By Hcrrn Past. Hallerberg Reformation Festival-Collecte of his congregation 8'6.35. By Mr. Past. Briiggeinaun 84.00. By Hcrrn Past. Weuels Confirmanden 85.00. At the wedding of Hcrrn J. Keck ges. By Mr. Past. Schld'fclmann from his congregation in Arcadia and Cicero 87.00, from the one in Tipton 82.00. From the women's percin in Bremen 2 woolen blankets, 4 headcases and 1 kisscu cover crtra. A. Crämer.

Received in the Western District cashier's office:

On the synodal treasury: From Past. Heid's branch congregation in Groveland, Ill., 85.12. From Past. Döderlein's congreg. in Chicago, Ill, 8'6.00. From Rev. Wunder 82.00. Teacher Burgdorf 8'2.00. Teacher Jung 81.00. From Trinity District in St. Louis, Mo, 833.45. From Past. Brohm's Gem. in St. Louis 8'15.96, Collecte of the Gem. of the Past. Schwensen in New Bielefeld, Mo., 816.25. from Past. Bcsel in Perryville, Mo., 8'1.00. Of Rev. Heinemann's Gem. in New Gehlenbeck, Ill., 810.45. Of Rev. Holls' Gcm. in Cntrcville, Ill, 8'10.00. Of Past. Markworth's Gem. in Danville, Ill, 8'18.45. Past. Wunders Gcm. in Chicago, 852.00. Of Past. Pfisc'l's Gem. in Matteson, Ill., 816.00. coll. of the Gem. of the Past. Mer- tens in York Centre, Ill., 86.33. coll. of parish in Dundee, Ill., 812.60. past. Biltz's Gem. in Lafayette Co, Mo, 8'12.00. teacher Leubner's in Serbin, Texas, 82.00. of Immanuel's - District in St. Louis 8'24.15. of Rev. Mangelsdorf's Gem. in Bloomington, Ill, 8'10.00. Past. Heitmüller's Gem. in Rosenberg, Ill., 85'00. Past. Schilling's gcm. in California, Mo., 8'12.00. Past. Stephen's Gem. in Ehester, Ill, 88.40. Past. Dear's Gem. in New Orleans, La., 820.75. Past. Hahn's comm. in Bonton Co, Mo, 89.IX). Past. John's Gem. in Eisleben, Scott Co, Mo, 8'5.25. Of Past. Stephen's in Ehester, Ill, 81.00. By Past. Tormann's St. Peter's congreg.

in Nandolph Co, Ill, 813.50. teacher Fischer in Cbicago 81.00. past. Endres' Gem. in Fayette Co, Ill, 87.5a. Past. Biltz' branch parish in Lafayette Co, Mo, 89.00. To the college maintenance fund: fromPast.Loeber-- 61cm. in Thornton Station, Ill, 87.50. Past. Fick's comm. in Collinsville, Ill. that, 817.75. FromPast.Trinity Distr. in St. Louis, 822.00. FromPast.Immanuel's Distr. that, 822.00. Past. Besels Gem. in Perryville, Mo., 87.50. Gem. in Dissen, Mo., 84.00. Wedding Coll. at G. Knapp's in Ehester, Ill., 810.00.

For inner mission: From Past. Ficks Gemünde, in Collinsville, Ill, 88.95. From Drceinignkcitys-Disn. in St. Louis 86.10. Coll. at mission feast in the Gcm. of Past. Holls in Cntrcville, Ill, 812.00. Past. Cousin's Gcm. in Calhoun Co, Ill, 82.00. Out of the MissionS- bursary of the Immanuel's Distr. in St. Louis 45 Cts. Past. Zuckers 61cm. in Proviso, Ill., 84.00.

For the general building fund: From the congregation in Schaumbnrg, Ill, 850.00. Past. Wunders Gem. in Chicago, 8116.50. Chr. Lowes in Columbia Bottom, Mo., 85.00. Past. Markworth's Gem. in Danville, Ill., 818.50. By Mr. Bartling: of F. Mohn in Racine, Wis., 83.00; of Past. Jünger's Gcm. in White Creek, Jnd., 812.00; from Karl Puscbe in Proviso, Ill., 85.00; from Hcrrn Birkner in New York 83.95. From Past. Fre- derking's Gem. in Prairie City, Ill, 8'20.00. by A. Heidelberg in Centreville, Ill, 81.00. by Past. G. Löber's gem. in Niles, Ill., 88.00. Coll. of the gem. of Past. Dorn in M Grove, Ill., 87.65. Coll. of the Gem. of the Past. Roder i" Dunton, Ill., 821.55. By Past. Holtcrmann in Efsing- bam, Ill, 815.25. by 61st Pfeifer in Philadelplna, Pa, 8'2.00. teacher Lcubner in Serbin, Teras, 84.00. coll. of the Gem. of the Past. Lebmann in St. Louis Co, Mo. 822.55. past. Ficks Gcm. in Collinsville, Ill, 858.70. Coll. of the Gem. of the Past. Pennekamv in Darmstadt, Ill. -820.00. Geni. at Nick's., Ill., 86.50. Past. Mertens' Gem. in Du Page Co, Ill., 86.00. Past. Hahn's gcm. in Benton Co, Mo, 811. past. Brohm's Gem. in Lt. Louis, 8161.00. Sub. of Past. Stephen's Gem. in Ehester, Ill, 81-00

For Pastor Brunn's Anstalt: From eugen members of the congregation of the Past. Claüs in St. Louis, 810.00. Past. Sandvoß's Gem. to Jefferson County, Mo. 89.50. From Mr. Goodness in Prairie Town, Ill, 50 CtS. Lebrer Leubner's in Serbin, Texas, 8'2.00. A. Burk's in Twilight, Ill. 83.00. Past. Stepbans Gem. in Ehester, Ill., 86.00. Coll. at Kendallville Missionary Festival, Ind. 835.00. Bon Past. Dörmann's Gem. in Nandolph County, Ill, -812.1'6.

On the emigrant mission in New York: Don F. Ciansmann in Niles, Ill, 83.00. Wedding coll. at Knoll's in Perryville, Mo, 82.30. Don Mr. B. Meyer in Cbicago, Ill, 82.00. Don Mrs. T. in Paola, Kansas, 81-00. Of the Treieinigkeits - Tistr. in St. Louis 814.20. Of Past. Claus' Gem. there 820.00. Coll. at mission feast in Past. Holls' Gem. in Centrevillc, Ill, 8'12.70. From Hcrrn Bredehöft in St. Louis 50 Cts. Past. Hahn's Gem. in Benton Co" Mo., 87.00. Thank offering from Westermann in Nandolph Co, Ill.,-82.00.

For the East India Mission: from the Salems parishc of Past. Käbler in Chariten Co, Mo, 82.00. coll. at the mission feast in Past. Holls' Gem. in Centrevillc, Ill., 812.00.

For widowed Mrs. Pastor Metz: Kiudtattf-Coll. at H.Gerting in Bloomington, Ill, 85.00.

For the organ in the seminary at Addison: By Lebrer Leubner in L-erbin, Texa, 82.00.

For poor seminarians in Addison: From G. Mertink in Serbin, Texas, 82.60. Don G. Ncitsch there 82.60.

For Rev. Landgrass congregation: from Rev. Hahn's congregation in Beil on Co, Mon, 87.00.

E. Roschke.
1217 south Third Street,

For poor students received from the Women's Association in PittSburg 821.30. Collecte at R. VoSkamp's child's baptism 85.37. Collecte at Stumpcnhorst's wedding 84.10.

I. A. F. W. Müller.

For my son Samuel I have received: From Euclid, collected at a wedding 89.00; from Heinrich Bauer in Eden 84.00 and from N.N. of Wisconsin 82.00.

This certifies with heartfelt thanks

Elnra, Canada, in November 1869.

A. Ernst.

Changed addresses:

Hev. 0. Hieher, Lox 500. l^aulLalcoe III.

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Printing Office of the Synod of Missouri,KOHio a. St.

Volume 26 St. Louis, Monday, December 15, 1869 No. 8

Speech about the birth of Christ from

Gregory of Nazianzus.

Christ is born. Sing songs of praise. Christ from heaven; go forth. Christ on earth; arise. Sing to the Lord all the earth. And that I may sum up both: let heaven rejoice, and let earth be glad, over the Son of Heaven, who was hereafter made flesh. Christ in the flesh! Rejoice with trembling - again darkness overtakes Egypt, and Israel is illuminated with the pillar of fire. - He who is without a mother is born without a father. First without mother, afterwards without father. The laws of nature are abolished. John calls: Prepare the way for the Lord! I too will proclaim aloud the great teaching of this day. He who is without flesh becomes flesh, the Word becomes body, the invisible becomes visible, the impalpable can be touched, he who is without time takes his beginning, the Son of God becomes a Son of Man, Jesus Christ yesterday and today and the same also in eternity. To the Jews this may be annoyance, to the Gentiles it may be foolishness, the false teachers may drive their will to courage. Then they will believe when they see him going to heaven, or if not yet, at least afterwards, when he will come again from heaven as a judge. But now they must

we celebrate the appearance of God or the birth of Christ. For God appeared to mankind through birth, the one He was always, eternally from the Eternal, the other He subsequently became for our sake, so that He, who gave us existence, might also make us blessed and, since we had lost our blessedness through sin, might lead us to it again through His incarnation. This is our feast, which we celebrate today, the dwelling of God with us human beings, that we may be with God again, or rather come back to Him. That we put off the old man and put on the new one, and just as we died in Adam, so also we live in Christ, are born with Christ, crucified, buried, and rise again. For a transformation must take place with us. Where sin has become powerful, grace has become even more powerful. Of course, we do not want to celebrate this feast in a pagan way and with pagan voluptuousness, but with the word of God we, who worship the word, want to delight ourselves and occupy ourselves with the object that is appropriate for this day.

God always was, always is and always will be. Or rather, he always is, as he also declared himself to Moses. He enlightens our mind to some extent through his knowledge, so that he can enlighten us through what we know.

But if we cannot grasp him, admire him, desire him, be cleansed by him and transformed into his image, so that he can have fellowship with us.

The Godhead is therefore infinite and difficult to grasp. Only this we know well, that he is infinite. Although perhaps someone would like to conclude from this that he must be either not at all or completely comprehensible. - But one can look at the infinite in two ways, in view of the beginning and in view of the end. In the former case our thinking finds God unlimited and unoriginated. In the latter, immortal and imperishable. If one sums up both, he is called eternal. - But when I speak of God, I mean Father, Son and Holy Spirit. When I speak of God, I mean the Father, the Son and the Holy Spirit, without either making several gods or including the Godhead in one person, one of which is as bad as the other.

But because the Godhead was not satisfied with the contemplation of its own glory, but wanted to spread its goodness, so that others might also enjoy it, so the English and heavenly powers. After these, God created our visible material world, in which we have reason to admire not only the beauty of individual parts, but even more the excellent harmony of the whole.

show that he could produce not only creatures similar to his nature, but also completely different and various creatures. So there were spirits and there were also bodies. Now it pleased the creative word to put together from both a living being from the invisible and the visible nature, namely to create the human being. The body he took from the already existing matter, the life he breathed into him from himself, and so he was placed on earth as a small world in the great, as another angel, a worshipper of mixed nature. To this he assigned his place in paradise and gave him his free will. - To his free will he gave a law in intention of the! Trees, from which he might eat or not eat. It was the tree of knowledge that was forbidden to him, not as if it had originally been a poisonous plant, nor out of envy; in his time its fruits would have been enjoyable for those who had already made it further: but through the devil's envy and the lustfulness of the softer woman - woe to my weakness; for mine is that weakness of the first father - he forgets the command he received, and is cast out from the wood of life and paradise and from God himself because of his sin, and puts on skirts of skins. But he still gains so much that he dies, so that the evil does not continue forever and even his punishment becomes a blessing for him. After man had been chastised and rebuked by God in all kinds of ways because of his many sins arising from the root of wickedness, by word, law, prophets, deeds of mercy, urges, plagues, signs from heaven and from earth and from the sea, great unbelievable revolutions, a stronger remedy was needed for the ever more terrible and general vices that were gaining the upper hand, especially also for idolatry. This was even the Son of God, who was before the world, the invisible, incomprehensible, incorporeal one - who takes on flesh for the sake of flesh, and agrees with an understanding soul for the sake of my soul, in order to purify like by like. He becomes a man after all parts except sin. He came out of the womb of virgins. A wonderful union - the one who is, is born, the uncreated one is created, the one who cannot be limited anywhere, dwells in the flesh. He! there makes rich, becomes poor. He becomes poor with regard to my flesh, so that I may gain his divinity. What a wealth of goodness! I have received the likeness, but have not kept it. He takes my flesh to himself both to preserve the image and to make the flesh immortal. What ingratitude do the blasphemers show him? Is he now so small to you, because he humbled himself for your sake? This seems so contemptible to you that he has taken an apron, and has put his

He washed the feet of the disciples, that he condescended to the tax collectors and sinners. He was sent, you say: yes as a man. For he was not only the Son of God, but also a man. And as God, for my sake! what is it then? take the good pleasure of God, and understand that by the expression, that he was sent. It is said that the Father gave him. But also that he gave himself. It is said that the Father raised him up, but also that he raised himself up again. - Is his humanity offensive to you? It was the same for the Jews. Do you also call him a Samaritan (I will not say anything about the rest). Do you not believe in the Godhead? Not even the devils did that. You are more incredulous than the demons, more senseless than the Jews. They knew that if he was the Son of God, he deserved the same divine honor, and the devils did not deny the God who cast them out. Of course, you still see him from different sides - how he is baptized, but also how heaven opens up over him. How he comes to the cross, and puts my sin on the cross with him, how he is offered as a lamb and offers as a priest, how he is buried as a man, but also rises again as God. In the meantime, rejoice in his birth - fall down before the manger and think what Isaiah said: An ox knows his master, and an ass his master's manger. Sing songs of praise with the angels and archangels, for I am convinced that they too celebrate this feast with us in heaven according to the love they bear toward us.

A Bloodthirsty Concil.

When the papists are reproached, among other abominations of the papacy, for having murdered so many who are considered heretics by them, whose blood cries out to God for vengeance, they usually try to excuse themselves to the Protestants by claiming that the blood of the heretics was not shed by the papal clergy and church, but by the secular authorities. We found this excuse again these days in the "Wanderer", a Roman Catholic magazine published in St. Paul, Minnesota. In it there is a part of an essay about the Concilium, in which the writer also comes to the Costnitz Concilium, in which, as is known, in 1415 the holy truth witness Huss was condemned as a heretic. About this the "Wanderer" writes in the number of November 27: "He (Huß) was declared a heretic and handed over to the secular power for punishment, whereby according to old church custom his life was asked to be spared. According to the secular law of the time, however, apostasy was also a civil offense,

which was punished with death, namely with death by fire. Accordingly, Huss was sentenced to death by

secular non-judgment and burned at the stake on the same day. The papists are following in the footsteps of the Jews, who, when Christ was handed over to them by Pilate, replied, "We are not allowed to kill anyone," but did everything they could so that Pilate would kill the Lord for them. Emperor Sigiömund, who had commanded Huss to appear before the council, had at the same time issued him an imperial letter of safe conduct, by which he was promised imperial protection for his journey there and back; but the bloodthirsty priests did not turn their backs on this, but immediately imprisoned Huss. The emperor, who was not present and heard this, immediately ordered the priests to release Huss, otherwise he would have the prison broken; for the emperor did not want to be seen as a man who had broken his word. But even this order was not obeyed, but when the emperor came to Costnitz, a deputation of the council presented to him that one was not obliged to keep one's word to a heretic; whereupon the emperor yielded. Finally, however, Huss was handed over to the secular authorities for punishment, but at the same time the bishop of Lodi, Jacobus, preached a sermon in the cathedral church at Costnitz before the emperor and before the entire council assembled there, as well as before Huss, who was present and on his knees, in which he took the words of Paul as his text: "That the sinful body may cease," Rom. 6, 6, which the bishop in his godless blindness understood as if, according to Paul, the body of a heretic must be destroyed. At the end of his sermon, the bishop therefore addressed the emperor with the words: "Destroy the heresies and errors," and, pointing to Huss, he added: "And above all this stiff-necked heretic, through whose malice many places in the world have been infected with the heretical pestilence and most of them devastated. This holy work is left to you, glorious prince. It is more to you to whom the regiment of justice is given. *) The reader clearly sees from this that the secular authorities, who would have gladly kept their word and protected him, are not to blame for the murder of St. Huss, but rather the bloodthirsty Council, which, like the Jewish high priests of old, had given the

*) The sermon was preached by the bishop in Latin, since bishops from various countries were gathered. The above words were: *„Destruas haereses et errores et praecipue hunc haereticum obstinatum, quo malignante plura mundi loca peste haeretica sunt infecta et ejus occasione destructa quam plurima. Sacer licet labor tibi, princeps gloriose, relictus est, Tibi magis incumbit, cui datus est justitia? principatus.“* (Rerum Concilii oecum. Constantiensis Tom. III, fol. 3.)

Pilate to the crucifixion of Christ, so the emperor Sigismund to the murder of the holy martyr Huss. Here too, therefore, the word was fulfilled which Christ once said to Pilate: "He that delivered me unto thee hath greater sin." Joh. 19,11. May the papist newspaper writers try to wash their pabst church clean by all kinds of lies, they will never wash away the blood of the thousands of holy martyrs, which this church has shed. There is no doubt that if the new Roman Council still had the same power as the Costnitz Council once had, the latter would now deal with us just as the former did with Huss. But, praise God, through the Reformation the Antichrist of Christendom has been betrayed and his bloody power taken from him. The princes therefore no longer want to be his executioners' slaves, as they once were and still were at the time of the Reformation. The Antichrist tries to heal the deep wound inflicted by the Reformation through the present council (Rev. 13, 3.), but no matter how many people commit themselves to him for the sake of temporal advantages, finally the Lord himself will come and "put a terrible end to him by the appearance of his future". 2 Thess. 2, 8. W. [Walther]

On the history of the Tridentine Council.

In 1542, Pope Paul III, by a bull of May 22 of that year, finally made arrangements to convene a concilium at Trent. When in the same year an Imperial Diet was held at Nuremberg, after the Emperor's visit, to proclaim the papal bull, few Protestant estates were present. After the bull was read, according to an eyewitness, Eberhard von Than, the envoy of the Electorate of Saxony, "paid his respects to King Ferdinand, who was present, and went out of the door"; the other Protestant deputies did likewise, "so that the imperial assembly became quite thin. Asked about the reason for this behavior, they explained that 'it would not behoove them to be present where the pope is called holy father, for for this they recognize only God."

By the way, the Concilium was opened with 10 bishops in Trent only on December 13, 1545, two months before Luther's death, who therefore, when he wanted to lay down to rest for the last time (in Eisleben), said to all present, reaching out his hand: "Doctor Jonah and Magister Cöli and you others, pray for our Lord God and his Gospel, that it may go well with him, because the Concilium in Trent and the sorry pope are angry with him." The holy man wanted to indicate two things at the gate of eternity: first, how ridiculous it is when the pope is angry with!

The first is how the bishops of the Catholic Church meet to eradicate Lutheranism, for that is nothing other than wanting to overthrow Almighty God himself and his eternal gospel; the second is how necessary prayer is so that God and his pure gospel may remain with us. For although God Himself cannot be cast down from the throne and the gospel cannot be eradicated from the world, yet if we become secure and ungrateful, God can decree that we lose God and His gospel. W. [Walther]

A scandal trial for soul masses.

Do not trust in masses for the souls, which are held for the deceased! The dead are soon forgotten, and the tree lies as it falls. Oh, order your house yourself, Put your things out here! Strange requests and prayers come too late in the end. Foreign pleading does not help either, And who knows whether it will happen! *)

This is what the old Strasbourg people used to sing when the Jesuits tried to reintroduce the Pabstacy into the venerable city through secret plots. The masses for the souls do indeed yield a significant income for the Roman clergy; but they are also loud-speaking witnesses to the perniciousness of the Roman heresies. This is proven by a recent trial before the Paris Court of Justice, which dealt with the purchase and sale of soul masses. This trial proved the above song true. It also shows how the Roman Catholic people are miserably deceived by the heresies of their priests.

Masses for souls are masses ordered by families for their deceased relatives: the sacrifice of the mass, which is performed with a specific intention for the deceased, is to benefit the latter, so that the suffering in purgatory is shortened for him. The more masses, the shorter the time in purgatory. One such mass costs one franc. In large cities, the orders accumulate to such an extent that the priests cannot read all the masses. In Paris, the orders (*intentions de messes*) amount to several hundred thousand annually. Papal law allows the transfer of such masses from one priest to another. And since the number of priests in Paris is not sufficient to read all the ordered masses, the Parisian clergy transfers them to the priests in the countryside. There, a regular buying and selling of these masses takes place. Priests and booksellers serve as intermediaries, and since the business is conducted in a businesslike manner, they also want to make a profit. From the first franc,

for example, they pay 5 sous as a premium to the priest who gives them the order, and keep 5 sous for themselves as a commission.

*) Gesangbuch für Christen Augsb. Conf., p. 299.

missions fee, and then the masses of the country or provincial spirituality are offered for sale at about 10 sous. .

Whether the ordered and paid masses are really all read, nobody has been concerned about that until now: the Roman priests dominate the people in such a way that it has not occurred to anyone until now to exercise control over the intention masses.

Only jurisdiction has come over it. A former priest, named Vidal, who had already been convicted of fraud, in connection with a business agent, named Dousset, has taken the trade in fairs to the extreme. He sent around brochures upon brochures in all the departments and had printed among them the names of several priests whom this agency allegedly recommended to the provincial clergy. A significant number of priests in the departments now let themselves be attracted and sent the cedulas to the Dousset agency, after which they undertook to say masses for the deceased: a place was reserved for them on the cedula.

del, so that the name of the deceased, for whom masses were to be said, could be entered there later. With the help of this Zeddel, Dousset had masses performed in Paris, collected the money, but kept it for himself (as far as we know, 72,677 francs). This is how the fraud came out. The priests whom he had defrauded had to resign as witnesses. One priest, named Bonnetat, had signed for 7,618 masses, another for 1,270; one priest, named Blanc, had taken over 11,265 masses, the same had sold masses in two years for 100,000 francs. For, it seems, these priests drove the trade even further. Instead of cash, they also let themselves be paid with books, furniture and fine wine.

What has now become of the many masses ordered? And how may the poor souls in purgatory complain about it!

Dousset was sentenced to 1 year in prison and a fine of 50 Fr. Vidal, the main culprit, was sentenced to 5 years in prison and 3,000 Fr. But it seems to us that the main culprit in the whole affair is the papacy itself with its pernicious doctrine of purgatory, sacrifice of the Mass and sanctity of works. The scandal that Vidal has caused, does it not resemble the indulgence stuff of Tetzl? But where is there a monk among the papacy who testifies against such abominations in the name of Jesus Christ?

(Little Ship of Christ in Paris.)

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"Why does the General Council refuse to accept the Free Conference proposal?"

The "*Lutheran Standard*" of December 1, under the cipher N. W., answers this question as follows: "At the time the *General Council* was formed, some found

Synods that were recognized as faithfully Lutheran had not yet removed all obstacles to uniting with that body. The Missouri Synod in particular was of the opinion that free conferences were necessary to promote an even more thorough agreement in faith and practice. It was feared on the part of that body - and, as later developments have shown, not without good reason - that such a desirable unity did not yet exist, and it was hoped that through the proposed free conferences a great deal would be achieved to remove existing obstacles and to establish the necessary mutual trust and goodwill for the realization of a truly Lutheran union of one and the same ecclesiastical organization. Instead of acting on this proposal, the General Council merely invited the Missouri Synod to adopt the basic propositions upon which it had constituted itself and to send delegates to its conventions as advisory members. This was really asking a lot and was understood to mean that the Council did not want such free conferences as were proposed. When the Ohio Synod actually sent a committee to the Fort Wayne convention and asked various questions through them, the Council refused to discuss them on the pretext that such doctrinal questions as were submitted by non-members could not be discussed without violating the fine Constitution. It was claimed that they would have to come from a synod which was already a member of the Council if their discussion and decision were to be formally in accordance with the Constitution. The Missouri Synod persisted in its proposal of free conventions, the Council persisted in rejecting all except in connection with its own conventions. By the same right the Missouri Synod could have said: If it shall please the Council to enter into negotiation with us at such time and place as we shall determine for them, and in such manner as we shall determine, we will condescend to hear their propositions, and will do as we please. At its recent meeting, the Missouri Synod again declared its willingness to hold free conferences. But the Council, assembled at Chicago, does not accept this proposition, nor make one in its place of a neutral character. It is determined that the matter shall be a one-sided affair from the beginning, and that the Missouri Synod, or other synods which may desire to enter into negotiations for a closer union, must first adopt the fundamental propositions of the Council, or at least send delegates to its conventions, whether they be permitted to speak there or not.

We non-members, of course, cannot see the justice or propriety of such a demanding demand. We see no reason why we should accept the decrees of the Council as the dictates of a higher authority. But we certainly have reason to demand that the negotiations between the Council and the synods, which are not connected with it, may these negotiations, as far as their form is concerned, assume any character, should at least have a free and independent character and not be of such a kind that the Council decrees, prescribes and dictates the time, place and manner of such conventions.

Before we can see that our way to union with the Church Council is open, various questions of doctrine and practice must be solved and the necessary agreement recorded. There are now evidently such barriers as prevent the harmonious union and cooperation of a number of synods with the Council. If that body wishes to see these barriers removed, it must have the magnanimity to discuss these matters with us without demanding that we recognize its authority in advance or submit to its decisions or in any way commit ourselves to an intimate relationship with it. We simply demand what is right, for if the Council refuses to act on doctrinal questions presented by unrelated synods, it is useless for us to send delegates to its conventions. And if the Church Council refuses to hold any free conferences, or colloquia, or whatever you want to call the thing, except in connection with its own conventions, we most respectfully decline to obey its orders, and that moreover with good assurance, because such conferences would necessarily not be free and independent, but matters in which the Council rules and the others may see how they fare. Will the Council or its leaders not consent to the holding of truly free conferences? And if not, what is the cause?" J. G. W.

To the ecclesiastical chronicle.

The General Council in Chicago. The "Gemeindeblatt" of the Wisconsin Synod reports the following: "On November 4, the *General Council* of the Evangelical Lutheran Church, which until now has comprised barely a third of the church, met in Chicago. About 75 pastors and lay delegates were present. The well-known president of the New York Synod, Honorable Krotell D.D., was elected president - obviously a very significant fact, since this gentleman in particular has distinguished himself through the

Among the resolutions, two in particular are worthy of mention. First, it was decided to publish the new German hymnal. It is to consist of only unchanged hymns. Here we welcome with joy a step forward, since the previous Pennsylvania hymnal was a sadly improved and semi-rationalistic work, which we hope will soon be abolished everywhere. Then it was decided to found a seminary for preachers in Chicago. This decision really surprised us as much as the strange way in which it was justified. There was by no means a great shortage of Lutheran seminaries in the West. An English one in Illinois went to the ground some years ago for lack of support. So did a second one started by the Frankean Synod. We have united our own seminary with St. Louis to make both the more effective. We fear that the new seminary in Chicago, if it should really come into being, will have to make dull experiences, especially since the General Council counts very few congregations and synods here in the West. The task set for this seminary seems truly utopian to us. It is supposed to remedy the crying lack of preachers for the West! As if the shortage of preachers would be helped by founding seminaries? Yes, if the institutions were all overcrowded and therefore could no longer accept students, one would put up with the means. The famous seminary in Philadelphia counts barely two dozen students with the 59,000 communicants of the Pennsylvania Synod and the synods of Pittsburg, New York, Canada, etc. ready to help. How many disciples might the new seminary be cold? Moreover, the second task of the seminary will be even more difficult to realize. This consists of nothing less than uniting the different doctrinal positions of the synods here and bringing about greater harmony between them. A beautiful task! But it is unclear to us how a seminary can solve it; all Lutheran pastors in the West would have to be sent again to the seminary to study the wisdom and liberality of the General Council. But probably not much will come of the whole plan, since two things are needed of which the Council does not have an abundance: capable teachers and numerous students. Unfortunately, we learn very little about the known four points. It is true that the president of the Minnesota Synod, Past. Stecker, had raised some questions concerning this subject; but the old tried and tested means were used again. First one looked for all kinds of formal errors and

When this did not help any more against the constancy of the questioner, one said in the well-known manner: mum, mum; so that we are now just as wise as before. Pastor Brobst hopes that this will satisfy all questioners, especially since they intend to repeat the same procedure next year. We are, in a sense, of the same opinion, for our judgment of the *General Council* has only been confirmed by the last proceedings."-The *Observer*, speaking of the treatment of the four points, says: "To us the whole matter seems nebulous. So nebulous were the questions asked that they were reported back again. So nebulous was the committee report on the same that neither the President nor the *Council* understood it, and it was reported back. And the substitute of Professor[^] Harkey was no less nebulous than either. The delegates (from Minnesota) failed in the work of explanation, and the Committee stood pale with horror at the gigantic task of clarification, and so, for want of a little honesty, straightness, and courage, as well as with a wise foreshadowing of Missouri's ruths, the four points were laid to rest for a year in the cradle of "expediency."-The "Church Paper" of Ohio reports, "So far all went well in the Council, and considerable and happy "business" was done." It now fell to the delegate of the Minnesota Synod, Rev. Sieker, unfortunately, thought to ask on behalf of his synod how to understand the resolutions passed last year in Pittsburg on the "four points." This was a very uncharitable act on the part of Past. Sieker, for with his question he caused unrest and disturbed the program of the business meeting and brought the *Council*, *nolens volens*, into the undesirable area of doctrinal questions. At first they sought to declare him out of order; but when that seemed impractical and Sieker persisted in his question, a committee was appointed to answer it. The answer was received, but was not quite satisfactory, on either side; Past. Roof even warned seriously that one should be careful in this matter. The right of Past. Sieker's right to ask such a question, and finally got him to withdraw the question in order to present it in a different form. Another committee now got hold of this disturbing matter, and finally reported through Dr. Krauth. The answer was not bad, as could not be expected otherwise from Dr. Krauth, but the Council was now too exhausted to judge and postponed this whole matter until next year. Pastor Sieker, however, now knows as little as other people what the Pittsburg resolutions on the "four points" mean. Next year, perhaps, he will know."

Bequests for the church. In the Evangelist of December 1 we read: "Mrs. Sophia Meylin, who recently died in Lancaster, bequeathed the sum of 10,000 dollars to the German Lutheran Church there and 1,000 Toll to the English Trinity Church. The law requires that bequests of this kind be made at least 30 days before the death of the bequeather. By writing her will only a few days before her death, it is not valid, and the \$11,000 is lost to the church." As regrettable as this is, we can only praise the law, since the provision made therein obviously has the purpose of putting a stop to pfäffische Erbschleicherei, as it is especially prevalent in the Roman Church.

W. [Walther]

The General Synod of the Brethren, which met in Herrnhut (Saxony) and adjourned on July 8, also discussed the question of participation in secret societies, which had been raised from America. Nothing definite was decided, but in general it was seriously advised against joining "societies whose tendencies and principles are principally withdrawn from the public, in view of Job. 3, 20. 21. and the contradictions into which they might thereby fall with the principles of the Christian faith". - It is gratifying that even the Herrnhutters realize that the very secrecy of those societies is unchristian, since only evil works shun the light and the word of God is in any case transgressed with the secret society: "Shun all evil appearances." 2 Thess. 5, 22.

Masonic Council. All Freemasons of Europe find summoned to a council in Paris on December 8. The Grand Master of the Freemasons in France believes that he will have to oppose the Pope's Council meeting in Rome at the same time.

Austria. The previous primers and reading books for the elementary schools of Austria have been revised in order to adapt them to the so-called non-denominational schools. In this revision, every ecclesiastical-religious essay has been eliminated and the name of Jesus is not to be found even once in the reading book.

Saxony. The "Indiana Staatözeitung" of Fort Wayne reports the following from the "Leipziger Nachrichten": "According to a confirmed message, Count Karl von Schönburg-Glauchau, who converted to the Roman Church in Rome last year, has been stricken with an incurable disease and, already close to death, has left Glauchau for Rome. After he has caused the congregations of which he is the church patron to fear the loss of their ecclesiastical freedom, these congregations will now hardly be very zealous in their intercession for the

Count's recovery.

"Oh, that I had devoted my life to collecting money!"

Thus, among others, a man who had millions at his disposal lamented on his deathbed. He was a member of an "orthodox" church in the city of New York and, as such, zealously fulfilled all his duties, and yet he confessed from his deathbed that "a life devoted to collecting money" depressed him and made him despair of eternal life.

When his pastor wanted to comfort him, he turned his face to the wall with the exclamation: "You never rebuked my money-mindedness. You called it wise thrift and prudence; but now I know that all riches have been but a snare to my poor soul." How painfully the truth now forced itself upon him: "Those who want to become rich fall into temptation and snares and many foolish and harmful lusts, which sink men into ruin and damnation. Avarice is the root of all evil, which some have lusted after, and have gone astray from the faith, causing themselves much pain." 1 Tim. 6, 9. 10. z

Notice, this poor man did not complain that he was rich, but that he had "**devoted**" his life to the gathering of money. Wealth in itself is not wrong, if it is not wrongfully acquired; but to make the acquiring of wealth the goal of one's life - to consecrate the best power of the "life we now live in the flesh" to this one purpose" - to put the acquiring of wealth above all else, **that** is sin.

It was this reflection that filled the soul of the dying Nerv Zjork millionaire with bitter newness. Although he was a "good" Christian church member, his heart was not built on God, but on wealth. - Like the Samaritans before Alterö, "who feared the Lord and served their own gods," he feared God outwardly, but in his heart he bowed his knees to Mammon.

And, dear reader, is this not one of the great sins of this age, and not of the world alone, but even of the Church? Many profess to be worshippers of God, but their lives are consecrated to the attainment of "unjust mammon. Hundreds, even thousands, act as if money, even bought with the greatest sacrifices, were the highest goal of life. This class does not refuse to give something for ecclesiastical purposes, despite their greedy desires and intentions. The sums also seem large in their eyes compared to what others give in the church. - Thus they deceive themselves with the delusion that they are truly generous, but they do not realize the proportionate wealth they have and those with whose gifts they compare theirs.

Dear reader, if you are blessed with temporal goods, do not let them become your god, but, I beseech you, consider the important question of the Savior: "What would it profit a man, if he should gain the whole world, and yet suffer loss of soul?" Matth. 16,26. I. G. W.

(From the „,|>ntNor-LN Vlistor^ of 1 Tecbr. '69.)

To the young men and maidens and their associations.

For a long time we have felt very painfully the need for a building to accommodate patients suffering from contagious diseases; especially two years ago, when two young persons were taken away from us by the epidemic, and one could not help thinking that the location had contributed a great deal to this. For the annex of our hospital, which is now used for this purpose, is not at all suitable for such a purpose, since first of all only two persons can be accommodated in it, and secondly the room is very damp and low, and yet at the time of need four to five must be in it, as is the case at present, where five, say five persons must lie in it, so that they cannot all have bed places. Here one could object to us: We should not take in more than there is room for. Yes, but usually at the time of admission the disease has not yet developed, and then one cannot send them away again; to a large extent it also concerns our seminarians in St. Louis, who cannot be accommodated anywhere else, and this is actually the main reason for my urgent request.

We have already discussed several times how a remedy could be found, but each time it failed due to the lack of resources. Since in this time of smallpox God the Lord makes us feel again painfully what should happen here, we confidently turn to you, beloved young men and virgins, with the heartfelt request: to grant this to poor Lazarus, who is again lying in front of your door full of festering and pain, and asks for some relief and refreshment. He asks nothing impossible from you, but only a few dollars for relief and care, or according to what one or the other has. Now, then, jump to it and thank God that he has granted you the right to contribute something, so that poor Lazarus' heart may be eased, his pain relieved, and he may recover sooner. If you do this for the love of the Lord Jesus, it is a sowing for which you will reap in time and eternity; for the Lord has promised: "Whoever gives one of these least ones a cup of cold water in the name of a disciple, truly it will not go unrewarded Matth. 16:40-42.

At the same time, those good works, according to which the Lord Christ will give his final judgment on the last day, Matth. 25, 34-40, are fulfilled, if they are done in the love of faith. For only through a friendly locality do our good deeds to the sick become true refreshments for them. Therefore, let it be a real pleasure and joy for you to see your little sharp jump for the refreshment of many! The size and furnishing of the building depends entirely on the expected contributions. We already had a drawing made for it a year and a half ago, but to build according to it is hardly to be thought of, because it would cost about \$5000. However, what seems impossible to us is not impossible, by God. And how the poor Lazarus and all, which went out and in there, would be glad, to be able to read over the entrance:

azareth, built by the young men and maidens in 1870.

In order to be able to start the construction as soon as possible, I first turn to all pastors, who undoubtedly share our feelings, with the heartfelt request to initiate the matter, each in his own district; Perhaps by monthly contributions, which could be given to monthly meetings, or could be collected by appointed collectors; and thereby to determine approximately how much could be made possible in each district in a year's time, and to inform me of the sum by the middle of March at the latest, so that we can proceed with the construction accordingly.

Of course, from all other Good Samaritans, gifts are also received with heartfelt thanks.

In order not to become burdensome, I hope that these few lines will suffice to report shortly that the construction is underway. Now may God the Lord rule the hearts according to His good pleasure; be it commanded to Him.

On behalf of the Board of Directors of our hospital:

F. W. Schuricht, Kassirer, Xo. 1411 8. 7Ui 8t., 8t. Ixnu8, No.

The undersigned feels urged not only to confirm the truth of the emergency described above, but also to unite his urgent request with that of Mr. Kassirer Schuricht. A. Crämer.

Mission Festivals.

It has become the duty of the undersigned to report on this year's mission celebration of the Lutheran congregations in Town Hermann, Sheboygan, Shebovgan Falls and Plmnouth, Wisc. According to a joint agreement of these congregations, this year's mission festival, the ninth in the series, was to be celebrated on June 8th in Town Hermann in the midst of my congregation. I

Consequently, my congregation also made the necessary arrangements for this day and we were looking forward to a very numerous participation in the celebration, especially since the neighboring Wisconsin congregations had also accepted the invitation with joy. But man thinks, and God directs. The rain, so frequent this year, had made the roads impassable for most of the festival guests; thus two festival sermons, Past. Roads of Watertown and Past. Rohrlack of Oshkosb, could not reach us, so that on the morning of the appointed feast day, instead of the festive joy, festive sadness took possession of the minds. But the Lord did not leave us without joy. He sent us a third festival preacher, the pastor Georgii of Nantoul, almost more to water than to lukewarm. He preached a powerful missionary sermon on Matthew on the last day, probably not before a numerous congregation in the open air, as had been hoped, but in a crowded house of God. The fee for the sermon was 25 dollars. My congregation, however, which was used to larger mission feasts and had also made arrangements for such a feast, could not be satisfied with this small one; therefore, soon after, it decided to hold it again, hoping that the good Lord would grant its wish: after all, it was for His glory and for the salvation of many immortal souls. This time, July 18 was chosen as the feast day. The usual summonses were repeated, but this time's acceptance was a shadow of the first. The enemy's expansion and promotion of the Kingdom of God on earth was repugnant to us almost to the last hour and caused us many inconveniences. However, it pleased God to "delight" us with the most glorious weather on the aforementioned day. Thus, on July 18, early in the morning, the guests began to gather in the small deciduous wood, right next to the church, which was intended as a place for the celebration and had already served as such several times. Unfortunately, many invited guests were left without seats. Due to a misunderstanding, two of the festival preachers could not arrive at the appointed time. So I was forced to preach the first sermon myself, during which Pastor Rohrlack and Pastor Ottmann appeared as the main preachers. I preached on Matth. 9, 35-38. and showed my listeners from it: How we are to be active in the kingdom of God for the work of the mission according to the example and command of Jesus Christ. This was followed by refreshments for the guests, as at earlier mission festivals. In the afternoon Pastor Rohrlack preached on Matth. 28,18-20. As a topic he asked the question: Why do we do mission? and answered it on the basis of the text in four ways: 1. because of the reason on which it rests; 2. because of the command which is given to us for it; 3. because of the means which are prescribed to us for it; 4. because of the promise which has become ours for it. After a short break preach"- Past. Ottmann preached on 1 Petri 2,9. 10. and showed us from it: The great task of the Christians to spread the Kingdom of God. He brought it closer to us by showing us from the text 1. how they are made capable for this and 2. how they should carry out this task. Two singing choirs wafted through the whole fest with appropriate festgcsiugcu. Finally, about

In the evening, the friends of the mission returned home satisfied and happy. The collection this time amounted to 5)6 dollars, so that the total collection amounts to 81 dollars.

May the Lord be thanked and praised for His gracious descent, and may He awaken in us even greater zeal for the holy work of the mission, as in all, for it is our duty and obligation to carry out missions.
E. Aulich.

The fourth mission festival in western Missouri was celebrated in the congregation of the undersigned on August 15 and 16 of this year. Pastors Mießler, Biltz and Köhler with their congregations, Pastors Wesemann and Schilling with several members of their congregations, Professors Brauer and Dr. Preuß and Mr. >I. Ways. Hen- Prof. Brauer showed us from Scpr. Salom. 14, 13: "Sin is the ruin of men" the truth of this word of God and the right use of it. He was followed by Mr. I)j-. Preuß, who gave us a thorough and easily comprehensible presentation on the conversion of the North Germans, especially the Hanoverians. On the second day, Pastor Wege explained to us, on the basis of 3 John 7:8, that we can only support the Lutheran mission because we are to be helpers of the truth, and how this can be done. After him followed again Mr. Ur.Prcuß, who explained to us clearly, convincingly and refreshingly from Hebr. 10, 22. 23. that the hope of the Christians does not consist in wealth and power, nor in a general world brotherhood, nor even in the unpleasant chili-soup of a thousand-year ne'er-do-well, because the same has no reason in the Scriptures, but in the complete liberation from all evil, and in the hope of eternal life. The conclusion was made by Pastor Wcsemann with rinem free prayer. The collection on both days amounted to \$157.75. Praise and thanks be to the faithful God and Lord for the rich blessing of these two days alone!

Bettton Co, Mo. J. M. Hahn.

Church News.

Belvidere is the name of the beautiful county town situated about 80 miles northwest of Chicago,*) where Rev. Ph. S. Eftel, formerly in Wisconsin and from there, of course, dismissed in peace, was solemnly installed in his office on the 26th Sunday after Trinity (November 21). Of course, this act was performed according to Lutheran order and received altstrage, and by undersigned, because in the previous year he had served these people I now Immanucl- Gcmeiuke) longer time with God's Word and Sacrament. Later and for a whole year some of his fellow ministers helped him faithfully. That all this was not in vain, is proved by the pleasant introduction that took place, and that it came to this, praise be to God! Those dear people had previously fallen into the hands of the uninitiated against their knowledge and will. Without having exhibited any profession, they put up with their service until they began to see a little more clearly. Then they forbade themselves the same, as well as the forthcoming

*) It is turbscl'nitt by the Chicago LNorth-Western R. Road, is situated in a splendid and fertile area and counts a lot of English churches. How pleasant is the Sunday silence that reigns there.

The first time they introduced an un-Lutheran hymnal, they declared that they wanted to remain Lutherans and stick to the pure doctrine of the Lutheran Church and its good books. That was nice, and it deserves to be said here. Now, the dear departed has what she longed for, a pastor of her own; but no one thinks that nothing is lacking now. Unfortunately, she does not yet have a property, thus also no church; she holds her services in the courthouse until now. Without a pastor at its head, it did not want to take steps to obtain earthly property. So that it may now also achieve this and then continue to do so, the dear reader may not refrain from making a faithful request for the still weak little group. But above all, may God strengthen and grow it spiritually. To His glory and to the eternal salvation of many more souls, that from there the love of the Gospel may spread even further! God bless the congregation abundantly! May He also give the shepherd much grace, wisdom, wisdom, faithfulness and constancy to plant, water and care for the sake of Jesus Christ. Amen.

A. Wagner.

Address: Rev. IN). 8. IÄtel, Lox 297. Delvickcwa, III.

November 18 of this year was a day of celebration and joy for the German Trinity Lutheran congregation in Town Ehester, Ottawa Co, Mich. For

1. Finally, their well-equipped and beautifully decorated church could be consecrated and handed over to the service of the Triune God, where, in addition to the lüc^toi- looi, the pastors Joseph Schmidt, J. Karrer and J. E. Bergh were active in the proclamation of the divine word, partly in German and partly in English !

2. their newly appointed pastor, Mr. J. F. Niethammer, who, thank God, has recovered to such an extent that he can again work in the Lord's mountain, has been solemnly inducted into office by the undersigned on behalf of the Reverend President of the Northern District with the assistance of the above-mentioned pastors.

May the faithful God graciously grant this servant of his for Christ's sake, that he may also do his work in this congregation with strength and health, with courage and wisdom, to the praise and honor of his holy name, and

to the salvation of the souls entrusted to him.

Grand Rapids, Mich. 26 Nov. 1869, I. L. Daib.

Address: IUev. ,1. ID
IH)ON I'. O. Ixent Co., Itzlioli.

Rev. E. Multanowski died on Wednesday after the: 26th Sunday after Trinity, having been dismissed from his former congregation in peace and having accepted a calling from St. Paul's Lutheran congregation at Waterford, Racine Co., Wisc., was installed in his new office by order of Mr. Vice - President F. Lochner by your undersigned.

Racine, Wisc. the 25th of November, 1869.

W. Ph. Engelbert.

Address: Hev. 13. xlultaiunv.JU, ^Vulorloick, Iluoiue Co.,

Church dedications.

In our dear Ehic a g o, where the faithful God also graciously builds His church, after the lapse of a year, He asked us once again for a

Church consecration kindly bestowed. It was this on the 20th Sunday after Trinity, since in the same St. Jo Hannis-Gcmcinde of Mr. Pastor Große just two years ago the church was consecrated. This had long been too small and has now become a very spacious Krenzkirche, got four beautiful schools below and in the front a high tower with bell. Three festive services were held. But enough. May the merciful God continue to build and help! Amen.

A. W.

On the 24th Sunday after Trinit. d. J." the St. Paul's Lutheran congregation in Egypt, Mason Co., Ill, had the joy of dedicating their newly built church. Mr. Pastor Nei- singer offered the dedicatory prayer. The sermon was preached by the undersigned on the 122nd Psalm, and in the afternoon, on urgent request, he preached in English on Matth. 18:11. In the evening service was held again, with Pastor Reisinger preaching. Pastor Necker, from the JUinois Synod, was also invited, but unfortunately could not come.

The good Lord gave us a very friendly day, which is why so many church guests came from all over the prairie. From the dear community of Pekin a large number arrived on an Ertra train.

The church is a beautiful frame building, 26 feet wide, 40 feet long and 14 feet high, with a nice steeple that is 52 feet high. It cost 1700 dollars, and although the congregation has only 18 voting members, the church is debt free. It looks far over the great plain and invites with its friendly appearance to the beautiful services.

The most ardent wish of the congregation is now that they would like to receive their own pastor quite soon after all. Pastor Reisinger has gathered them and served them from Pekin for several years. If the wish of the congregation could soon be fulfilled, then, with God's help, two small congregations could still be gathered in the surrounding area.

May the great Lord of the harvest, Jesus Christ, our Savior, be with this congregation. May he keep it in the right confession and grant that his dear word may always dwell and grow in the church, in the homes and in the hearts; that finally young and old may be eternally saved through it.

Peoria, Ill, November 19, 1869.

Paul Heid.

School Matters.

On January 4, 1870, God willing, a new course of studies will begin in the local Evangelical Lutheran College. Therefore, new students can enter both the Gymnasium and the Real Department. Admission is subject to the following conditions: Those who want to serve the Lutheran Church as preachers in the future are free of tuition and have to pay for housing and board nnnr 15 dollars for each of the three annual courses (terms), i.e. 45 dollars per year. Others, as well as the students of the English Real branch, pay 10 dollars for tuition and 30 dollars for board,

64

40 dollars for the course, so a total of 120 dollars per year. By the way, it goes without saying that we only want students who can show satisfactory testimonies about their previous behavior and who are willing to submit to the discipline of the Word of God.

Such persons should contact either Professor W. Stelhorn or the undersigned directly regarding admission.

Watertown, 4th December 1869.

On behalf of the Teachers' College August Ernst, Inspector.

Ads.

Our calendar already shown in No. 5 is now ready for us under the title: **American Calendar for German Lutherans,**

(Second edition.)

available from Mr. Agent Barthel here for 10 cents each with a corresponding price reduction for sales by the dozen and hundred. Out of town the same is to be had at Messrs. J. H. Birkner, 92 William St., New York; Siemon, Bro. L. Es., Fort Wayne, Ind; Hewcs tL Brauns, Chicago, Ill; G. Brumdcr, Milwaukee, Wis. - That, notwithstanding the little time left for its elaboration, it is in every respect admirably equipped, we may confidently say, and consider any further recommendation superfluous. C.

In a few days the first number of the **"Ev.-Luth. Schulblatt", which** has now passed into synodal hands, will appear. All who intend to subscribe to it are therefore requested to inform the undersigned as soon as possible. Those who were subscribers to the completed fourth volume will be sent the same without reordering, in the expectation that they will want to remain subscribers. Copies of the first four volumes are also still available, and anyone who wishes to have them can obtain them at any time from Aug. Wiebusch and Sohn, the former publishers.

M. C. Barthel.

Conserence ads.

The Northern Illinois Pastoral Conference, God willing, will hold its next meetings at the home of Rev. A. Wagner, Chicago, Ill, January 4-6, 1870.

H. F. Fruits not.

The links of the Rock Island-Peoria Pastoral-
Conference and a number of ministerial brethren from the chrw. Illinois Synod will assemble, the Lord willing, at Peoria, Ill, on the third Wednesday after New Year's Day, that is, January 19, 1870, at the residence of Rev. Heiv.

Genesis," Henry Eo., Ill, Dec. 2, 1869.

Ferd. Horn, Secr.

Received in the cashier's office northern district:

For poor students: Through Past. Schumann in Freistadt, Wis. for Göbringer \$5.62. For Wangerin Coll. of the Dreieini*keits Gemeinde in Milwaukee, Wis, H23.35. Hochzeits - Coll. by Gottl. Schmidt in Adelt H7.65. By Past. Rohrlacks (Sem. in Ncchtsbnrgh \$6.00.

For Prof. Crämer's congregation: by Pastor Wcrfelmauns Gern, in Cedarburg \$5.27.

On the Emigrant Mission in New York By Past. Hndtloff in Wausau \$2.00. . Reformation Feast Coll. in Past. Aulich's congregation in Howards Grove \$4.20, in its branch congregation \$2.10.

For poor students in Fort Wayne: From the Women's Association in Past. Bernthal's parish of Hll.OO.

To the home of Prof. Walther: Don Past. W. Hudt'toff HtO.NO.

For inner mission: Mission feast - Coll. in Caledonia \$22.75. From the school children of Past. Beyce there Hats.00. Elise Bnrk in Amclitb \$1.00. mission feast Coll. in Past. Lifts Gem. \$14.00.

For Milwaukee college: wedding coll. at Karl Tisza \$11.25. By Past. Schumann missionary festival Coll. Ht t.44.

To the Lutheran Hospital in St. Louis: evening mahls-Coll. of the Past. Müller in Amclitb \$5.00. Of N. N. in Adelt \$1.00. Coll. in Cascade \$1.00.

To the Lutheran Orphanage near St. Louis: By Past. Müllers Gem. in Amclitb AbeudmablS-Coll. \$1.75. By Lebrer Karl Pficfer in Frankenmuth from F. Jordan's ü children \$1.15, from G. Schnitzer's .milder 25 Cts., from L. Weiß' 4 children 65 Cts., of Jak. Nüchterlins kiudcrn 50 cts, of Joh. Herzogs 3 children 35 cts, of Konrad Bornbals 3 children \$1.30, of Paul Grüberö 2 children 75 cts, of Mich. Gugel's 3 children 45 cts, of F. Lotter's 3 children \$1.00, of (9. Lift's 2 children 25 cts, of Joh. Frank's 2 children 50 cts, of M. Bnchinger's children 111 cts, of M. Pierlein's 2 mites 50 cts, of Job. Bernthal's children 10 cts, from Ad. Bickcl's 3 children Hl.OO, of Teacher Pfeiffer's 2 children \$1.15.

For F r a n z D a m t v here: T through Past. Schumann H12.00.

For Hcidcnniission: Mission Feast - Coll. in Catedonia for Hermannsburg \$22.75. From Mich. Saßer through Past. Wambsganß \$5.00. From Mr. Bachmann in Jdä thank offering for happy delivery of his wife \$1.6G From Past. Schumann's congregation in Freistadt Missionary Festival-Coll' for Leipzig \$16.60. Tesgl. in Past. Lifts Gem. in Adell for Leipzig \$12.00.

To the synod treasury: From Past. Nulichs Gcmeinde in Howards Grove \$8.10. From deffen Filial ErutedankfcftCvll. \$2.10. From Past. Stceges (9cm. in Jda Communion-Coll. \$4.45, Erntcft'st-Cvll. \$10.75. From its congreg. in Lake Ridge Erntcft-Coll. \$7.47. Reformatiousfcst-Coll. in Freistadt \$5.48. Desgl. from the Trinit.

kcits-lpemeinde in Milwaukee \$20.79. from Past. Nuffö Gcm. in St. Clair \$4.00. from Past. Estels parish in Grand Napits, Wis. \$3.00. harvest festival - coll. in Past. Markworth's Gcm. in Bloomsicld \$9.45. Past. Strasens Filialgcm. in Concord \$7.53. from Mr. C. Claus in Howards Grove \$2.00. from Nndcbusch there \$1.00. Eirtcfeft-Coll. of Gem. in Frankcuhiif \$9.25. from C. Laudon in Milwaukee \$1.00.

For Teachers' Ch: Rcforiuativnsfcst coll. at Pastor Lifts Gem. in Adell \$5.00. Communion coll. in Lake Ridge \$5.75.

To the building fund: By Past. Wcrfelmann's congregation in Grafkon \$13.49. By Past. Müller in Amclitb from Fr. Brnk \$5.00, A. ^cheuerlein \$5.00, A. Gcrhäuser, L. Förster, A. Hammerbacher J. Rieger \$1.00 each, Joh. Kraul! jun, L. (verbausr, M. Schrvppel, P. Eberlein, M. Lutz 50 Cts. each, H. Langlaß, A. Löker 25 Cts. each, Job. Hämmerbacher 111 cts, from various persons \$3.90. From Past. Schumann's Filialgemeinde \$3.50, Past. Prägers Gem. \$6.00. Past. A. E. Winter \$1.21. From its ^t. Jobannismeiude Refvrmationsfcst-Coll. \$5.79. By W. Schulz HD 00. By the (9cm. in Frankenmth Refvrmationsfcst-Coll. \$31.10, Harvest Festival-Coll. \$44.25, by Job. Duke \$180.00, by Past. Stcege in Jda, Mich, H 14.50. Reformation Feast Coll. in Pasll Hügls Gem. in Detroit \$28.00. By C. Victb \$3.00. By Younglings in Past. Hügls (9cm. H'14.25.

To the widows - cash: From the Pastorn Präger n. Hudtloff \$2.00 each. Teacher Bodemer \$3.00.

To the synodical treasury: from the pastors: J. F. Müller Hl.25, W. Hudtloff \$1.00, E. Änlich Hl.Ol). C. Eißfeldt, Kassirer.

Received in the cashier's office eastern district:

To syu odalkassc: From Mr. B. Holiday \$3.25.

From d. communities in: Patterson HIO.OO, Buffalo HIO.OO,

Allcgbany \$4.75, Wellsville Hli.OO, istrattouport HO.50, Ellieottsvillc, Harvest Fcst coll. \$4..50, Ashford \$2.2.5, Eden Hl5.00, Boston, Reformation Festival coll. \$8l.00, Williams-burg \$29.40.

To the Synodical Building Fund: from the congregations in: Buffalo \$70.00, Ridge Hi.62, Olcan \$5.64, Allcghany \$5.51, Yorkvillc HlÖ.5l. From N. N. in Strattonport \$2.00.

To the College Ban at Fort Wa v n e: By M. Gcuder H4.00.

To the seminar ban in Addison: From demselbeu \$4.00.

For poor students: From d. Gcncinde in Wo" cottsville \$2.37. Kindtanf - Coll. at Mr. C. Äo" H3.40. From the congregation in Port Nichmvnd .D7.M From Mrs. Louise Becker Thank offering for happy EntbiW fertlg \$5.00. Hvchzcits - Coll. at Mr. Crämer HIO.M From the.congregation in Bcrgholz \$5.15. From the same sieez Herm. Lämers Hl.75, for F. G. Kröning 75 Cts. Hochrcits - Coll. at Mr. Crämer for poor seminarians Nddison HIO.OO, for poor students in St. Louis Hlll.687.

For internal mission: From the congregation in Buf-1 falo HIO.OO. ' 1

For the proseminar in dying: VonPasi/ Michaelis \$6.50.

Zur W ittwen - Kassc: Von d. Martini-Gemeinde des Herrn Past. Michaelis \$5.50.

To the college maintenance fund: From the Geq meinde in New York HIO.65 and HIO.OO. From the Gm.s in Middleton HÜ.26.

New York, December 1, 1869. J. Birkner.

For the Castle - Garden - Mission:

From Mr. Past. Brohm scn. \$5.00. From the congreg. ini Vlooinsield Hl.35. From Messrs. Pastors: C. Norm' HIO.OO, (9. C. Holls \$25.00. From H. Knorr Hl.Ill),' From H. Georg 50 Cts. From the congregation in CincinnatiO H5.00, in Frankcnlust \$21.00. From Mrs. Hust From Mr. President J. Bading HIO.OO. From the (9cm. inNorth East \$7.20. Hochzcits-Cvll. at L. Mvrlcock Hj.lh.f

From the congregation in Bav City Hl3.00, in RaiuhanO H12.40. Hochzcits-Cvll. at Mr. D. Fcchtenauer \$4.Ü4. From Aug. Prawitz'Hl.OO. From F. Feth 20 Cts. From the, congregation of Mr. Past. Strasen \$12.00. Don N. N. 30 Cts. Wedding - Coll. at Mr. Rausch \$8.00. From A. W. \$5.0(l. From Mr. C. Eißfeldt, cashier of the northern district, \$26.13.

New Zork, December 1, 1869. J. Birkner.

Receipt and thanks.

For the Seminar-Hauöhalt: From the meinte des Herrn Past. Schwensen 1 carton of potatoes and, H1.50. From Hcrrn Hcinr. On the Heath from Madisä^ County 1 carton of potatoes. From Hcrrn Soap Boiler Walkte in Lowell 3 boxes of soap. From the congregation of Mr. Past. Buszin 1 wagon full of potatoes and othervegetables, 1 ham, 2 roll of butter, 1 piece of dried niudfcish, 1 dozen cheese, 3 gallons vinegar, 2 tack apples, 1 bush, dried do., 2 gallons apple butter, 1 bush. Beans. From Hcrrn kidney there subsequently 22 Bush. Potatoes; desgl. from N. N. 1 ^>ack of males. By Hcrrn Past. Ottesen from his parish in Wesire Koskonong \$58.55. From Hcrrn Gaußmann of d. ImManuels district there 1 sack of flour. Vou Herr Griffe in Cleveland \$2.00. From Hcrrn T. A. Torgersen, a Norwegian pastor \$50.00 from his congregations and \$6.HH from himself. From Mr. Adolph Heinicke here Porccllangcschirr to the value of \$75.OO.

For poor students: T hrough Mr. Past. Flachsbart, collected at the wedding of Hcrrn Jos. Ramps, H5.00 for Wesche. By Mr. Past. Biewend from the Women's Club in his gcmcindc 6 shirts and 4 pairs of stockings. By the Collinsville Sewing Vercin 14 shirts, 18 collars, 7 sheets, 6 pairs of stockings. Coll. at wedding of Hcrrn Joh. books in CollinSville \$5.0Ü. Coll. at the hauSeinwcibuug of Hern G. Launhardt there \$4.35. Bon some members of the congregation of Hcrrn Past. E. T. Richter \$2.25 for <ichrvppel. From Mrs. ypalke in Lowcll 1 woolen bedspread, 1 cosf pillow, 3 pairs of Stockings. From the wife of Hcrrn W. Stcinkamp 1 pillow. From the wife of Hcrrn Hcinr. Stcinkamp H2.00. From Mrs. Kostet \$2.00. Mrs. Gebner HIM Mrs. Klie 75 Cts. Mrs. Lvhhä'fuer Hl.OO. From Lowcller women's club 2 woolen and 4 other quilts. Ven Mr. (Priese in Cleveland \$2.00; from his Kindei Christmas gift \$2.00. By Hcrrn Past. Riedel vk Mr. Ehlers from his branch parish \$3.00.

A. Crämer.

Changed addresses:

D. o. Lthrcr,

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Printing Office of the Stznodc of Missouri, Ohio u. a. St

Volume 26. St. Louis, Mon., Jan. 1, 1870. no. 9. The Roman Concil. *)

Since 1563, when the Council of Trent was concluded, no Roman "ecumenical" council, i.e. no Roman General Synod, has taken place. For more than 300 years no pope dared to call such a conciliar. As long as the gospel of the free grace of God in Christ was proclaimed in all Lutheran pulpits and chairs, as long as the holy Scriptures, as the living Word of God, reigned in churches, schools and homes, so long no pope, without the utmost danger to his kingdom, was allowed to think of a conciliar. In the 16th century, the pope and his college of cardinals trembled as often as the emperor, Charles V, demanded an "ecumenical" conciliar. You see, said the Lutherans at that time, how "the Roman court is so dreadful of a council, and shines the light so shamefully, that it has also taken away the hope of those who are of its part, as if it would never suffer a council, much less hold one itself. But now, after 300 years, in the year 1869, a council has again been convened and solemnly opened in Rome by the pope himself. Where does this come from? It is because Rome knows its time. The descendants of the Lutheran confessors have left the faith.

*) Mostly after an essay by K. Strobel. - —

The gospel has been suppressed and persecuted by the age of enlightenment and the "faith of thought", by pantheism and materialism, by the Union and the modern worldview, - atheism and the idolatry of man have taken over, - yet at pastoral meetings in Germany called Protestant, high-ranking Prussian-United officials have been allowed to heartily assert that the "Confession", i.e. actually the gospel and can regain it only to the extent that "the union that has legally taken its place," i.e., religious freedom, allows it to do so, - and finally, the Pope himself has already usurped the right, never before recognized in the Roman Church, to create new articles of faith on his own authority, e.g., those of the immaculate conception of Mary, and has thus actually announced and secured his completely unrestricted sovereignty over the Church. In short, since "Christian" Europe has now sunk into an even deeper spiritual night than even during the Middle Ages, the hour of the "ecumenical" concile has now struck anew on the Roman clock. Where are now the highly celebrated powers of the "19th century", its almighty "spirit of the times", the force of "public opinion", the "general

The "education", the "cultural current that carries everything away"? Where are the titans, the boasting sneezers, who wanted to swallow the Pabstium like a sip of water? Could anyone have given a stronger testimony of powerlessness to the iron-eaters of our days than the pope, this "servant of the servants of God" by the appointment of his council? Oh, about the ridiculous conceit of progress of our time, of our highly enlightened, pompous 19th century, which looks down with such unspeakable contempt on the past, unenlightened, uncivilized centuries. After all, this 19th century has earned the fame and merit of having provided the pope with abundant courage, self-confidence, cunning and strength to hold a general synod. Now that our century has reached the peak of its dullness, Rome's rusty weapons have regained their sharpness and edge. Do not mock these weapons! They prove to be perfectly capable, for protection and trust, in an age where not the truth and goodness of the cause, but the quantity and prestige of the people, dazzling pomp and stupefying noise are the deciding factors. The papacy knows very well that it is no longer confronted with the impenetrable Evangelical-Lutheran battle line, and that the grandiloquent death threats of progressive zealots and know-it-alls are no longer a threat.

It despises the muzzlers of the society, - and can also despise them brazenly, it has already overpowered other enemies than these miserable braggarts, whom Rome throws under itself like straw wipes. Not without reason did the apostle John call the papal kingdom a "mystery." Today it is almost more so than before. Doesn't its inevitable downfall seem to be very close before human eyes? It has lost the largest part of the Papal States, the countries that were once most loyal to it, Italy and Spain, have fallen away, already rebellion is pounding on the city gates of Rome from within as well as from without, and only by the grace of Emperor Napoleon does Pius IX still seem to be Pope. But if ever human sight has been deceived, it is certainly so here. Never since the Reformation has the papacy felt so strong, and never since then has it really been so strong, as just now. No more unfortunate speculation than that the papacy will soon come to an end! As certainly as the Roman Pabstreich has survived the mighty struggle with the spirit of Lutheran church improvement originating from God, just as certainly will it survive the incomparably lesser struggle with the dust-born secular spirits and their soap bubbles - and happily survive, emerge victorious and remain so until the end of days. For only one power, which still outlasts the end of the world, only the word of God, which remains in eternity, is superior to it and destroys it. It is precisely this power, however, which, according to human judgement, it has to fear least of all at the present time; therefore it uses the favorable moment to develop, to secure and, where possible, to expand its own, lying, spiritual powers in the face of the material and materialistic powers of time which have long been no match for it. There is no mistaking: with the Conciliar Pius IX met and seized the timely moment. -

It is said that Pius IX is for his person what his name says: a pious, benevolent man, to whom humanity's happiness and suffering is close to his heart. We do not believe that. A man who not only lies to mankind with self-made articles of faith, but also binds the happiness of mankind's soul to these lies of his, and who now, at his Council, under the pretense of piety and benevolence towards the poor, who, under the pretense of piety and benevolence, is trying to perpetrate against poor mankind, which has not yet been provided by God with the full, infallible truth, the greatest, most monstrous deception that has arisen since the "benevolent" lie of the devil in Paradise, namely, the hellish deception of his own "infallibility"; - such a man is more dangerous than the most infamous poisoner, and is an "abominable" man. And this judgment is an irrevocably firm one, for it is written, "by their fruits ye shall know them!" And what must this be

What kind of a tree is this, on which such horrible fruits can be found! Pius IX is without question not only the greatest swindler in this century so rich in swindles, but he is the most shameful and most harmful and insolent heretic who has appeared in the Church up to now. Pius may be a naturally benign man, for there are also benign horses that do not bite and strike; but he is as little and even less a pious man than the arch-heretic Arius, who indeed deposed Christ our God, but did not in madness set himself up as an infallible God. - That such a "most holy" father, when he has certain purposes in mind, can also once in a letter approach "Protestants" with very philanthropic, unctuous, compassionate phrases, in order to advise them, the "lost ones", how they could get bread in the desert, so that they do not languish, is nothing less than surprising, that is quite self-evident. How beautiful it sounds when it says in the papal letter of Sept. 13, 1868: "According to the needs of their hearts, they may try to tear themselves away from a state in which they (the Protestants) cannot be sure of their own salvation.... With all our heart we wish them salvation in Christ Jesus, and we fear that we would one day have to give an account of it to this our judge, if we did not, as much as is in us, show and lead them the way to the attainment of eternal salvation." Yes indeed, "the way to eternal salvation" **in the dust at the feet of the "infallible," pope!** Lift yourself away from me!- By the way, this is not to deny that this papal letter against certain so-called Protestants does not really show affable attitudes, for it is an incontrovertible fact that between the Roman Church and all self-grown, It is an incontrovertible fact that between the Roman Church and all self-grown, enthusiastic "Protestants and other Catholics" there is only outward strife and enmity, but inwardly there is no other spiritual relationship than that of the magnet to the iron, i.e. of mutual attraction, and of being one in the deepest hatred against the Evangelical-Lutheran confession. On a small scale, this can already be seen here in America, e.g. in the behavior of the Catholic Hanswurstes Oertel and the Methodist holy Doctor Nast in their mutual journals. And this religious connection, although never admitted in words on either side, does in fact assert itself as an involuntary pull of one toward the other,

as an irresistible instinct, when the occasion arises. On the occasion of this Council, Pius IX gave a well-meaning expression to the natural instinct of togetherness, and he could consider himself all the more obliged and entitled to do so, since the goal of his wishes and hopes, at least as far as the most important part was concerned, was to be achieved.

of Europe has come quite close. For about "Germany's future" in religious and ecclesiastical respect one can, according to human judgment, already judge with certainty: "As far as we know German church history and understand the signs of the times, our opinion is briefly this: The future of Germany belongs to the papacy." The daily increasing dominance of sensuality, worldliness and activity in Germany, the orientation of the mind towards the temporal, the transitory, in short, the ever more general service of the flesh and reason, entitle the Roman Church to the most brilliant prospects. For reason and the flesh find much in the Roman character that is attractive and seductive; the cultus based on the senses appeals to the flesh, which is thereby spared the seriousness of repentance; the beautifully ordered constitution, since the church, like the kingdoms of this world, appears as a multiply graded organism with a visible, authoritative head, - that appeals to reason. Moreover, in our days the Roman Church in Germany still has an equally effective and reluctant ally in the Union. The Union is the grave of the Lutheran Church; therefore it is the forerunner of Pabstism, and that it is in two respects, first because it destroys the only bulwark against Pabstism, namely Lutheranism, and secondly because it takes as its unifying bond not truth, not faith, but rather external things of this world: constitution, regiment, and so forth. And could anything else come out of such apostasy from the evangelical truth than what has actually come out of it? The frivolous minds of the great crowd turned their backs in quick succession, first on Christianity, then on all religion in general, and turned to worldly drunken free spirits, after which their lustful ears itched. This is the situation in all united countries at the present time - a sight so horrible that even the most die-hard unionists, especially the Prussians, do not want to look at it, nor do they want to be reminded of it. But what future, according to human judgment, is in store for this unionist freethinking? Will it have a different outcome from that of the Jacobin free spirits in France? Or will it, like the latter, sink at the end of its career into Rome's ever-open arms? Nothing but the latter will be expected by those who have learned from the history of the Church the powerful attraction that the papacy exerts on an over-saturated desire for pleasure, on liberal-servilism that has become dull, and in general on outworn materialistic and rest-craving political world views. The future of the united countries has become a slave to the Roman See; - but whether the next one will,

into another question, which Pius IX seems to answer in the affirmative, but which is more correctly to be answered in the negative. Unionism has not yet reached its climax. First, and probably only under the influence of political events, the united religious policy must get rid of its cloaks and wrappings and show itself in its true form. Neither of the two Union parties, neither the "believing" nor the "unbelieving" one, has yet played its highest trump card against the other; each still carries itself with cheerful hopes for brilliant future and national churches. The decisive slogan: Here monarchs-religion! here mob-religion! has not yet been issued anywhere; the battle must first break out over this before Rome can appear as an unavoidable necessity. But this imperative moment will come; and then the unionists and pseudo-Protestants will clasp the pope as their last and only lifeline. Even the repugnants will welcome him at least as the least of the inevitable evils; even if they do not love him, he, as their kindred spirit, is nevertheless far less hateful to them than the evangelical-Lutheran truth, which stems from a quite different spirit. Should now Pope Pius have thought when issuing his "apostolic letter": No matter whether sooner or later, whether gladly or unwillingly, - after all, it is not yet the end of the day; - he was indisputably guided by a correct foreboding of what is to come. If, on the other hand, as it seems to us, he regards the present council as the sickle for the "Protestant-Catholic" field, which has already become completely ripe for cutting, then he is still too early with his hopes. Now one still loves to speak to the papacy in high tones of a "noble faith founded on the inviolable Word of God and sealed with the blood of its confessors," of a "truth and evangelical freedom regained in the church in the blessed Reformation," of standing "on the ground of evangelical truth," of loyalty "to the evangelical confession," and so on. These high-sounding phrases, devoid of content and essence, take the place among the Unionists, Alliancists and titular Protestants of the 19th century of those similarly shaped heavy cannonballs with which the real Protestant artillery demolished the papal fortifications in the years 1517 to 1760. Pius does not have to fear the same accident and loss from the hollow Union bullets: they do not weigh and do not harm more than the soap bubbles. Nevertheless, when Rome is bombarded with such numb nuts, a thick smoke and a great clatter arise; but as soon as our generation sees only steam and hears noise at all, as soon and as long as it still considers itself the invincible world ruler, who with smoke and clatter is also called upon to fegeu the pope from his chair. The pope must therefore still be patient with his wishes and hopes, bearing in mind that postponed is therefore not canceled. - (To be continued.)

In reply. *)

In the Erlangen Journal for Protestantism and the Church, I have had to experience the most violent attacks from the clergy in Memmingen and Berg in Bavaria about the fact that I administered Holy Communion to several people there this summer. I consider it my duty to contribute what is necessary to clarify the facts in order to enable the reader to reach an impartial judgment; anything merely personal that has been brought against me will then judge itself.

If, first of all, the pastors in Memmingen and Berg find it a criminal presumption that I deny them the necessary determination in the Lutheran confession, since I do not know them personally, I may simply point out that I have been in close contact with a circle of believers in Memmingen and the surrounding area for years. If, first of all, the pastors in Memmingen and Berg find it presumptuous of me to deny them the necessary determination in the Lutheran confession, since I do not know them personally, then I may simply point out that I have been in close and intimate contact with a circle of believing Christians in Memmingen and the surrounding area for years, that I have had no less than 8 pupils from there in my local institution in the last two years, and that I have finally been personally present in Memmingen and Berg for several days. Even without personal acquaintance with the local clergy, I had enough opportunity to form a well-founded opinion about the conditions there, based on facts and credible reports. I could cite enough evidence of this, but I will confine myself to drawing conclusions from a single document that is available to me: My opponents will not hold it against me to publish it, since they themselves are the ones who force me to defend myself publicly by their attack. A person close to the Christian circles in Memmingen, who was staying in Zurich, Switzerland, received the following written advice from one of the pastors in Memmingen on September 16, 1868: "In my opinion, you can take part in the communion of the Reformed without hesitation. You are not taking this step out of indifference, but because of necessity The Löhheians, who in many cases are far stricter than Pastor

Löhe himself, do not do well to confuse simple minds with the sensitive issues of the Lord's Supper: The theologians still have to rack their brains over them, and to make them forget the one thing that is necessary, namely the sanctification of the heart, by putting too much emphasis on the doctrine. The main thing for you will be, 1) that you take Holy Communion repentantly and gloriously. 2) that you receive the Holy Communion repentantly and believingly.

*) From Pastor Brunn's sheet: "Evang. - luth. Mission und Kirche unter den Deutschen Nord-Amerika's.". October issue of the year 1869.

believe that you receive the true body and blood of our Lord Jesus Christ in, with and under the bread and wine; you cannot change anything else. I believe it is up to the readers to decide whether someone who refers us to the reformed Lord's Supper in Zurich, who considers the Lutheran and reformed doctrines of distinction of the Holy Communion to be "delicate" doctrines or not. I think I may leave it to the readers to judge whether someone who refers us to the reformed Lord's Supper in Zurich, who considers the Lutheran and reformed doctrines of Holy Communion to be "delicate" doctrines about which even theologians are still racking their brains, someone who still has so little understanding of Lutheran doctrine that he expresses the crass error that the recipient's subjective heart belief makes the Reformed Lord's Supper a Lutheran one, - whether such a person still has any claim to Lutheran orthodoxy, or whether it is not expressed most modestly when I accuse such a person of a lack of Lutheran decisiveness.

Then the clergymen from Memmingen and Berg deny the main point of the complaint against them, the admission of Reformed Christians to Lutheran communion in Memmingen. They declare: "Reformed Christians who are and want to remain Reformed, we refer to one of the two nearby Reformed parishes. Even if we admit that the latter may have happened from time to time with those who are reformed and want to remain reformed with consciousness and conviction, the reference to such cases is only deception. Memmingen and its environs have a strongly mixed population of Lutheran and Reformed inhabitants; the great mass of the people live without denomination, unconcernedly ignorant of the doctrines of distinction; in all civil, domestic, and marital relationships the denominations pass indiscriminately through one another. Therefore, even if individual, consciously reformed people, who declare themselves as such, are rejected from the Lutheran altars of Memmingen, what will happen to the large group of all reformed people who blindly and unseeingly run to the Lutheran altars, or who have no qualms about going to Lutheran communion with Lutheran relatives, friends and fellow citizens, because they have long since lost all awareness of the ecclesiastical differences? As is well known, it is precisely this, ignorance, indifferentism and unchurchliness of the great masses, that is the main means of promotion of the ecclesiastical union everywhere in our time. This, however, does not alleviate or eliminate the conscientiousness of the matter. But that in many ways in Memmingen and the surrounding area there is really mixed communion between Lutherans and Reformed, I cite two irrefutable facts: 1) For years there has been an ecclesiastical struggle, public complaints and grievances about it. Already fifteen years ago a complaint about mixed communion went from a circle of Lutheran Christians in Memmingen to a royal court.

Consistory. Since then, the complaint has almost never rested. For a long time, Dean Städelin in Memmingen tried to calm individuals by declaring that he wanted to take responsibility for the matter on his conscience. Others sought to have the Holy Communion in rural parishes. In recent times the matter received fresh impetus; some women from Memmingen turned to Pastor Löhe for an expert opinion, who advised them not to avoid the mixed communion, but to be content with a mere protest against it. This opinion was not sufficient. The complaints came to me through my local pupils from the Memmingen area, and several of them did not miss the maturity of more than 100 hours to consult with me personally about their ecclesiastical circumstances. Should the subject matter of such long and serious anguish of conscience and ecclesiastical battles now be eliminated and denied with a single stroke of the pen, as the clergymen in Memmingen are now trying to do? They should have provided their proof long ago and thus put an end to all disputes years ago. - But 2) it is a fact that in Memmingen, as in so many places in our time, all confession at Holy Communion is missing. Not only that, but at certain times a so-called "free confession" is held there, to which anyone can come. Add to this the mixed population of Memmingen, the ecclesiastical ignorance and the indifferentism of the masses: under such circumstances, does not the preservation of a Lutheran altar from mixed communion belong to the realm of impossibility? Otherwise, one would truly not have to know the conditions of our time.

Certainly, I gladly admit with my own deep pain that these conditions are desperately evil, yes, that the conscience of a pious Lutheran pastor must often come into the most severe distress. Nevertheless, even under the most difficult circumstances, we must never forgive divine truth. Therefore, as certain as every righteous Lutheran in our time is that ecclesiastical union is a denial of truth and of the Lutheran confession because it is recognition and toleration of false doctrine, it is just as certain that we must not tolerate it here in the innermost heart of the Lutheran Church, in Holy Communion. It is equally certain that we must not tolerate it here in the innermost heart of the Lutheran Church, in Holy Communion. I am therefore unshakably convinced 1) that faithful Lutheran Christians or preachers can never consent to mixed communion, wherever it may be and under whatever pretext it may be fostered or permitted, and 2) that a mere protest against it is not sufficient to preserve our conscience. For, quite apart from the uselessness of such a protest, which in most cases can be quietly made at the

It is also obvious that if union is a denial of the truth, i.e. sin, it demands absolutely that everyone avoid it and renounce it. Mixed communion, admission of Reformed to the Lutheran altar, however, is the highest manifestation of union, not only for the preacher, but for everyone who participates in such mixed communion and thereby proves himself a comrade of it. If, however, we demand of members of Uniate regional churches, as in Prussia, Baden, Nassau, that they leave the Union as a duty; but if a mere protest of the duty of a Lutheran Christian toward Reformed and Uniate communion and church fellowship were sufficient, what then do we want to say to the innumerable Lutherans in Pomerania, Silesia 2c. who to this day are content with a mere protest position within the united Prussian regional church, relying on the fact that they still have Lutheran Word and Sacrament? No, if we want to make it obligatory for such people to abstain and renounce from all real union and therefore especially from united and mixed communion, we must do the same above all in the bosom of our Lutheran church itself.

If Pastor Löbe in recent years, in contrast to earlier times, has advised many of his friends and confessors at a distance to take part in mixed communion in places where there is a protest, he is said to have been moved to do so by the consideration that in the other case the complete deprivation of Holy Communion would often result. This may be the case, but at least This may be so, but the question remains whether such deprivation, resulting from loyalty to the Lord and his word, is not more strengthening for the soul than a celebration of the sacrament with injury and restlessness of conscience and on the shaky ground of a total or partial union. This must finally break all Lutheran resolve in our hearts and lives and drive us to the conclusion which Pastor Löhe dares to express openly in his above-mentioned report to our friends in Memmingen, namely, "to completely abandon the struggle against the unionist direction of our time. *) - I believe that if it is really a sacred duty of confession and conscience for every faithful Christian to avoid uniate or mixed communion wherever it is found, then this urges us to a quite different conclusion than that of a complete deprivation of the holy sacrament. Sacrament. The celebration and enjoyment of Holy Communion is directly God's command. The celebration and enjoyment of Holy Communion is directly God's command, "Do this in remembrance of me.

*) Now a light is shed on the meaning of the position of the "waiting friend", the Iowa Synod to the *General Council*. - The lowans represent the direction of Loehhe, they are children of his spirit. Z.

We must not allow a situation caused by human beings or human sin to prevent us from enjoying the holy sacrament. This forces us to conclude that Lutheran Christians, who are closed to the altars of their home country because of mixed communion, are not allowed to partake of the Holy Sacrament. This forces us to conclude that Lutheran Christians, to whom the altars of their homeland are closed because of mixed communion, must not only seek the Holy Sacrament elsewhere. If the latter is impossible for them, they have the right, as well as the duty, to be served with the Holy Sacrament by any Lutheran pastor in their home country. If the latter is impossible for them, they have the right and the duty to be ministered to by any Lutheran pastor, wherever and whenever they need it. I know well what one can say about this assertion.

The church is not a place where the people of the church can be found, but a place where the people of the church can be found, but a place where the people of the church can be found, but a place where the people of the church can be found. But as certain as all this is true, at all times in the life of the church, cases have been recognized where necessity necessitates an exception to the order. There is, after all, an emergency baptism, which every layman has the right to perform; likewise manifold cases of ecclesiastical abandonment, e.g. in the case of travelers, emigrants, in times of emergency of the church through persecution and war, etc., where everywhere in an emergency the assistance of a foreign pastor is unhesitatingly called upon. The same applies to Christians who are denied their rightful altar for reasons of conscience; such Christians are undoubtedly in a state of ecclesiastical need and abandonment just as well as those others in the cases mentioned; right Lutheran church order has ceased with them at their home altars. Therefore, I do not know what would prevent a faithful servant of Christ from

The first step is to show that the love of God can serve such forsaken souls in their spiritual need. It is in both cases the profession of need and love that both obligates and entitles us to serve our neighbor. In both cases, it is the profession of need and love that both obligates and entitles us, like the Good Samaritan, to serve our neighbor. After all, all external church order has only the purpose of serving the eternal salvation of souls; how could one let souls suffer the bitterest lack of the highest heavenly good just for their sake? or how could one do the most serious damage to the salvation of souls just so that the external order would not be damaged? Every Christian soul has the sacred, inalienable right to pure Word and Sacrament bestowed upon it by the Lord: this cannot be robbed from it under any circumstances and in any way by human beings or human circumstances. However, where the latter happens contrary to law and order, both the church and every Christian or preacher have the sacred duty to help his neighbor in love. The church as well as every Christian or preacher has the holy duty to serve his neighbor in love, as and where he needs it.

With this in mind, I have given some Christians in

Memmingen and the surrounding area. I solemnly and repeatedly testified to this. I have thereby solemnly and repeatedly testified and declared to them that this celebration of Holy Communion performed by me does not in the remotest way have or may have the appearance or character of a separation from the Lutheran Church of Bavaria. Therefore, this celebration of the Lord's Supper performed by me only has the meaning of a service of love (and in this duty of love also my right and calling to it), which I show to souls abandoned by necessity, who are kept away from their local altar by coincidental, perhaps temporary circumstances. I have expressly pointed out the examples of how in other cases, too, parishioners must call upon the assistance of foreign pastors when the proper ecclesiastical order is interrupted and made impossible by emergency circumstances in their homes. This is also the case in the serious spiritual emergency of the church in our time.

Apart from that, I have only little to add. The pastors in Memmingen and Berg complain about the "secrecy" of my actions. On the one hand, I have deliberately avoided all public hullabaloo as far as possible and have therefore preferred to choose the quiet and secluded country house in Berg for the celebration; on the other hand, the accusations of the pastors are based partly on ignorance, partly on distortion of the truth. Surely it is possible to speak of a "hidden, clandestine" preparation of the matter, since the pastors themselves must confess of at least four persons in Memmingen that they had openly negotiated with them about their conscientious objections? However, these persons had expressly renounced the mixed communion of the Lord's Supper in Memmingen before their pastors, and these had dismissed them from the association of their confessors. The persons in question had already reported the latter to me in the spring, and I had answered them quite openly and honestly that, as a result, there was no longer any reason standing in my way of administering Holy Communion to them. - In addition, eight of my pupils were gathered in Memmingen and Berg; four of them had already completed their course in Steeden and were now to take their leave for the journey to America. I promised them that I would celebrate Holy Communion with them once again at this farewell in their home town. I promised to celebrate Holy Communion with them once again. And why should I not? With their entry into my institution and congregation in Steeden, my children will undoubtedly become my confessionals and remain so until they leave for America. For this reason, I have given them the Holy Communion not only in Berg, but often in other places as well. I have often served them communion in other places. Now it is true that several other people joined us in this communion, some of them relatives of the children.

Some of them were people who only came to clarity and decision about their ecclesiastical position through the conversations that were held quite freely and naturally during my presence about the ecclesiastical conditions there. However, I repeatedly and expressly testified and explained to all participants that after the celebration (since there was no time for this beforehand) they would have to take the necessary steps with their ecclesiastical superiors, which justice and order required. These steps have also been taken, admittedly after a delay caused by various circumstances. I am not personally to blame for this.

With a clear conscience, I call God to witness for the truth of what is reported here, as it could also be corroborated by many human witnesses. Let the readers judge for themselves whether the clergy in Memmingen had the right and reason to heap the most bitter reproaches and vituperations upon me in such an immoderate manner, and even to publicly disparage the name of a blameless lady whom no one can deny the glory of a faithful, godly honor. However, one may judge what one wants about what happened, but I believe I have proven that in Bavaria it was neither about sectenmacherci, as my opponents accuse me, nor about the obsession to help the Lutheran church, but only about a work of need and love for souls abandoned by the church.

Znr ecclesiastical chronicle.

The Roman Conciliar. So far Father Oertel has written very courageously about the fact that the Council will make the infallibility of the Pope an article of faith. However, he himself reported the following news from Rome in his "Katholische Kirchenzeitung" of December 10 of last year: "This much is certain, this question (of the infallibility of the pope) is no longer in the foreground among the discussions which the church assembly will

cultivate. Even in Rome, opinions are significantly divided; it is possible that it will be discussed, but then there is certainly no question of a decision in its favor, or it would have to succeed in a miraculous way to change the views of the opponents. Father may well have been rather gay at heart when he felt compelled to share this news from Rome. For even if he easily swallows and digests a papal impiety and blasphemous elevation, it will still be difficult for him to bear the embarrassment that his infallible pope has thus shown himself very fallible and made himself ridiculous in wanting to declare his own infallibility. W. [Walther]

Sad conditions in Germany. When at the preachers' conference in Hanover, Superintendent Isenberg proposed that the conference declare: Members of the Protestant Association (which, as is well known, is composed of good-for-nothing rationalists and Christ-dishonors) are not allowed to hold office in the Lutheran Church, Oberconsistorialrath Niemann, on the other hand, "denied the assembly the right to do so in every respect. In the Protestant Association, he said, there is a minimum of truth in spite of everything wrong, and we can learn from it. The dogma was often emphasized too one-sidedly; it was important to grasp the dogmas speculatively, to recognize their idea, and so on. We should not judge persons, that would be hierarchical." Thus, an early faithful consistorial councilor has become a miserable head church politician, hanging his coat to the wind. - At the church congress in Stuttgart, which was attended by 1431 members, the main subject of the proceedings of the first day was a paper read by Prof. von der Goltz on: "The religious contrasts of the 19th century compared with those of the 16th century according to their relationship and their difference? The main leading ideas of the paper were, among others, the following: "There must be no ecclesiastical and worship communion between the Protestant and Roman churches, and the Protestants should resolutely and unanimously repel the encroachments of Rome with the weapons of the spirit; however, fraternal communion in personal intercourse between individual believers of both churches should be sought and cultivated. The original differences between Lutherans and Reformed no longer have any religious significance in the Protestant Church of Germany today. The heil. Lord's Supper should be regarded as the bond of all believers in the Lord." Thus, this ecclesiastical association also perished completely in the maelstrom of the faithless union. - At a Lutheran conference in Bielefeld, the following complaints were heard: "Socialism knocks with a rough hand on the pillars of everything that exists; if it gains power as it has the will, then woe to us! The inner mission is excellent for rescuing individual shipwrecked people, but it cannot stem the tide. In the Wupper Valley, the churches are emptying; nowhere do we hear that they are filling up. The Roman church swells terribly. Without repentance it can and must grow like this. Whoever wants an authority and does not want God, must want the pope. So we are the sad ones."

Church paintings from Austria. The "reformirt Kirchenzeitung" borrows the following from the writing of an ultramontane Austrian priest named Ignatz Schöpf, entitled "die kirchlichen Zustände in Oesterreich und das allgemeine Concil" (Innsbruck 1869):

There are large communities that have no school at all, and even where there are schools, school attendance is negligent and teaching is wretched. The duty to preach is most unbelievably neglected. For eight months in one place the city pastor did not preach at the main service, nor would he allow the zealous assistant preacher to do so; nor was he so ignorant that he introduced lessons from the Bn'efe of St. Paul to the Philippians thus: "Hear the epistle of this Sunday, which was written by the holy apostle Philip." Confession is heard almost nowhere in the church; the priests hear confessors at home in the confessional, in robes and nightcaps, and the priest's "wife cook" is very unwilling if they come too early. Scenes, as they are drawn in the little book (p. 56) according to nature, leave all imaginations behind in meanness. Yes, the author tells that in a parish of Upper Carinthia, the entire Easter confession was held in a bad inn, close to glasses and drinks. Mass and communion are poorly attended, and the priests commit all sorts of improprieties and irregularities in the reading of the mass. The situation is no better with the care of the sick. One priest did not want to come to the last sacrament because he had to make hay: another said: "It is not necessary; if the sick person has lived well, he will also go well; if he has not lived well, we can do nothing more. - The sickest, however, is family life. Open adultery is an everyday sin, "not infrequently through the evil example set by the very ones who should set the best example in regard to moral purity." Like the priests, are the priestly offspring; from the seminary in Klagenfurt, for 10 years, almost not a single ordinary priest has emerged, the seminarians are in the habit of visiting the taverns, going to the carnival balls and not infrequently spending the night outside the seminary. The author says he met young chaplains whose lack of character and immorality was almost unbelievable. Of course, in such conditions the population degenerates not only morally, but also materially; the insecurity of property is so great that all parsonages have to guard their windows with iron bars, and church theft is not uncommon. Of course, because the parish priests lead the way in the life of the inn, now and then also in the dishonest administration of the church property.

In Tyrol - the author reports in a few words - the conditions are better, but they are not good. On the whole, the estates are doing their duty, but they are mistaken if they think that the people have improved with Catholic associations and reading casinos. The spiritual life is withering rather than blossoming: it is more or less lacking in all of Austria.

Who can help? That is the heading of the last chapter. And the answer is: the Pope and the Council. "Be confident - the author exclaims - the great day of salvation is near, it is the day of the Immaculate Conception of the Blessed Virgin. Virgin."

Japan. Recently, fierce persecutions of Christians have again taken place there. Several newspapers have reproduced from the Japanese government gazette the imperial decree that gave the signal for these persecutions. It reads: "Since the abominable religion of the Christians is strictly forbidden, everyone is obliged to report to the authorities concerned all persons who appear suspicious to him: he shall receive a reward for this.

Signed Taiseikwan. (From No. 6 of the "Taiseikwan Nishi" from March 24 to 22. April 1868.)

An interesting decision in a legal dispute between two factions of Presbyterians was rendered the day before yesterday (Nov. 22, '69) by the Missouri Supreme Court. The question was which of the two factions was entitled to own and administer a women's educational institute in St. Charles. Both factions had elected a board of directors and claimed to be "the true Presbptarian Church of the old school.

The Supreme Court ruled in favor of the Administrative Council, which was elected by the General Assembly of the Old School Presbyterians, and against the claims of the minority, which has separated itself from it and claims to be the true church. The decisive reason for the decision is that the civil court, in disputes within a church community concerning ecclesiastical questions, has to guard the decision of the church itself as authoritative. The civil court is not called upon to examine the question whether the general assembly of the members of a certain church has interpreted its statutes rightly or wrongly. It would have to consider the decision of the general assembly of the members as authoritative with regard to the question of who is the genuine church.

(A. d. W.)

"State of the Controversy between the Missouri and Iowa Synods." So writes Pastor Brunn in his paper

of the month of October 1869:

Unfortunately, peace has still not been reached between the two synods. After the doctrinal discussion in Milwaukee two years ago, where almost all previously disputed doctrines were agreed upon, only the question of whether such an agreement in matters of faith or such a complete unity in doctrine is necessary and wanted and commanded by God, as the Missourians demand, has finally been doubted and denied by the Iowans. Admittedly, it almost looks as if the

Iowans, after they have really agreed with the Missourians on almost everything, only quarrel in order to quarrel, if they, afterwards, only doubt and fight the necessity of such an agreement instead of rejoicing in it from the heart. But it is in this that the deepest difference of the whole spirit and of the ecclesiastical and theological standpoint between the Missourians and the Iowans becomes apparent. In the aforementioned dispute, nothing else is at stake than the meaning, value and necessity of pure doctrine, the question of how far we and the entire church are entitled and obligated to insist on and uphold pure doctrine. This is actually the great main and fundamental question that is at stake in all of today's theology, indeed in all of Lutheranism in our time. Almost every preacher or theologian in our time, but most of all the great scholars at our German universities, makes his faith his own; everyone wants to accept only as much of the Lutheran doctrine as he likes, and he arranges it according to his own thoughts, colors and models it according to his own liking, and that is why it has now come so far in Germany that we have a Lutheranism that is so diversely tailored and colored as there are theological professors at German universities, not to speak of others. For this hustle and bustle, for this confused, confused spirit of our entire newer theological science, one now demands freedom and recognition. Science, freedom and recognition are now demanded. Our theologians of today, with all their deviations from Lutheran doctrine, want to be good Lutherans and do not want to be scolded as "heretics." Therefore they try to gloss over their evil cause with all kinds of pretexts; sometimes they pretend that their deviations from Lutheran doctrine concern only secondary matters (although this is not true, but they concern the greatest main issues, e.g. the question of what faith and justification are), sometimes they say that they concern only deeper and better substantiation of the truth, and that science always has the right and the duty to do this, sometimes finally they speak of "open questions," i.e., of such doctrines that are not always clear. Soon, finally, they speak of "open questions", i.e. of such doctrines that have not yet been brought to light from the Bible with complete certainty and clarity, and where scholars still have to work on them in order to make them completely clear, and until the latter has happened, everyone must retain the right to have his own different opinion about it.

The latter is now the bone of contention about which the Missourians and Iowans argue back and forth in many pamphlets until today. One can see that it is about the most important question of life of the whole Lutheran Church of our time, the question whether today's theological science with all its aberrations and falsifications of the pure doctrine should have entrance and toleration on the territory of the Lutheran Church, or whether it should be allowed to continue in simplicity.

and faithfulness as of old shall remain with "God's word and Luther's teaching."

Pastor Brunn also speaks about the different development of the Lutheran Church here and in Germany:

"That the development of the Lutheran Church in America has taken such a direction, and that in this desolate country, in the face of the greatest ecclesiastical disarray and confusion the world has ever seen, not the complete dissolution of all Lutheran ecclesiastical essence, but the most decisive, firm shaping of it in our time, is a miracle of God, and I cannot praise the Lord enough who does this. - What a contrast this is to the ecclesiastical conditions here in Germany: there in America, the pure doctrine of the Lutheran confession is set high on the lampstand, and around it everything is increasingly gathered in firm inner unity of faith and spirit; in contrast, in the Lutheran Church of Germany, everything is increasingly falling apart, crumbling and disintegrating into different parties and directions, and becoming a prey to the spirit of the age and false doctrine. And what is worst of all is that the vain builders come and want to build and maintain the church by trying to keep the outward structure of the church as long as possible and to bring the different parties and directions of our time together outwardly, without being united in spirit and faith inwardly. This will never succeed, but - even if it has been said a hundred thousand times - we must always repeat it: nothing can help us and the church now, as it has always done, but the pure, truthful teaching of the Word of God, as the only shield and sword with which we can stand against all the cunning attempts of the devil. The pure Lutheran doctrine, the eternal divine truth, must be placed on top of the lampstand. In it, we Lutherans in Germany must also become clear, firm and united and must put the false gods out of Israel, otherwise we are lost.

Miscellaneous.

Luther's interpretation of the Letter to the Galatians must have been known in **English translation** in this country 120 years ago. Around 1740, in Virginia, on the border of North Carolina, lived James Hunt, Samuel Morris and two other men who read "Luther on the Galatians" in their homes, came to the knowledge of their sin and faith in Christ. Neither knew anything of the other's experience until they were called to account for not attending Anglican services as before, and now realized that they were of the same mind. They agreed to meet in their homes every Sunday, alternately, to read the Scriptures and to discuss the history of the Church. Scripture and

Luther's explanation of the Epistle to the Galatians. At that time, the Anglican Church was the state church in Virginia; they were therefore sued and repeatedly punished, but without being misled. Unfortunately, there was no Lutheran pastor far and wide who could have taken care of them, and so they finally joined the "Presbyterians" out of ignorance when a traveling preacher of the same came through that region. (History of the Presbyterian Church in America by R. Webster.

Church News.

On the "2nd Sunday of Advent, Dec. 5th," Rev. G. A. Mueller, formerly of Jackson, Cape Girardeau Co, Mo, was installed as called pastor and minister of the Lutheran congregation at Brighton, Macoupin Co, Ill, by the undersigned, assisted by Rev. Martin.

Mr. Past. Müller had fallen seriously ill with climatic fevers in his former parish, so that he had to leave the area on the advice of several physicians and resign from his office there. He first went to his friend, Rev. Martin in Dorsey, and recovered there by God's blessing. Just at this time the congregation at Brighton, which did not yet belong to any synod, became vacant. A notion that there was a Lutheran preacher nearby who belonged to the Missouri Synod, had the effect, notwithstanding that an independent preacher took much pains to obtain the appointment, that the congregation elected Mr. Rev. Mueller elected and also delivered to him a proper profession. Brighton is a town of 1000 inhabitants, situated on the railroad from St. Louis-Alton to Chicago, 12 miles from Alton and 35 miles from St. Louis. It was formerly a large community because of the number of German farmers living around the town, but it has been dispersed by the wolf. Always are now still at 50 -60 families belonging to the community.

May the Lord give his servant health and grace to gather and edify the church through the pure preaching of the Word of God!

Z. F. Bünger.

Address: Rev. (Z. F. Bünger),

Li'l Alton, Ill.

On the first Sunday of Advent, Rev. G. Endres, having accepted a call from the congregation at Whitewater,

Cape Girardeau Co., Mo. with the permission of his former congregation at Vandalia, Fayette Co. Ill, was installed by the undersigned in: Order of the honorable: President J. F. Bünge introduced into his office.

May the Lord, the faithful Archpastor of His host, also place this servant of mine in His new field of work for the blessing of many!

G. Polack.

Address: Rev. (I.
chuc-l<8on, Crr^o Oirurcleuu Oo., Hlo.

On the 2nd Sunday of Advent, Tee. 5. Her-r Pastor A. Ch. Großberger, who with the approval of his congregation in Kewaskum and the surrounding area had accepted a vocation from the Lutheran St. Andrew's congregation in Buffalo, N. A., was inducted into his new office by the undersigned with the assistance of Herm Pastor F. W. Schmitt.

The Lord make his face shine: and give him: the ornament of many blessings.

C. Large.

Address: Hev. ^4. oli. ClrosZlrerAer, Xo. 175 8lmriim.ii 8tr., Lutkülo, X. X.

Church consecration.

On October 31, 1869, the St. Martin Lutheran congregation at Town Bell-Plain. Shawano Co. Wis. had the joy of celebrating a double feast by dedicating and presenting their newly built frame church to the service of God on Reformation Day. It was a glorious celebration for our area and many will remember it with joy in later years. Mr. Past. Link had shown us the love and friendship to take an active part in it, although he had to make a long and arduous journey. Also, some of my congregations have had the joy of building a church for the HCrm and consecrating it to him, namely, on the 3rd Sunday of Advent 1865, St. Bethlehem's congregation at Pella, on the Sunday after Christmas 1866, the Lutheran St. Immanuel's congregation at Town Grant, Shawano Co. Wis, on the 1st Sunday after Epiphany 1868, the Lutheran congregation at Bearcreek, Waupacca Co. Wis. and on the 3rd Sunday of Advent 1868, St. Paul's congregation at Hartland, Shawano Co. Wis. Pastors 1.9k. Beyer, Ebert and Rohrlack showed us love in helping to beautify these celebrations.

Since there was still a lot of cheap state and other land in this area; since there was also still quite a lot of government land here, which could be taken up on the basis of the homestead law, so since the war immigration has again turned to this area, so that the settlements in the jungle are advancing further and further, and as a result we are forced to hold our services in five other places without having our own houses of worship. Those readers of the "Lutheran," who were also forced for a long time to hold their services in log schoolhouses and homes, will be able to imagine the joy of our settlers when they have come so far that they can move into a newly built church, consecrate it and say: "The bird has found a house and the swallow her nest, where they have young hedges, namely your altars, Lord of hosts, my King and my God."

P.H.Thickness.

Conferenz displays.

The members of the Rock Island-Peoria Pastoral- Conference and a number of ministerial brethren from the honorable Illinois Synod will assemble, the Lord willing, at Peoria, Ill, on the third Wednesday after New Year's Day, that is, January 19, 1870, at the residence of Herm Pastor Heid.

Geneseo, Henry Co, Ill, 2 Decbr 1869.

Fcrd. Horn, Secr.

The Baltimore Special Conference of the Eastern District Synod of Misiouri, Ohio and other states will meet, God willing, on Tuesday, the: January 25, 1870, at the residence of the Rev. C. Stuercken at Baltimore (No. 22 Caroline St.I.Z

C. Frincke, Secr.

Ads.

"Evangelical Lutheran School Journal."

The first issue of the fifth volume of this monthly journal has just been published. We cannot refrain from drawing the attention of all school teachers, not less the pastors and all those who are interested in the school system in general and in our local church in particular. We do this not only because from now on the journal is published by our synod and has been strengthened by the addition of Professor Selle to the editorial staff, but for the sake of the excellence by which the journal has distinguished itself from all other educational journals from the beginning and will undoubtedly continue to do so. Even in Germany, the journal has received recognition from particularly competent quarters, which is otherwise not easily bestowed upon American products. God grant that at least all those in whose own interest it is will help to preserve the treasure and ornament given to our Synod with its "Schulblatt". It appears, we note finally, as before, every month for the annual subscription price of two dollars. Only letters containing information for the paper are to be sent to the editor, but all other letters containing business, orders, cancellations, funds, etc. are to be sent to the address: Dir. M. C. Barthel, Olioueteu 2ldv6., dcll. Dllird and b'oui'tll 8ts., 8t. l'ouis, dlo. to be sent to. W. [Walther]

The book has just been published in a fine edition with no less than 130 pages in small octavo:

Fourteenth Synodal - Report

the

General German Ev.-Luther. Synod

from

Missouri, Ohio et al. states

and from Agent Barthel here at a price of 30 cents (postage 4 cents) per copy. An appropriate discount is allowed for larger quantities. - Outside, the same is to be had from Messrs. Z. H. Birkner, 92 William ^tr., New York; Siemon Bro. & Co., Fort Wayne, Ind.; Hewes & Brauns, Chicago, Ill; G. Brumder, Milwaukee, Wis.

Likewise the **synodal sermon** of Mr. President Schwan and the **Reformation festival sermon** of Prof. Walther at the price of 10 cents per copy each.

Furthermore, Milwaukee is published:

Liturgy for a children's service

to

Celebration of Holy Christmas and can obtain the lovely booklet from Mr. F. Eißfeldt, 280 East Mater St., Milwaukee, Wis. at the price of 5 cents each, 40 cents a dozen, \$2.50 a hundred. - —

The second edition of the **"American Calendar for German Lutherans"** has also been published, in which the errors that had crept in and the information concerning the Wartburg Orphanage at Mount Vernon, N. York, have been improved. —A . C.

To those who it concerns!

The undersigned once again asks for the immediate return of his borrowed manuscripts. He makes this request for the third time, since many of them have not been returned, despite repeated requests some time ago, and only a few days ago some have been returned to their owners, although only upon personal request.

C. F. W. Walther.

School Matters.

On January 4, 1870, God willing, a new course will begin in the local Evangelical Lutheran College. Therefore, new students can enter both the Gymnasium and the Real Department. Admission is subject to the following conditions: Those who want to serve the Lutheran Church as preachers in the future are free of tuition and have to pay only 15 dollars for each of the three terms, i.e. 45 dollars per year. Others, as well as the students of the English Real Department, pay 10 dollars for tuition, 30 dollars for board, and a total of 40 dollars for the course, i.e. a total of 120 dollars per year. By the way, it goes without saying that we only want students who can show satisfactory testimonies about their previous behavior and who are willing to submit to the discipline of the Word of God.

Such persons should contact either Professor W. Stelhorn or the undersigned directly regarding admission.

Watertown, the 4th of December 1869.

On behalf of the Teachers' Collegium August Ernst, Inspector.

====>> We have just received the following devastating dispatch from Fort Wayne, issued there this morning

at 10 o'clock:

"Our college is on fire; no loss of life."

St. Louis, 28 Decbr. 1869.

For poor students received from a "poor member of St. Paul's parish in Baltimore as a thank offering for happy delivery of his wife" 810.00 (for the Brunn's). By Rev. Sommer at Steinmetz Kindtaufe collected 84. 820.00 Kirchencollecte der Gemeinde Frankenmuth, Mich, by Hrn. Präses Fürbringer for Land, theol. Franz Braun receipted. Thankfully acknowledged the receipt of 810.00 from the congregation of Mr. Pastor Lincks in Wisconsin the student A. Geyer.

C. F.W. Walther.

Gift for the Synod Printing Office from Messrs. Nochmueller and Bäcker in St. Charles, Mo. "85.00.

F. Lange.

Receipt and thanks.

The widow of the late Mr. Pastor J. E. Friedrich wishes to certify the receipt of the following gifts, which she received during the last period of her husband's illness, and to express her heartfelt thanks for the same: Bon Herr Dr. Sihler from the Casse für kranke Pastoren 835; anf der Durchreise durch Columbus, O., ca. 30 to 35 Toll, by Herr Past. Mecs from his congregation there; from Past. Friedrich's former congregation at Hun-tingkon, Ind. by Mr. Rev. Dulitz 811.50 Ct.

For the seminary household: Aus Hrn. Past. Biedermann's parish from J. Meyer 2 C. Waizen, A. Gerth 1 C., J. Wallmann 1 C., Holweg 1 C., M. Kostel 1 C., J. Cendel C., Past. Biedermann 2 C., H. Landgraf 5 C., C. Mirly 1 C., J. Mirly 81st, H. Gerth 81, I. Leimer s50 Cts., 81, and from Mrs. Schuppan j C. tr. apples; from Mr. Past. R. Ricdel's parish: from Mr. Schürmann 1 C. Kartoffel, from Mrs. Past. Neihl 2 geese; from the norweg. Past. Mr. Kr. Magelsen 89, fra Highland Prairie Menighed, 816, fra Elstad Menighed Minn.; from the parish of Mr. Past. J. Walther in Venedy 2800 p. flour; from the parish of Hrn. Past. A. Lehman" 2 C. Potato and 1 C. Turnips, deSgl. from A. Copp 81. for poor students: From Mrs. Waltkc of Lowcll 85, for Kraftt; from Mrs. Charl. Hassebrock from Zionsdist. 82.; by Hrn. Past. Dörmann from the Abcnd- mablScasse furthermore Pauligemeinde 86.30 Ct. for Fr. Graf, by Mr. Past. Baumhöfner from his parish 84, for the same. Weihnachtscoll. of my parish in MinerS- town 81, ; by Mr. P. stronger for A. D. Krämer to I. Schneider 81, from the piggy bank of his children 40 Ct, G. Körber 81, F. Hartmann 81, H. Malkmas 8, 3- Lang 50 Ct, P. Jbing 50 Ct, C. Lippe 50 Ct, A. Otte 30 Ct, I. W. Funk 25 Ct, A. Markort 25 Ct, from himself 82.30 Ct.

A. Crämer.

Received for the Lutheran Hospital in St. Louis with heartfelt thanks: Bon Mr. Z. Mueller Altenburg Perry Co. 10 gallons of apple buttcr. From Mr. Tirmcnstein an iron pot with glaze. From Mr. Moritz earthenware, value 3 dollars. Bon den Herren Brock- schmidt u. Co. 3 sacks of flour and 1000 pf. of bran and scre- ning. From F. H. in Bethlehem's parish at St. Lonis 87.50. From the parish of the Rev. Kunz, Jnd. 11.00. From A. B. in C. 50 Pf. From Mrs. Schrämm in the congregation of Mr. Rev. Kunz, Indiana 50 Pf. From Mr. Jde, by Mr. Past. Saupert 82.50. Bon the parish of Mr. Past. Penalties Watertown, Wis. Eriidtdaiikfest Collects 812.00. From the congregation of the Rev. Stephen, Ehester Ills. 2 barrels dried fruit, 1 bl. Winter apples, 5 gallons" of wine, 3 pots of apple buttcr, currants celle and peach mush, 50 fruit pots of peaches and blackberries n. From Mr. Frankenbach Collinsville Ills. 1 bag of dried fruit and potatoes. From J. I. Fischer there 4, and from Mrs. Schuricht 1 can of prescrves. From H. Bode Ehester Ills. 81.00. From H. Heeck Ehester Ills. 82.50. Thank offerings from H. Feddcrkc, Nandolph Co. Ills. 82.00. From Messrs. Leonhardt and Schuricht 4 sacks of flour and 2 sacks of chicken feed. Bon the congregation of Mr. Pastor Biedermann and namely: from Mrs. "schuppan z Bshl. from M. Mirly 4 Bshl. Joseph Meyer 1 Bshl. C. Mirly 1 Bshl. dried fruit. Bon Herr" Böning and Lisettc Krekrl each 1.00. Ov" Mrs. Rosine Schmidt in St. Louis 82.00 From Mrs. Römer I bushel of dried fruit, apples and a fruit can.

F.W. Schuricht, Cassirer.

For the orphanage: By Past. Kleist in Washington Mo. 81-00- By Past. Schuster 81.00. By Past. Jungk 50th Bon Hrn. Borsteber Roling families Collecte 3.60. By L. Lange St. Louis 4.00. By M. Bares 3.00. Collecte at the wedding of Hrn. Past. Schlesselmann 5.00. Bon A. Bark Dwight Ills. 2.00. Collecte on Mr. R. Niehagen's child baptism 1.15 (overlooked in previous receipt). From Mr. Past. Besel 1.00. From Ernst Schäfer St. Louis 5.00. By Mr. Pastor Kunz in Jalietta Ind. collectirt on the weddings of Mr. Christian Nopper and H. Meier 3.63. Bon A. B. in C. 1.37. From the Women's Club in St. Charles 5.00. From Elise Könemann in St. Louis 2.00. From Mrs. Burmann St. Charles 1.00. Kirchcncollecte on 20 Sonnt, n. T. in the parish at Iacksonville Zlls. 8.50. From W. Barth at Omego Ills. 1.50. Hatcollecte in the parish of Mr. Past. Schaller St. Louis 20.47. Subsequently received 10.00. Hutcollecte in the parish of Mr. Pastor Bünger St. Louis 15.70. Hutcollecte in the parish of Mr. Past. Brohm St. Louis 7.20. Christmas gift from the schoolchildren of the 5th grade of the Trinity District in St. Louis by the teacher verw. Frau Past. Pohle 4.10. By Mrs. Betz St. Louis 1.00.

By H. Höck, Ehester, Ills, 82.50. By Past. Dö- derlein, Chicago, Ills, 85.78.

Wishing God's rich blessings to all kind givers on behalf of the poor orphans.

J.M. Estel, Cassirer.

St. Louis, 27 Dee. 1869.

Changed addresses:

Ü6V. DV. Denier, I^eluud, Oo., Dlloli.

L bxrlllo, teacher, tt0x 528.

ttocdv domestic, III.

(Here is an insert.)

Volume 26. St. Louis, Mon., Jan. 15, 1870. no. 10

Report on the Concordia College fire.

On Dec. 28, early in the morning, a conflagration reduced the main building of our old schoolhouse and part of the two small wings to ashes. Since it was already too late to send in news by letter for printing in the first annual number of the "Lutheran", a special circular was printed and sent to all congregations of the Synod. Since this will now be known to all brethren, I believe I may refer to it, and will only add here what seems important enough to communicate. Only briefly may it be repeated that the fire, when noticed, was already out of our control; that with God's help it was possible to prevent its further spread by two steam sprinklers from the city, which were rushed to the scene; and that no one suffered any injury. Nothing certain has emerged about the cause of the fire; the fact that it was not noticed sooner is not conspicuous, since there are no bedrooms in the middle building and 'the fire must have started in the depth of the night, where, as a rule, no traffic takes place, except when sick guards are necessary. At four o'clock the fire appeared to a neighbor, who had risen early, as a light and aroused no suspicion in him. However, if the Lord does not keep watch over the house, then the

Watchman in vain. He has allowed this misfortune; let a wholesome fruit of righteousness grow out of it!

The loss of the Synod's property is estimated to be \$5000.00, which is quite correct. Since the Synod had ordered the same and many inquiries have already been made about it, I am instructed to give an explanation of the matter here. On Dec. 29, the following persons met: from the supervisory authority, Past. Fleischmann and G. Thieme, four members of the building committee and the teaching staff to discuss the emergency. In this meeting, Mr. Thieme presented what had happened in regard to the assecuracy, and there was a unanimous declaration by all present that no blame could be attributed to him. The matter briefly unfolded like this. After the last synodal meeting, Mr. Thieme made the necessary arrangements with an agent of an insurance company and then turned to the General - and Districts - Cassier for funds to pay the first premium. Neither could provide him with funds. Mr. Thieme, who had already made a significant advance to the synod, now had to choose: either to hesitate with the insurance, or to advance again several hundred dollars from his pocket or to cover it by his personal note. Had he faced actual danger from he would have made the sacrifice, as we all know him. But who can reproach him for deciding, under the present circumstances, to delay until New Year's Day? In any case, it remains a requirement of a simple sense of justice that the synod, when it gives its official a mandate, also offers him the means of execution. Everyone will recognize this, and it seems fair to comfort Mr. Thieme, who has a whole heart for our church and school matters, and who therefore feels twice as an official what we perhaps feel sorry for in the matter alone, rather than to grieve him by reprimanding him. Incidentally, the Assecuracy would have taken the building for circa \$3000.00, and since it did not burn all the way down, would hardly have paid more than \$1500.00 to \$2000.00 at the most. The Lord God has also been our best insurance director here; if he had not made the wind favorable or otherwise protected our other highly threatened buildings, the Synod's loss would have been incomparably greater, perhaps irreplaceable, even with such good insurance. After careful consideration, the supervisory authority has come to the conclusion that at this time of year it is not advisable to do more than repair the small wings, since the central building requires masonry for solid construction, which in this climate cannot be done well before spring. On the other hand, the building com-

mittee decided to have the hallway and stairs in the new school building built immediately, thus making it possible to accommodate all the beds of the pupils. By God's gracious providence, we are able to continue the school almost without interruption, but only by very great restriction of space and by quartering about 100 pupils in the guest houses of the local communities. It is obvious how much we must strive to shorten this state of dispersion as much as possible. Even with all the restrictions, we are still lacking some almost indispensable rooms.

The loss of our pupils was not too high at \$3000.00. There are now 40 lists, which amount to \$2900.00; six to ten lists are still missing. By far the largest part is for poor or needy students. Help is needed; but, praise be to God, already in this short time the proofs of love have accumulated in such a way that one cannot help but feel as if a thousand faithful hearts were stirring and stirring in Samaritan love. Not only have rich gifts already been received and promised, but letters full of heartfelt sympathy and comfort are arriving daily. God be eternally praised for this. Oh, that he would also pour out the gifts of his Holy Spirit over the whole school and all who belong to it, and thereby accomplish salutarily that for which he has sent his chastisement! If we think about it, it is quite mild.

Since beds are not burned, the need for them is initially the least. Most books, by far the heaviest loss, can only be replaced by money. Clothing, linen and footwear are very welcome. Some of this was stolen during the excitement of the fire, and it seems fair to mention that our dear housewife, Mrs. Reinke, suffered a considerable loss in this way. That significant sums are needed for the buildings needs no elaboration. The donations received for the students are distributed from time to time by the entire teaching staff, with careful consideration of factual and personal needs. A complete account will be given in due course; at first only the notifications of the receipt of gifts will be made.

This report had to be written under pressing and distracting circumstances, but in faithful opinion; therefore, the brothers want to excuse its shortcomings. God commanded!

By order of the supervisory authority and the Teachers' College.

G. Alex. Saxer.

Members of the true Church. St. Augustine writes: "Many who seem to be outside are inside, and many who seem to be inside are outside." 5. Æ Upt. ovutrñ Donatist. 6. 27.)

Inaccuracies in a report on the Missouri Synod.

Dr. Moldehnke, preacher at New York, characterizes, rubricates and sketches the Missouri Synod in the "Luth. Herold", No. 14, as follows, after previously assuring: "we do not belong to any of the three church bodies (General Synod, *General Council*, Missouri - Synod) and therefore believe to be able to state their position with complete impartiality":

1. "The Missouri Synod clings tenaciously to the old, seeks with the greatest zeal to preserve the old customs, the old forms in worship to preserve them." Oh, no! Things don't turn out that way. The Missouri Synod directs its "zeal", and now even its "greatest" zeal, to quite different things than to old customs and traditions, to lights, crucifixes, liturgies, and so on. In earlier times, even in the "Herald", one made such profound remarks about the Missourians and then probably even spoke about "dead form being"; but now one has long since gotten away from such purrs. The characteristic of the Missouri Synod in this respect consists rather in the fact that it has vividly recognized its freedom in such middle matters; while this recognition is obviously lacking in other church bodies, which they reveal by the fact that they would like to make it a sin for our Synod if it retains this and that old ceremony in Christian freedom without wanting to impose it on others.

2. "It closes itself off as much as possible against American influences." We would not know this, at least it is not a guiding principle among us. It is true that we are very averse to many American influences and idiosyncrasies, especially to the American puffery and empty phrasemongering. But otherwise it is foolish to want to live in America and not be American. And as far as the English language is concerned, it is very important to us that our young preachers, in particular, become completely proficient in this language, so that they can also serve English-speaking congregations. - —

The secret of its strength lies in the fact that its pastors and congregations are, on the whole, united in

doctrine, and that it relies on the immigrant nationalities and draws its strength from them. Brittle outwardly in intercourse with other Lutheran pastors, with the clearly noticeable consciousness: "you do not belong to us", so grown together with the congregations that one can often enough hear from the "congregation members": "you are

not Missourian, therefore you are not Lutheran" (!), in zeal for pure doctrine at the same time zealous in working for God's kingdom, resolutely opposed to all influences of the new age and the new country, this synod has

The "old" fatherland has developed from small beginnings through its zeal and its connections under God's blessing in such a way that it has become the largest by far and can expect a significant annual increase. In these remarks there is much that is inane. In some respects it may well be said that the strength of the Missouri Synod consists in the fact that its pastors and congregations are on the whole united in doctrine. This happy result, this healthy condition, has not been brought about without the most difficult struggles. If the Missouri Synod was to be Lutheran and not unionistic, then the unionistic spirit had first to be overcome and driven out in the congregations, and this could not happen without profound strife and painful divisions in almost all of our congregations. Wise church politicians have often shaken their heads in disbelief at this Missourian method of building up the congregations, just as they cannot now be found following the same principle, namely unity in doctrine, in the building up of the Lutheran church in the union of the individual synods. But the principle remains correct, and if we now judge other bodies, e.g. the *General Council*, according to it, we will hardly be mistaken if we find the secret of the weakness of this body precisely in the fact that its pastors and congregations are not united in doctrine on the whole. Certainly, it is precisely with regard to this condition of the congregations that the answer to the known four points was formulated so ambiguously in Pittsburgh, since in most English *General Council congregations*, especially unionist pulpit fellowship, is regarded as something quite fine, fraternally lovely. Therefore, if the *General Council* is to become something again, it must first of all decide to gain this true strength, unity in doctrine between preachers and congregations; but it will not get this without strife and division, for the devil does not depart without Runior. Through quarrels and divisions, however, the congregations become smaller. The *General Council* must therefore make the heroic decision to become smaller, perhaps to lose a third of the congregations altogether and to see the nest shrunk very much. If it cannot make this decision, nothing will come of it, it will not get out of the ecclesiastical-political limbo and unionist frenzy, and Lutheran courage, Lutheran certainty of conviction, Lutheran straightforwardness and joyfulness, and correspondingly clear, unambiguous confession will remain far from it. - —

That the Missourian parishioners take "Missourian" and "Lutheran" to be quite the same and that one can therefore often enough hear from them when they meet people in whom Missourian essence is not to be found: "you are not Missourian, therefore you are not Lutheran", is not to be condoned.

It is quite excellent, because in this way they testify to the health of their faith. Would it not be quite deplorable, because it would be perniciously unionistic, if it were not so? In this point, too, we preachers are in complete agreement with our congregation members; we also say: whoever is not Missourian is not Lutheran. It goes without saying that we do not mean the nonsense that everyone who wants to be Lutheran must also be a member of the Missouri Synod. But we are equally certain of the following conclusion: What does not agree with the Lutheran Confessions is not Lutheran; Missouri agrees with the Confessions; therefore, everything that does not agree with Missouri is not Lutheran. And if, for example, the *Council* (Council as a body and Dr. M. for his person) do not quite reach the same conclusion: Everything that does not agree with the Lutheran confessions is not Lutheran; we, the *General Council* and I, Dr. M., agree with the confessions; therefore every body that is not General-Council'ish, and every person that is not Moldehnkian, is not Lutheran, - they do not make the conclusion, they thereby prove in fact that they are just not Lutheran.

4) "Its weakness and the danger that threatens it consists in the exaggeration of doctrinal unity, which it wants to assert even in such points that are not taught by the symbols of our church, in the finding of new doctrinal questions that disturb the harmony (e.g., just now the usury question), in the tendency to doctrinaire, cold formalism, in the view that the exposition of certain doctrinal points pronounced by the synod is binding for the church and infallibly correct. However much this synod may have missed in the struggle for Lutheran doctrine through bitterness, spitefulness and arrogant judging, it has nevertheless acted as a stake in the flesh in this country: It cannot be denied that in consequence of its effectiveness several synods separated from the General Synod and it came to the formation of the *General Council* - indeed, its importance reaches so far that it has it in its hand to bring about a unification of most of the confessional Lutheran synods - if, yes, if it were not for the if! Why does Missouri want to impose on us some peculiar points in the doctrine of the ministry of preaching, which are rejected by most Lutherans in the old fatherland - and yet must tolerate a dissenting minority in a union with other synods, thus leaving its principle of complete doctrinal unity unimplemented." In this exposition of our "weakness and danger" we would have to ask the following questions? a. What are the "points not taught by the symbols of our church" which the Missouri Synod nevertheless asserts and thereby exaggerates doctrinal unity? For instance, do not the symbols teach, and quite explicitly, that the pope is not their weakness, but their strength. If Dr. M. had not left the Prussian Union, we would be led to think, in view of such an attitude, which cannot suffer the "infallibly correct" in doctrinal points, that he still remains under the shadow of a high royal Prussian Oberkirchenrath. - If, by the way, Dr. M. wants to imply with that reproach that the Missouri Synod holds a doctrine binding for others because it, as a synod, has given the decision on it, then the Dr. is called upon to furnish proof for his reproach of a Missouri papism. Should he attempt this, he should soon realize that the Missouri Synod has already sharply combated this error, which, as is well known, is held by the Iowa Synod, for the latter believes that a doctrine becomes binding only when the church has decided. - d. Does Dr. M. really think that we want to "impose" doctrinal points on other people? No, indeed, we do not want to do that, for the very simple reason that we cannot, and if we could, we would not want to, because we know that in matters of faith nothing at all is gained by external imposition. Incidentally, with regard to those points of doctrine concerning the ministry of preaching, the Missouri Synod, after a very long, hot struggle, has become certain by God's grace that its doctrine is the only one that is sound and consistent, the "infallibly correct" one; it can therefore not, without denying the truth and violating conscience, recognize another doctrine as also correct and then actually confess such a unionist doctrinal agreement through synodal union. - The stated reason why we should not impose such doctrinal points on others, namely, because such "are rejected by most Lutherans in the old fatherland," has astonished us! To him who makes the scope and certainty of his doctrines dependent on the agreement of "most Lutherans in the old fatherland"; how long will it last, and he will have arrived at zero. - e. Does Dr. M. think that our "principle of complete doctrinal unity" consists in the fact that there should be no more weak and erroneous people? that one should not "tolerate" a "deviating minority"? then he is mistaken. We say that the right doctrine, as the only rightly existing one, must be recognized as the ruling one, but that erring men, so long as they err out of weakness, must be "tolerated. Not error, but those who err, must be tolerated and borne. That is our principle. - Dr. M., by the way, seems to regard the erroneous doctrine of church and preaching ministry as a matter of very little importance. We can

only guess this from his inexperience.

explain it. The terrible distress of conscience brought about by the Romanizing doctrine of church and ministry is known in America by many, many people.

is the Antichrist? Do they not teach that the keys "belong to the whole church without means"? Or what doctrine does Dr. M. mean? He will certainly not consider it an exaggeration if we think that he who makes accusatory claims should also be able to prove them. - — b. Is the usury question really a new one? Is it not found in the heart of Adam at creation, where it was written, Thou shalt love thy neighbor as thyself? Is it not in the Old Testament and the New, and in the writings of the Reformers, and even twenty years ago in our "Lutheran"? So it is not new, it is an old teaching. The question is really this: Is it allowed to "find" (?) old teachings again in order to disturb the harmony? Everyone sees that only church politics can raise such a question at all. A Christian is grateful for nothing more than for the presentation of the truth in all points, especially when it intervenes so deeply and so often in life, for he does not want to walk in darkness and sin. Can or may a Lutheran synod conceal a divine truth, help to "dissolve" a commandment of the holy God, for fear that human harmony might be disturbed? Wouldn't that be cowardly humanity? Wouldn't that mean human peace?

prefer it to peace with God? How little have we understood the spirit of the Missouri Synod if we think that we can make even the slightest impression on it, except that of reluctance, if in pieces where the Word of God is involved we are to be

and talks about "peace" and "harmony". - —

Therein, then, is the "weakness and danger" of the Missouri Synod, that it holds "that the Synod's statement of certain doctrinal points is binding upon the church and infallibly correct"? We answer; only a frivolous, unionistic doubting society can set forth doctrinal points without a firm conviction that they are infallibly correct. This is precisely the cancerous damage of our time, which is confused about union, and the true "weakness and danger" even of the Lutheran Church at large, that so often at synods and conferences not infallibly correct doctrinal points but "in modesty," i.e., in unbelief, "opinions" and "views" are set forth, which then, however, emerge with the pretension of wanting to be justified also as "doctrinal points. If one were to object that this is not a matter of doctrine but of a certain "presentation" of it on the part of the Missourians, this would only be an empty evasion, for everyone knows that the doctrinal struggles of the Missouri Synod are not about words, about "presentation", but about the matter itself, about quite specific points of doctrine. And that the Missouri Synod stands firm on these doctrines as "infallibly correct" is not its danger, but its certainty,

damaged soul to tell and their sighs still rise up to God today, accusing the false teachers -.

Why does Missouri not recognize the good of other Lutheran synods, as was recently so glaringly evident in the report on the emigrant mission in New York? York, which report in the "Allgemeine Leipziger Lutherische Kirchenzeitung" also did not mention with a single word the missionary work that has been going on here for years on the part of Pennsylvania and New York It is not a right principle always to reprove, never to praise. It is not a just judgment to castigate the weaknesses alone, to leave the good unconsidered." - To this we would first have to reply that Dr. M. is again in the dark, for it is not true that the Missouri Synod, or as he later says, the Missouri port missionary, sent in such a report to that newspaper. Some preacher in Germany must have done it, but we ourselves do not know who it is yet. Furthermore, if it came down to it. If it were necessary to complain, we would have other complaints to make about the emigrant mission than that our name was not mentioned once. Dear me! - Finally, it is again not true that the Missouri Synod does not recognize the good in other synods; on the contrary, wherever something good came to light, and if it was the case among the Methodists, let alone among those calling themselves Lutheran, it was at hand at the moment to report and praise it, and thus to promote as much as possible the good work beginning in its part. In particular, Missourians have not failed to publicly express their joy at the initial healthy movements in the *General Council* and at the early excellent articles in the "*Lutheran*". As unreservedly, therefore, we give our assent to the statement that it is not a correct principle always to censure, never to praise; as little, I hope, will Dr. M. deny his approval and future observation of the principle: that for a correct and just judgment of a matter at least an exact knowledge of it is necessary. Z.

Brunn's journey in 1869.

I personally took up the walking stick again this year and made a great missionary journey through half of Germany, this time more in the southern part of it, where I had never been before in the interest of our North American mission. My next destination was the city and surroundings of Memmingen, in the southernmost part of Bavaria, towards the Alps. There, I had long since been in contact with a circle of friends who were very loyal and intimate to us and from whose midst we already had several pupils in Steeden.

promised me a visit. I was allowed to stay there for four blessed and lovely days, richly seasoned by God's Word and brotherly love. Especially the Sunday that fell in was a real mission festival day, divided into morning and afternoon at two different places. In addition to the missionary interest, we were also deeply moved during these days by an ecclesiastical question that becomes more burning for our time with each passing year. Even in Lutheran regional churches, the custom is breaking down more and more to allow reformed and un-reformed Christians to participate in Holy Communion without distinction. This is especially true in large cities and regions where there is a mixed population. This was also the case in Memmingen and its environs, where many Reformed Christians from Switzerland have always been. While the preachers there are unfortunately not yet so clear and decisive in the Lutheran confession that they would oppose the admission of Reformed people to the altar with the necessary firmness, many other faithful Christians among our friends there have taken offense in their conscience at taking part in such a mixed or mixed communion. So I was supposed to help, advise and rebuke in my small part in such difficult ecclesiastical circumstances. However, I could only encourage my dear friends to stay away from every pulpit and every altar where the Lutheran confession is publicly denied. This is certainly done by admitting reformed Christians to Lutheran altars; not as if we wanted to condemn the person of these Christians, for the Lutheran Church has always acknowledged that even in false churches there are always many "pious, innocent hearts," as it says in our Lutheran Concordia Formula, but it is a matter of doctrine and the church confession. The holy. Holy Communion is not only a renewal of our covenant of grace with the Lord, but also a confession before men to which church we belong. Therefore, there is no doubt that when Reformed and Uniate Christians are admitted to the Lutheran Lord's Supper, on the one hand, this gives the public appearance that there is no difference between the Reformed, Uniate and Lutheran churches, but that these three churches belong together and are essentially one, so that they can also go to the same Lord's Supper together (while Roman Catholics, for example, are excluded). On the other hand, if a preacher admits reformed people to Holy Communion without first instructing them in the Lutheran faith, he

recognizes that the Lutheran faith is not necessary for a worthy celebration of Holy Communion. Rather, the false reformed faith (according to which one receives only bad bread and wine in Holy Communion) is just as good and permitted and permissible before God. Thus the word of God is deprived of its honor and the Lutheran confession is denied as the only true, pure, and honest doctrine of the Bible. Therefore, we can never recognize such preachers and likewise such pulpits and altars, where Reformed and Unrighteous are admitted to Holy Communion. Therefore, we can never accept such preachers and altars as true Lutheran preachers and altars, but we have to say according to Rom. 16,17: there is a separation and an offence next to the pure apostolic doctrine, and therefore we have to avoid them according to the commandment of the apostle. According to God's Word, I know no other advice for faithful Lutheran Christians. Woe to us, however, if we regard the opinions of men as more important than God's commandment. - The dear Christians of Memmingen heartily agreed with this. God, however, make them faithful and firm in their faith and confession and give them ways to find pure Lutheran Word and Sacrament without offending their conscience.

From Memmingen my way went through the middle of Bavaria via Augsburg, Nördlingen, Nuremberg, Erlangen, etc., everywhere greeted and welcomed by warm friendship and brotherly love. I also found many old friends from the time when I was still closely connected with Pastor Löhe and Neudettelsau, and the old love made me seek out some of them. I would have so gladly sought and wished for an understanding and agreement. But apart from all differences of opinion in detail, about which one could argue fraternally and find the truth, I see the main obstacle to an agreement and the main partition that separates me from many so-called Lutherans in today's time, in the fact that one does not place the same weight on the pure teaching of the Word of God that our old Lutheran Church has always placed on it. Therefore, they are indifferent to false teaching, tolerate it, and do not even see the damage to souls caused by the many false teachings of our time, and how the entire church of our time is plunged into ruin as a result. Yes, I was vividly convinced of this on my journey this time, how indifferentism, indifference to pure doctrine, the setting aside of doctrine is the main damage among the believers of our time. If only one would first strive for pure Lutheran doctrine, then by God's grace it would soon be found and peace and unity among the believers would be procured. But now we complain about the misery of our time, especially about the disunity, factionalism and confusion that prevails everywhere, and yet we seem to forget what alone can make us clear, firm and united, what alone can give us courage, peace, strength and joy even in the most difficult struggles, namely only this one thing, the clear, bright, pure Word of God, unadulterated and unperturbed by all the wisdom of men and therefore also above all the misery of the time. - Oh, that know and say

so many and yet care so little about what is written in the Word of God, i.e. the pure teaching of the same.

From Bavaria my way went via Greiz to Täcksen. It would have taken me a long time if I had wanted to visit all my dear friends, but I had to limit myself to going via Zwickau, Chemnitz, Meißen to Dresden and from there to return home via Leipzig. In addition to the heartfelt sympathy for our North American missionary work, I also found in Saxony the painful complaints about the spirit of the times penetrating into the church, which wants to make itself more and more completely the sole master of it. And nowhere help, nowhere rescue from your fierce enemy, all authorities despondent and powerless or in league with the enemy against the church, the church itself dull and sick in all its members and unable to fight. It is one of the signs of our time, however, when one sees how in Saxony the whole interest and striving of the faithful seems to want to throw itself on the works of the inner mission, on male and female diakonia, care of the poor and sick, rescue of neglected children, etc.; in contrast, in larger circles there is still very little understanding and participation for the Lutheran Association, which has set itself the goal of witnessing and spreading pure Lutheran doctrine. What a cruel cunning of the wicked enemy of souls is revealed in that he diverts the hearts and eyes of the faithful in such a way from the only medicine that could bring help to our sick, miserable time, and directs them instead to external works in which, however beautiful and good they may be in themselves, there can never be salvation for the church of our time. The danger that the Protestant Church of the 19th century, like the Roman Church of earlier times, will forget and lose faith and the Gospel over works and a supposed activity of love, is all too obvious and immense. May God in mercy prevent it! - —

(Stader Sonntagsblatt.)

To the ecclesiastical chronicle.

The General Church-Convention and the Wisconsin Synod. The "Ev.-Luth. Gemeindeblatt" of the Wisconsin Synod reports the following: "After the *"Lutheran and Missionary"* had first reported the resolutions of the Church Council concerning the withdrawal of the Wisconsin Synod, they are now also published in the magazine. They contain a rather severe criticism of our conduct and finally give the verdict that our withdrawal "cannot be justified in any way" and that we have "violated the obligations we solemnly entered into. We must firmly reject both excuses.

As far as the second is concerned, we accepted the constitution of the Church Council, but with the expectation and condition that we would be in agreement with it in our doctrine, especially in the four points. When later it turned out that we were not, we had the full right to resign, because the condition we had set was not fulfilled: exactly the same right that the Pennsylvanian Synod had to resign from the General Synod. But, say the resolutions, we should have waited to see if the General - Council would not change. To this, we reply, we had lost confidence. For loud enough the *"Lutheran and Missionary"* that he did not want to change. Dr. Krotell was particularly firm in this statement, and the Council's response later was to elect him president. The right to resign, which Dr. Krotell claimed for himself, should not be equitably disputed. Finally, the weakest of all is the genuine unionist objection that the Council knew nothing wrong, but only not the whole truth. As if the mutilation of the truth were not also something wrong! Truly it amazes us that the General Council fights us on such miserable grounds. Is not the old General Synod based on the same reasons? Or does this body assert something false when it teaches that the Augsburg Confession contains an essentially correct exposition of the doctrine of the divine Word? Thus, according to the resolutions of the General Council signed by Dr. Sieß, the Pennsylvanian Synod must declare its own separation from the General Synod to be an illegitimate one. Nor does this change the fact that the General Council does not want to prevent us from going further for our person, because the same was also permitted to the "Pennsylvanian" Synod within the General Synod.

It is even easier for us to defend ourselves against the first accusation and to justify our resignation before faithful Lutherans. Truly, it behooves the General Council to be both accuser and judge in its own cause and thus to pass judgment on us. We simply ask: If one is no longer in agreement with a church body in doctrine and practice, if such a body has publicly declared, even in its outstanding members, that it does not want such unity, is it wrong, or is it not rather a sacred duty for the honor of the truth, to renounce such a church body

even outwardly. Our injustice lay not in the separation, but rather in the all-too-quick, because too much was hoped for, connection to the General Council.

We cannot close without first expressing our pain about two saddening facts. First of all, about the genuine unionist spirit that blows on us from the resolutions. There is no sin against God's Word, which we are said to have committed, it is not proved that we have sinned against unity in the spirit, but what is invoked? Only to our own work of the Constitution! This is supposed to be the bond that holds the Lutheran church together. O sad spirit, O deceptive hope! Then the resolutions also taste very much of those desires of the Council, in which it already regards itself as the highest church court and the decisive authority of the Lutheran Church - a view that also emerged in the negotiations about the free conference. Should this tendency be nourished, it would certainly bring serious damage to the part of the Lutheran Church that belongs to the Church Council, as we experienced at the Buffalo Synod.

Finally, we ask Pastor Brobst, after he has recorded the resolutions of the General Council that cast suspicion on us, to now also communicate our justification, so that justice is not violated, but the other party is also heard.

Latest prophecy of the coming 70s. We find such a prophecy in the "Messenger of Peace" of the unirtevangelical synod of the West of January 1, 1870. There it says: "We do not want to determine the time and the hour, as some have foolishly done; but by all the signs of the times to which we should pay attention, we have gained the conviction that the last great battle is at the door and that we may expect events and upheavals of such extraordinary importance in the area of the church as have not taken place for many centuries. To be sure, the dear reader sees that the Lord Prophet, who called out the foregoing words to the world, is not a man who would not allow himself to be talked to, respectire of his prophecy, for he writes very modestly and cautiously of the eighth decade of our nineteenth century: "perhaps." But perhaps you will think, dear reader, that if the "Messenger of Peace" prophet can only prophesy of things that "may" happen, he had better leave his prophesying altogether? And between us, the writer of this also means that. Of course, people read such secretive hints about the near future, given with an air of connoisseurship after supposedly having attained "conviction", especially when they do not refer to the latest path, but to certain great "events and upheavals", with great pleasure; even unbelievers, yes, these especially like it, since otherwise God's Word is too boring for them - but why spoil the dear paper with things that "may" happen, but also "may" not happen? Such wisdom serves no good and is therefore better kept to oneself. W. [Walther]

The Canadian "Church Gazette". Some may not know that the Canada Synod has been publishing a newspaper for some time. It has the title: "Kirchenblatt der ev.-luth. Synode von Ea- nada". The main editor is the ex-president Kähler.

Anyone who has a dollar too much in his pocket and does not know how to use it better should subscribe to it. For the "Kirchenblatt" contains, in addition to entertaining "stories," mostly things that have long since been read in other papers. - The "Kirchenblatt" is also a very charitable read, in that it contains, for example, the following things: Protection of the forests; Cotton; Blood supplement; Bismarck and his workers; California's fertility; Queen Victoria's income; Elephant plows; Largest arable field; Size of London; Largest farm; Gold aristocracy of New York; Coal oil; Potato sprouts; Coal wealth; Corpse poison; Sewing machines; Nutritive value of various kinds of food; Fruit; Uncle Sam's wealth; Sheep shearing with steam; Trichinae; Birds and their uses; Drinking water, etc.; etc. etc. We can assure the reader that there are almost always thirty different headings. It goes without saying that with so much diversity, the papers cannot always be long. In No. 17, even a "coat of love" (probably according to 1 Petr. 4. 8?) is offered for thieves "for service"! But ten pastors of this synod protested against such service in the next number. - It is especially interesting that the editor in each sheet lays down a lance against the Missourians, whom he seems to hate very much. Why he does this is not difficult to guess. - It is only very surprising that the gentleman usually does not fight with his own weapons, but borrows them mostly from the Iowa armory. - By the way, we can assure the gentleman "Windmill Knight" that his spear has not wounded us in the least; praise God! we are all still lively and in good spirits at the moment. —X

The spirit of the papacy in our time is still the same as it was centuries ago. Under the heading "Ein blutdürstiges Concilil," (A Bloodthirsty Council) we have reported in number eight of the "Lutheran" of the present volume the story of the murder of the holy martyr Huss. This has prompted Mr. Oertel to tell the story of this deed in his own way. He himself writes about it: "For the protection and piety of the reader, who has probably already heard a lot about that roasted Bohemian goose (Huss means goose in German), I will now communicate something historical about it on the first page from the best sources, where everyone can then form his own opinion about the "bloodthirsty Concil" and the Bohemian roast goose. - Thus a pope can still write about the death by fire of a holy witness of truth! About a huss standing in the flames at the behest of papist priests, an Oertel can make dog-like antics as about a "Bohemian roast goose". He thus reveals that the papacy still lusts after the roasted sufferings of the Protestants as after fragrant "roast geese," if only it had the power to raise its funeral pyres again. W. [Walther]

"The American Ambassador" is, as is well known, a paper published by the Tractate Society, to which persons of the most diverse religious parties belong. Therefore, this paper should also contain only the so-called "general Christianity" which is supposedly accepted by Christians of all parties. We have often been accused of being fanatical eccentrics because we do not want to know anything about such societies and their magazines. We have been accused of helping to disseminate a magazine that not infrequently sneers at our Lutheran church, its doctrine and practice. Now we read that the realm of the Tractate Society wants to become divided among itself. In the "American Ambassador" it was said: "A Western paper, which dwells on the sinless holiness of man in endless verbiage and has already been repeatedly reminded of the commandment: Thou shalt not steal, brought this summer essays from the recently published "Ambassador," under which the name of the author was placed in a completely unauthorized manner, so that it completely appeared as if those essays were original contributions for that paper and borrowed by the "Ambassador" from the latter. This slash at those fellowships which teach entire sanctification has made bad blood. The "Christian Messenger" (of December 29), the paper of the "Evangelical Fellowship," therefore writes, among other things, as follows: "'The American Messenger' is obtained by many of our members, many of our preachers collect for the Tractate Society, should we now allow ourselves to be ridiculed to all this because of our doctrine of sanctification which we hold dear? The Tract Society and its "Ambassador" have been very well received by all our preachers and members, and we ourselves have seriously promoted their interest in our former fields of work, but can no longer do so under the present circumstances." - This story is a new proof of how foolish it is when those who are not of one faith want to work together for the Kingdom of God. Such people cannot even live together, because while one prays for one thing, the other prays against it. Hopefully, after such

experiences, we will no longer be reproached for withdrawing from all such unionist undertakings. W.
[Walther]

Regarding the Roman Concilium, it is written to the "Catholic Messenger of the Faith" from Rome on November 30: "The Pope has commissioned the Italian historian Cesare Contu to write the history of the Concilium. For this purpose he is allowed to attend the sessions. He is the only layman who will be granted the right." - This is obviously very clever. One can well imagine what a brainchild this "Italian historian" is; naturally a blind tool of the pope, who is known to write the history of this council not as it happened, but as the lords wish it to have happened. Therefore it was necessary that only he, as the "only layman," would be admitted, so that there would be no witness from the lay world who could refute him. By the way, it is the first time that a council is held which is given the title of an ecumenical one and at which only one layman may be present. There has never been such a mendacious priestly concilium before. W. [Walther]

Jews - Influence. In the past, the Jews, it cannot be denied, were often treated very cruelly by those who called themselves Christians. Now the opposite is usually the case. Because the Jews, through their usury, have become the real money kings of the world, they are now often subdivided into so-called Christians and treated like the lords of the land. "The Christian Ambassador" reports, for example, from German newspapers: "Because the Jews celebrated their Day of Atonement on Sept. 15, several Jewish cattle dealers indicated that for the sake of the Jewish holiday the cattle market in Mannheim had been moved to Sunday, Sept. 19. And the "Christian" population put up with this mockery and the cattle market was held (on Sunday)!" By the way, something similar happened earlier. Fabricius reports in his "Historie der Gelehrsamkeit," that Louis the Pious had the Saturday cattle market moved to another day, so that the Jews would not be disturbed in their Sabbath rest; therefore some Christians at that time no longer celebrated Sunday, but Saturday with the Jews, and preferred to go to the rabbi's sermon rather than to their preacher's. (II, 531). (II, 531.) Yes, the court preacher of Emperor Carl the Fifth, the Franciscan Anton de Guovarra, tells in his letters published in Munich in 1700 that even the "Holy Father" in Rome made a Venetian Jew his papal nuncio, with whom he, Anton de Guovarra, negotiated for a dispensation in a marriage case, but through whom he was able to obtain the written papal concession only after paying 60 ducats. (*Memorabil. ecclesiast. notata. per*

A. Carolum. I, 228.)

W. [Walther]

"The coming miracles of the last

seven years." This is the title of a book published in Philadelphia by Köhler. It is 389 pages strong! It wants to 'prove that the whole revelation of St. John will be fulfilled literally exactly in the years 1867 to 1875 and that, among other things, the present Napoleon the Third will make a covenant with the Jews for seven years and lead them back to the promised land. Poor paper, which has to be blotted with such chiliaristic nonsense! and even poorer people, who eagerly read such nonsense and feast on it until about the year 1875! But such are the fruits of chiliarism when they have ripened. W. [Walther]

In its issue of Jan. 1, **the Unirte "Friedensbote"** reports with the expression of the highest displeasure about the Hanoverian state synod held in November of last year, that it had discussed strict measures for the purpose of preserving the pure Lutheran church in Hanover and not to let it be swallowed up by the royal Prussian Lutheran church. Finally, the "Messenger of Peace" makes the remark: "There is not much hope for a blessed work of the Hanoverian Lutheran Synod for the advancement of the Kingdom of God; at least not in any other way than in the way that the Lord can and will let good and blessing for the development of His Kingdom come out of our foolish and hearty measures.) heart." So if a Lutheran church, which wants to be and remain thoroughly Lutheran, does bring about a blessing, according to the Lord's "Messenger of Peace" this only comes from God directing evil to good; true blessing, according to the "Messenger of Peace," only flows where truth and error, faith and unbelief, i.e. Christ and Belial, are finely united with each other. What could possibly make the "Messenger of Peace" so bold as to go out into the world with such impudent judgments? Certainly not because he knows that Christ is behind his mishmash church, but because he knows that the King of Prussia and many other wise and intelligent people of this world are behind it.

A semi-sober chiliast. Christoph Hoffmann in Würtemberg, as will be remembered, led a group of "Jerusalem friends" to Palestine in the firm expectation that the kingdom of God would dawn here in the millennial kingdom, the temple would be rebuilt and God's people would be ruled by Christ himself according to the pattern of the law of Moses. In order to prepare all this, he moved there and established industry, agriculture, trade and the like. He wanted to create the model country for Europe, which was heading for its unstoppable destruction. In fact, two settlements are now underway, one in Jaffa, from Hoffman himself, the" bishop of the new temple, one at the Kännel von Heidegg. Hoffman writes about the failure of the experiments: "I can summarize my experiences in Palestine to the effect that this land does not offer favorable soil for ordinary human plans, but as a rule, everything that is undertaken here by industry, trade, commerce, etc., fails. Arable farming is particularly difficult. Nevertheless, everything is possible here, but everything must be subordinated to the will and kingdom of God. One must therefore have faith and patience to persevere here until help comes from the Lord" (or until the millennial kingdom). "Whoever has these qualities or strives to learn them can be used here; for hasty people become a nuisance to themselves and to others. I am therefore in complete agreement with the decision taken at the Kirschhardthof that no member of the Society should move here without the consent of the committee," which will not happen anyway, since the number of friends of Jerusalem is visibly dwindling. The chiliaristic reveries must remain fine in the head. They look good for so long.

(Münkel's Ztbl.) .'On the moral history of our time and our country. Even a local political newspaper edited by a non-believer reported the following shortly after Christmas: "The Christmas feast in New York seems to be celebrated similarly to the 4th of July, only worse. According to the reports in the papers there, gluttony was the order of the day and night. The papers bring column-length accounts of misfortunes and crimes that occurred on this holiday. One of New York's Christmas fixtures is that the liquor dealers supply the liquor (and what kind) to their guests free of charge on that day. One should not be surprised, therefore, that several literally drank themselves to death, that several acts of murder and numerous wounds occurred."

Church News.

The 13th German Lutheran congregation in St. Louis Co., Mo. - including the six congregations in the city of St. Louis - now has its own preacher. Located near the little town of Baden, three miles north of the St. Louis city limits on the Bellefontaine road, this congregation had formed, established a house for the church, and

received a gift of half an acre of land for church^and school from a kind American. In order to better gather the German Lutherans in Baden and the surrounding area, it was deemed necessary to appoint a preacher. The preacher appointed and ordained by me on the Sunday after the New Year, January 2, 1870, is Candidate Johann Palmer. After his training in the Rauhes Haus he was
He emigrated to America after working for several years as a teacher in the correction house and then studied in our practical seminary until he was able to pass the prescribed examination. May the Lord bless the work of his servant.

I. F. Bünger.

Address: Rev. "I. Unirnex, Luäen, 8t. Uouis Co., No.

Mr. Pastor Johannes Gottlieb Walther was installed by me on Dec. 19 (on: 4. Sonnt, d. Advts.) under the assistance of Mr. Pastor F. W. Pennekamp in the Lutheran St. Salvator Parish, on dec Elklwrn Prairie, Ills.

Since he had to resign from his former congregation at their request due to a protracted throat ailment, the Western District, in conjunction with the Lutheran Zion congregation in New Orleans, appointed him as a traveling preacher for the South. On the way there, he was unsolicited by the congregation and the synod, through its officials, gave its consent for lack of funds, reserving the execution of its plan for next summer. The congregation in New Orleans, so willing to sacrifice, also recognized God's will in this wonderful leadership. May He lead it all out gloriously! Georg St rckckfuß.

Okow, Ill, Dec. 22, 1869.

Address: 0.

Veiledv, VHiinAto" Co, IUs.

Display.

We are pleased to inform our readers that the sixth volume of the: "Echt evangelische Auslegung der Sonu- und Festtags- Evangelien aus der Evangelienharmonie von Chemnitz, Levser und Gerhard" has now been published. It contains the larger part of the passion story. We consider a recommendation of this excellent work superfluous. Our dear brothers in office in particular know it well enough.

Notice.

In order to avoid any further trouble with regard to the exchange of "ClerAvmen^Dielrets" for travel on the Milwaukee and St. Paul Railroads, it should be noted to the brethren concerned that, under the new regulations, any owner of one or applicant for one must apply to the agent of the station nearest to him. F. Lochner.

Wanted

the address of Hugo Olawsky, a native of Lissa in Prussia. Whoever knows where he may be now is asked, for Jesus' sake, to inform the undersigned.

Johannes Brandt, pastor in Middleton, Norfolk Co, Ontario, Canada.

Received in the Middle District treasury.

Synodalcasse. ' Don Past. Schuster's congregations 810.25, by himself 81.00. Past. J. G. Schäfer's congregation 86.00. Past. Winrkens parish 8336.50. by Past. Sallmann by H. H. Böning, H. Tönsing, Cl. StaaS each 82.00. C. Ehlert, H. Scherler, H. Weber, H. Hell- mann, E. König, Fr. Tönsing, H. Mailänder, Fr. Böhning, M. Seipert 81-00 each. Joh. Böhning, Fr. Borges, E. Schulte, Fr. Scherler, K. Both, C. Staas, E. Franz, Clara Borges, G. Rittberger, A. Wolf, H. Becker 50 Cts each. Br. Franz, H. Beckmann, Br. Clamer 25 cts. each. Past. KühnS Gemeinde 817.75. Past. Kunz Gemeinde 810.15. From

80

L. Sammetinger 41.00. By the pastors Wineken, P. S. Bühl, Jung, C. Sallmann 41.00 each, Wichmann 41.50, Kunz 42.00, Kühn 45.00. Past. A. Saupert's congregation 414.55, by himself 41.00. By Past. Lener by Chr. Gallmeier 42.00, by Past. Lener 41.00, by Past. Nützel's Gemeinde 420.00, by himself 41.00. Past. Evers congregation 415.76, whose congregation is in JohnStowns Pa. of K8.08. Past. Streetcars former congregation 411.-15, from himself 41.00, from an unnamed person in Holland 45.00. Past. Keil's congregation 41.87, from a love-casse 42.10. Past. Bodr's congregation 414.00. Past. Jox's parish 48.00. Past. Horst's congregation 44.50, from himself 44.00. Past. Detzer's congregation in Difiance 423.20, in Florida 45.80. Past. H. O. Schmidt's congregation 416.50. Past. Schwan's congregation 42.00. Past. Detzer's congregation at southridge 426.05. Past. Dulitz congregation at Huntington 45.55, at Lancaster 41.25. Past. Jox congregation 410.80. Past. J. G. Sauers parish harvestfestcollecte 429.60. Past. Bauers Gemeinde 414.85. Past. Jüngel's congregation 424.22. Dr. Sihler's congregation 443.80. Past. Jäbker's congregation 448.00, by himself 42.00. Past. Jor's congregation 49.50. By Past. Detzer collected at Richter's wedding 43.75.

General Baucasse. By Past. Schöneberg by A. Brnkhardt, W. Wegner, Fink, Frosch 41-00 each. A. Wegner, Meier, Schmidt, G. Brnkhardt, Kern 42.00 each. Denhardt 42.50. Hederle, Hinders, Dcichmüller, H. Bü-scher 43.00 each. Schnellste, Hoffman", A. Nehrich 44.00 each. Sattler 44.50. Schülser 45.00. By Past. Kühle by A. S. 46.00. By Past. Schöneberg by Krabbe 45.00. by Dr. Sihler's congregation 41195. by Past. Stock's congregation 415.00. Past. Schum's congregation 46.00. Past. J. G. Nützel's congregation 44.52. By Hast. King of M. & B. Beck 43.00. past. Schwan's congregation 109.00. Past. Dulitz's congregation in Huntington 443.55, in Lancaster 411-00. Past. J. G. Nützel's congregation Reformation Festival collecte 46.10. By Past. Jung of Loren; Sammetinger 425.00. Dr. Sihler's congregation 415.00. Past. Lith- man's congregation Rcsormationfestcollecte 413.00. Past. Jungks Johannis Gemeinde 413.25. Past. Fleischmans parish 422.00. Past. Winekens parish Neforma- tionsfestcollecte 474.50. Past. J. Horn's St. John's parish 421.40, whose St. Paul's parish 412.10. Past. Kühle's parish first mission 448.85. Past. Hochstetter's congregation 4160.21. By Past. W. Lothmann of Daniel Haag 410.00. Past. Scholz's congregation Collecte on 1st Easter 42.26, by W. Hubn 45.00, by Mrs. Pastor Scholz42.00. Rev. H. Jüngel's congregation 469.00. Past. A. Wüsteman's congregation first mission 440.00. Rev. H. G. Crämers Gemeinde Collecte on the first Advent 478.00. Past. Brackhage's congregation 22.20. Past. C. Sallman's congregation 434.00.

For the maintenance of professors. From Past. Wichman's congregation 421.00. Past. Kühle's congregation harvest festival Collecte 417.25. Past. Scholz's congregation Collecte on Christmas Day 42.81, Collecte on the first day of Pentecost 42.38.

"School fees from Joh. Gill 412.00.

Debt SettlementScasse. From Past. Jungks Johannis parish harvest festivalcollrte 4,7.35.

Past. Bruns Anstalt. By Past. König 425.00. By Past. Kühle of A. S. 42.00. By Past. Dulitz's congregation in Huntington 46.30. Through Past. Horst ans W. Scheuors u. Ch. Wolperts infant baptisms collected 44.00. Past. C. Sallman's congregation Collecte on Reformation Day 46.00.

Emigrant Mission. By Past. Saupert by Mrs. Umbach 42.00, by Mrs. Mutschier 41-00. by Past. Kühle by A. s. 42.00. By Past. W. Lothmann by N. N. in Liverpool 01.00, by Past. Jäbker's congregation 417.00, by Past. Horst's Filial Gemeinde 45.00.

Leipzig Mission. Through Past. Bühl by Mrs. Heitmann 41-00. Past Stubnatzy's congregation in the country school collected 47.42.

East Indian Mission. From Past. Lothman's congregation in Liverpool, Adventöcollecte 48.20. On Mr. L. Haserodt's infant baptism collected 42.50.

Inner Mission. Past. Lehner's congregation 45.50.

Preachers and Teachers Widows and Orphans Fund. By Past. Zage's congregation 410-32. by Past. Scholz collected from Mr. Theis and M. Schmidt's wedding 41.60. Past. Bauer's congregation 43.00.

Orphanage near St. Louis. Collected by Past. Scholz collected from J. Brauer's and K. Vogel's wedding 43.44. By Past. Maak from F. Dauler 41.00. Through Past. Jüngel by W. Birk 42.00. By Past. Brackhage by H. Weißler 41.00. By Past. Lener 47.75.

Poor students in -St. Louis. From Mr. Gröne in Holland 41.00. Through Past. Sauer from Heim. Benter 45.00. From the Women's Association in Past. Stock's Martini parish for G'öringer and Kühle 413.30.

Poor students in Addison. By Past. Wi- § neken, thank offering for happy delivery of Mrs. A. 42.00.

Poor students in Fort Wayne. Through Past. Wineken, thank offering for happy delivery of Mrs. H. 410.00. livcnsaving of Mrs. M. 42.00. By Mr. Both, Cleveland, for Heim. Wischmcier 412.00.

Past. Scholz Gemeinde Erntefesteöcollecte of the year 1868 4'2.36, of the year 1869 4'4.15. Past. Maak's congregation for Daniel Walter 4'20.00. By Past. Schumm on Mr. teacher Pieritz child baptism collected 43.00.

College Budget. From Past. Jüngel's congregation from the collection bag 410.00, from W. Meier 42.00, I. Wente 42.00.

Diedrich Droste, Cassirer.

Received in the Casse western district:

To the synod treasury: from Christ. Walthr by Rev. Lehman" 42.00. Past. Koehler, Benton countv, Mo" 44-00. past. Beyer's Gem. in Chicago, Ill, 4'13.15. Coll. in Past. Dreß's Gem. in Aurora, Ill, 411-35. past. Biedermann's Gem. in New Wells, Mo., 47.80. Rev.

Ruhland's Gem. in Pleasant Ridge, Ill., 425.00. Coll. in Past. Wunderlich's Gem. at Bremen, Cook Co, Ill, 412.85. Coll. in Past. Riedel's Gem. on Tandy Creek, Jefferson Co, Mo, 44.00. Past. Hcid's Gem. at Peoria, Ill, 4'23.40. Past. Dörmann's ImmanuelS parish in Randolph County, Ill, 48.00, whose St. Paul's parish there, 416.00. From TrinityS Distr. in <st. Louis, 418.00. Of Rev. Klespisch's Kreuzgemeinde at Waterloo, Ill, 414.65. past. Beyer's Gem. at Chicago, Ill, 451.00. Past. Franke's Gem. at Addison, Ill, 440.70. Past. Th. Gruber's gem. in Hampton, Ill, 47.00. Past. Claus's Gem. in St. Louis, 450.00. Coll. in Past. WünschS Gem. in Pierceville, Ill, 48.00. Past. Polack's comm. in Cape Girardeau, Mo., 46.00. Past. Grupcs Gem. in Champaign, Ill, 410.00. Past. Heid's Filialgem. in Groveland, Ill., 47.60. Past. Kleppisch's Immanuel congreg. at Watcrloo, Ill., 45.20.

To the college maintenance fund: From Rev. Köstering's congregation at Frohna, Perry Co, Mo, 415.00. Whose congregation at Altenburg, Mo, 423.00. Rev. Müller's congreg. in Pittsburg, Pa., 431.15. By A. Bohn in Cleveland, O., 48.00. By the Dreieinigkcits - District in St. Louis 411.00. By the Immanuels District there 411-00. By Pros. A. Schmidt of St. Martinögemcinde in Locust Lane, Iowa, 4'6.60.

To the Synod Missions Fund: by Past. F. Torgersen: by Erix Ellingsen, Silver Lake, Iowa, 41.00, Past. O. J. Hjort, Painted Creek, Iowa, 412.75, by Past. Inkam, Clinton, Iowa, 422.44, Past. H. A. Preus, Columbia Co. of, Wis. 414.00, Past. Mikkelsen, Holden, Wis. 423.70, Past. Thorstensen, Eighteen-Mileö-Grove, Wis. 43.81, Past. Brandt, Madison, Iowa, 410-15.

For inner mission: Coll. in Past. Köstering's congregation in Altenburg, Perry Co, Mo, 418.00. From DreicinigkeitS-Diftrict in St. Louis 43.00.

ZurallgemeinenBaukasse: By Past. Köhler in Benton County, Mo., 46.35. By Past. Köstering's Gem. in Frohna, Perry Co, Mo, 417.00. Past. Beyer's Gem. in Chicago, Ill, 4'25.60. Past. Wunders Gem. there, 412.00. Coll. at H. Poop's wedding in New Wells, Mo., 47.00. Mrs. Amend in New Orleans, La., 45.00. Past. Mangelsdorf's Gem. in Bloomington, Ill. first broadcast 4'44.00. Past. Wagner's Gem. in Chicago 450.00. Past. Sandvoß's Gcm. in Port Hudson, Mo. 410.25. of Past. Dörmann's Gem. in Randolph County, Ill, 450.00. of Past. B. Micßler's Gem. in Palmyra, Mo. first consignment, 414.50. By H. Bartling in Addison: of Past. Pissel's Gem. in Rich, Ill, 415.50. By Mr. Bonnet in Fort Wayne from Past. Jüngel's Gem. 431.00, by Past. *Bodes Gem. 411-00, by Past. Schuster's Gem. 425.00, by Past. Sauers Gem. 418.00. from K. Küttemeyer through Past. Beyer in Chicago 410.00. From N. N. by Past. Doderlein in Chicago 45.00. Bon Pastor Claus' Gem. in st. Lonis 4200.00. From DrceinigkeitS District in st. Louis 4370.25. From Past. SapperS Gem. in Carondelet, Mo. 447.25. from Past. HallerbergS Gem. in st. Louis County 45.00. by Past. H. Schmidt's Gem. in Schaumburg, Ill, 418.80. Subsequently received from Past. Brohm's congregation in St. Louis 4-32.50. From Christ's congregation of the Rev. Sauer there 425.00.

On the Emigrant Mission in New York: From Past. Heinemnnns Gemeinde in New Gehlenböck, Ill, 46.25.

For Rev. Brunn's institution: Coll. at Rauh's wedding in Perryville, Mo., 47.00. Thank offering from a youth in Port Hudson, Mo., 45.00. From women's vcrein in Past. Dear Gcm. in New Orleans, La., 425.00. coll. at mission feast in Past. Hallerberg's Gem. in St. Louis County, Mo., 462.25. thanksgiving offering of Karl Schaal by Past. Schuricht 410.00. By Pros. E. A. Brauer in St. Louis 4'22.00. By Chr. Nahders in New Orleans 45.00.

For the Hermannsburg Mission: From the Women's Association in Past. Wunders Gem. in Chicago 4'6-10. from Past.-Th. Gruber's Gem. in Hampton, Ill, 47-00. from Lebrer Himmler's school children in Frankenlust, Mich. 410.00. from Chr. Nahders in New Orleans, La. 410.00.

For poor students: By Past. Bühl in Massillon, O., 44.85.

For the organ in the seminary at Addison, Ill. from the singverein in Past. Claus' congregation in St. Louis 411-00. .

To the seminary household in Addison: FromPa stör Tirmenstein's Zion congregation in New Orleans WO.st From the women's club in Past. Dear Gcm. there for j Hüttmann 810.00.

For poor collegeschiil'kr in Fort Wayne From the bell-bag of the Gcm. of the Past. Dom i "L Grove, Ill, 821.00.

Burned down for them?" College students in Fort Wayne: coll. from H. Ellermann's wedding in St. Loch 84.80.

E. Roschke, Cassirer.

For the seminary household: from Mrs. WM of Lowell six gallons of lard, Mrs. Spinina woolen blanket, Mrs. Emmerich a fisch" skinken; by Mr. Pastor Mees, Columbus, OW Resormationsfcstcollecte of his congregation 836.00, book Mr. Pastor H. Meyer of his congregation 826.85 CkL. from Hcrrn Chr. Mugele from Mr. Pastor Sondham parish two C. potatoes; from Mr. Hesse from the W mcinde of Mr. Pastor N. Köhler 4 barrels of Molasses; from the parish of Hcrrn Pastor ^treckfuß from J. Grein 1l>0 pounds of Mchl, F. Frickenschmidt 100 pounds, G. Brockschmidt 100 pounds, H. Grewe 100 pounds, H. Jacob 68 pounds, H. Hvhl 200 pounds, V. Mätre 200 pounds, C. "egelhorst 60 pounds, H. Winter 50 pounds, F. Büina 100 pounds, H. Mülkon'25 pounds, G. Jacob 75 pounds, K Büning 75 pounds, Ch. Grabenkrieger 100 pounds, V, Storch 75 pounds, F. Storch 60 pounds, F. Landwehr M pounds, F. Nennegarbe sen. 100 pounds, H. Stork 50 pounds, I. W. Hohlt 25 pounds, J. Torbeck 50 pounds, H. Tvrbeck 25 pounds, W. Lübkc 25 pounds, F. Riemenschneider N pounds, F. Rennngarbc jun. 25 pounds, H. Kelle 25 pounds, E. Henrichsmeier 25 pounds, H. Segelhorst 25 pounds, Z. Rnhl 25 pounds F. Hohlt 25 pounds, H. Frickenschmidt W pounds; by Mr. Pastor Biewend of Mrs. Belast Id 81.00.

For poor studentcn: By Mr. Pastor Baumhöffner, WeihnachtScollecte of his Elemeinde 86.65 for Fr. Graf; by Hcrrn Pastor Claus of Mrs. N. N. 83.00, of Mr. Paust 82.50 and of Fran N. N. 50 Ct.; by Mr. Pastor Sapper, collected on his Kindtaufe \$5, 40 Ct.; by Mr. Pastor Wunder in Chicago of the Fungsrauenverein of his congregation 88.00, by Mr. Pastor H. Meyer of N. N., Dankopfer für ^glückliche Entbind"" 82.00, for Huntzicker; by Mr. Pastor "chlöffeimarw from his two congregations 812.50 Cts. for Karth; by Hcrrn Pastor P. Rupprecht from V. Prediger 85.80, P. Grub 85.0t>, Mrs. Nagel 82.00, J. Wicgmann 81.00, I. Bähli 81.00, for J. Rupprecht; by Hcrrn Pastor Gräbner Collecte his congregation 832.35 Cts. for Kraft; by Mr. Pastor Halbot from his congregation 86.00 for Krath; from the congregation of Mr. Pastor Muckel 810.00 and collected at the wedding of Hcrrn Haring 87.08 for Treiber. A. Crämer.

For poor students received from Rev. Fr. Nütze! in MarySville, O., 811.30. From Hcrrn Gust. A. Dodln j in Baltimore, Mb., 820.00. By Rev. Knoll of his congregation in Beardötown, Ill.

C. F. W. Walther.

For poor students: For G. Johannes from Pastor Wege's congregation 83.00. For Ph. Lingke through Past. Weisel sen. 810.00. For G. Johannes from Past. MennickeS -Gern. 8'10.00. From C. Eißfeldt for H. Schuster 812.00, for F. Damkvhr 85.00. From Past. Kunz' Gem. in Zuiietta, Ind. for H. Käppel 810.00.

For fire losses of sophomores: from Rev. Strieter's comm. in Pcur, Ind, 840.00 (provisionally designated for this purpose). Bon Past. Wagner's congregation in Chicago, 832.00 (tentatively designated for this purpose). From Past. Kunz's Gem. in Julietta, Ind, 813.00. By Past. Dulitz from the Gem. in Huntington, Ind., 8'11.75, from the Women's Association that. 82.50. from the Gem. in Lancaster 81.05, from J. Mant for G. Krötting 82.00. From Past. Trautmann's congregation in Adrian, Mich. 818.00, from their mission fund 812.00. Bon Dr. Sihler's congregation 895.90. From Past. Wüstmann's parish in Kcndallvillc, Ind. 830.00 (subject to special approval). Past. Detzer's gcm. in Defiance, O>, 817.55, in -Lvuth Nidge, O., 8'20.55, from Al. Gr. 810.00 for de" poorest student. From the youngsters' perc in Past. Wynekens Gem. in West Cleveland 820.00.

L-B" D. Droste will acknowledge the gifts received by me for construction.
Fort Wayne, Ind.

G. Alex. Saxer

Gifts for the Synodal - Printing Office from members of the congregation in Bielefeld, Mo.: From S. Allmeier 02.00; C. Fricke 8'5.00; W. Better 81.75; G. Grote50CtS>; F. Lacke 85.0l>; C. Rosengötter 85.00; H. Müller 85.00.F. Lange.

Changed addresses:

Kev. Hermann Krebs,

Hox 311. Iona^vancla, Krie Oo., X. instead of: Xeeickerit, ^lle^lurii^ Oo., Dick.

Printing Office of the Synod of Missouri, Ohio et al. St.

Volume 26. St. Louis, Mo., Feb. 1, 1870. no. 11.

The Roman Concil.

Pope Pius writes to "all Protestants," thus not only to the unionists and Protestants-united, the titular Protestants, but also to the seven thousand who do not bend their knees before the Baalim of the century, to the real, evangelical Protestants, the true Lutherans, who even today protest in matters of faith against all human authority and majority, whether it be a pope, a sovereign prince, a great crowd, science, or otherwise, as their ancestors did at the unforgettable Diet of Spener, - who also still do not recognize papal bulls and royal cabinet orders, traditions and philosophies, but the prophetic and apostolic writings of the Old and New Testament as the only true rule of faith, - who still today do not profess their own ideas of their head, not so-called scientific principles or accomplished facts, but simply and firmly their book of Concord. What does the papal letter say to these, that is, to the real, actual Protestants? First of all, he likewise counts them among those "who, even though they acknowledge the same Jesus as Savior and boast of the Christian name, do not at all confess the true faith of Christ," who "do not accept the entire Doctrine of Jesus Christ" do not have. And what do we lack in the whole teaching of Jesus Christ? We learn this from the bull of 29. June 1868, which states, among other things: "In order that the government of the Church might always proceed in a right and orderly manner, and that the whole Christian people might always remain in one faith, one doctrine, one love and one fellowship, he promised both that he himself would be with it continually until the end of time, and that he would choose from among all of them one Peter, whom he made prince of the apostles, his governor here on earth, the head, foundation and center of his Church, and center of his church, so that he may feed the lambs and sheep, strengthen the brethren and govern the whole church, both with the rank of order and honor and with the fullness of the most excellent and fullest authority, power and jurisdiction, and be the gatekeeper of heaven, the judge of what is to be bound and loosed, so that the decision of his judgments may remain valid in heaven as well And because the unity and integrity of the Church and her government, instituted by the same Christ, must remain steadfast, therefore Peter's own supreme power over the whole Church, that jurisdiction and primacy, remains and lives in all its fullness in the Roman Pontiffs, the successors of Peter, who are seated on this Roman See of Peter." - So that would be, in sum, the "whole doctrine of Jesus Christ." It therefore consists of three main articles about the "only begotten Son of the eternal Father", about the "heavenly priest Peter", and about "the Roman popes". However, our doctrine of the faith knows nothing of the last two articles. And that is why Pius does not declare our doctrine to be "the whole" and ourselves to be "A Catholics" or non-Catholics. Now how does but the Pope to the Greek Catholics? Here one can see quite clearly how one measures with double standards in Rome. Five days earlier than "to all Protestants and other A Catholics," the pope wrote "to all bishops of the churches of the Oriental rite which are not in communion with the Holy See." As is well known, all these "bishops" and "churches" do not have in their creed even those two pieces for the sake of which the unfortunate one is declared mutilated and false, and they have sunk into the deepest religious darkness. Should one not expect that the "apostolic letter" addressed to them would likewise deal with "A Catholics" and their "societies," with the "darkness of so many pestilent errors" prevailing in the Orient, with the "not true faith" and the "not whole doctrine," etc.? Does one not expect to find also against the Oriental, Greek-Catholic "cooperative societies" the reproach of

that neither a single one of them, nor all of them together, in any way constitute and are that one and catholic church which Christ the Lord built, founded, and willed to exist, and that they cannot in any way be called a member or part of this church, since they are visibly separated from the catholic unity? Should we not expect to hear this all the more, since the letter addressed to us expressly says: "Since We embrace all men of the whole world with fatherly love, We issue to all Christians separated from Us this our letter, by which we exhort and adjure them again and again to hasten to return to the one fold of Christ"? Now shouldn't one think that the Greeks are included in this letter? But no! Rome must write to the rotten Greek Catholic Church another very sweet letter in particular. Why? Because without the Orientals, without the Greeks, no so-called "ecumenical council", no general synod can take place. Yes, the existence of the Greek Church in general lies heavy, very heavy on the hearts of the Roman Popes. No pope is able to assert, even with a semblance of justification, his mendacious, impudent presumptions and assertions of his primacy over all Christians, his papal rights especially over the Greek Church, and that Rome is the mother of all churches, and so on. For this much remains certain, in spite of all Roman swayings, tricks and inventions, that the Oriental Christians have never been subjects of the Roman pope, that their old main churches, those at Jerusalem, Antioch, Alexandria and Constantinople, have always stood quite independently, freely and on an equal footing with the Roman. And if there is to be any talk at all of a visible "mother" of all believers, as the Romans so gladly and complacently speak and boast, then it can only be found in the Orient, according to the unanimous testimony of the prophets and apostles in Jerusalem; for here the Holy Spirit founded that Pentecostal church of which Rome is also a daughter, unfortunately later so completely degenerated, so deeply sunk, which the Holy Spirit himself branded with the name of the red whore. Our ancestors, too, have always referred to this circumstance, which cannot be brought forward from the Bible and church history by any pious lies. Why, they asked already in the Schmalkaldic Articles, why do we have to be under Rome's command? "Since it is obvious that the holy church has been without a pope for at least 500 years, and until this day the Greek and many other language churches have never been under the pope, and still are not. The weight of these facts weighs overwhelmingly on every Roman pope; it also compels the present one to walk quietly, as if on stockings. He diplomatically-wisely calls the Greeks just as little Catholics as A Catholics; but they must be one of both, and he tacitly recognizes them as Catholics: he expressly mentions their "churches", not their "societies", - recognizes between them and Rome only a difference in "rite", not in "faith and doctrine", - he considers their spiritual chief shepherds, although they did not get their confirmation and recognition in Rome, nevertheless as real "bishops", and as such he invites them, like his own bishops, to participate with full rights in the forthcoming council. Are not all those Oriental churches and bishops thus declared well "catholic"? How then can the Roman Church want to be the one, visible, only Catholic? Must Pius IX grudgingly recognize the Oriental Catholics who do not want to know anything about him, where are his alleged rights as chief shepherd, duties as chief shepherd and claims over all? So two visible "Catholic" churches, one Greek and one Roman! How Pius resists this thought, which is as contradictory as it is destructive! But what does it help, he has to think it, because the Roman papacy has lost its monstrous claim to be the one, visibly Catholic church long before the Reformation, absolutely and forever. How much you Romanists quarrel with the Protestants. You quarrel with Ehristo Jesu, the invisible head of Christendom, who wanted it the way you do not want it. He destroyed the "one, visible" Catholic Church, and he destroyed it more than 800 years ago, and he destroyed it not through us, but through you, through the papal excommunication that you put down on the main altar of St. Sophia's Church in Constantinople on July 16, 1054. Accuse yourselves, no one else, of the separation of the church - if you even want to judge the matter according to such petty, human standards. We know by God's grace why that "visible" Catholicism, that visible unity perished. It should also become evident before the eyes of all men that Christ did not come into the world to found a great, external, visible empire, or, as our fathers called it, a second "Republic of Venice", or an enlarged "French kingdom", - but to found that "congregation of the saints", of which it has been said at all times and will be said, not: I see, but: "I believe, believe a holy, catholic and apostolic church". For the Christian, one, and universal church is not to be seen, heard, grasped, not perceived with the senses, nor is it to exist in separate orders, estates, times, spirits, and so on.

The church is not a church, it is a church, it is a church, it is a church, it is a church, it is a church, it is a church, it is a church, it is a church, it is a church, it is a church, it is a church. Such things do not make Christians, and therefore the holy Christian church does not exist in such things. Only faith in the heart, the

forgiveness of sins, peace with God, the hope of eternal life, produce a true Christian, and whoever does not receive these heavenly goods from the Holy Spirit through the proclamation of the Gospel, through baptism and the Sacrament of the Altar, whoever is not made a partaker of regeneration and filiation with God, may be confirmed ten times by the Romans, may be pronounced "holy" and "blessed" ten times, has all indulgences and absolutions, all saints' and mass offerings' merits, has all "helpers in need" and "patron saints" on his side, puts on the "holy skirt" in Trier and takes both keys of St. Peter's in his hand, he still stands outside Catholic Christianity, while another, who has nothing of all this but Jesus Christ, stands within it. This, of course, is denied by the papal letter, the express purpose of which is "to remind, exhort, and implore us most earnestly, with all zeal and with all love, to consider seriously whether we are following the way prescribed by Christ the Lord, which leads to eternal salvation. According to Roman doctrine, however, this certain way is unfortunately not Christ the Lord, but Pius, the Pope. And when Pius exclaims in astonishment: "No one can doubt that Christ. Jesus himself built his church on Peter", we ask with astonishment: who denies this? No one in the whole Christian world other than the Roman popes. Does not all of Rome's discord with the Orientals and Protestants at this very moment stem from Pius IX's assertion that the Church is founded on me, on my predecessors, on my successors? Does not this distinguish the members of the Roman community of faith from all other Christians, because they take what is Peter's and give it to Pio? Admittedly, the Lord says Matth. 16: "You are Peter and from this rock I will build my church". But in, this) saying -is Peter, as the Schmalkaldic articles say, a "common person", i.e. Peter does not speak there for himself alone, but for all the apostles. For Christ does not ask Peter alone, but he says, "who do you say that I am?" For it must be confessed that the church is not built on the authority of some men, but it is built on the ministry that makes the confession that Peter makes, namely, that Jesus is the Christ, the Son of God. Therefore the Lord Jesus also addresses Peter as a minister of such an office, in which such a confession and such a doctrine should go, and says: "On this rock, that is, on this preaching, I will build my church. The-

Peter, this rock remains, of whom it is written: "and the gates of hell, the kingdom of death, shall not prevail against him. But this does not fit well to the 260 Roman popes who have already sunk into the kingdom of death. And if Pius dies, then once again death has overpowered this Roman "rock", and on what then does the Church of Christ kerubt? One invokes in this case "the uninterrupted papal succession", that is papal succession. But where does the Lord speak of Peter's "successors"? He does not say: I will build on Peter's successors in the church. Where should the successors come from, since death has no power on the "rock"? How bad it would be with Christianity, if it would be founded on such "successors", such mortal pabst-men. - Furthermore, the Romans are praised for the continuity of the succession, that is, that the succession of the popes is an uninterrupted one. But this fame is very vain and, in addition, a false one, because already after the death of Pope Fabian in 250 the Roman bishop's chair remained vacant for sixteen months; after Clement IV it was empty for two years, after Clement IV for three years, and so on. Wouldn't the Christian Church have to collapse immediately if it were without its cornerstone even for a moment? - lind these "successors" of Peter, these "holy fathers" of Rome, what kind of people were they? A great number of popes have been shackled according to the saying of Boniface VIII: "I do not care about one sin more or less, since I myself have the power to forgive all sins." Known is the most disgusting unbelief of many other popes. Leo X said to his secretary Bembo: "The whole world knows how profitable this fable of Christ has been for us." Worthy precursors of Neman and Strauss. - —

And what use is the Roman papacy at all? Pius says that a "highest, living authority" is absolutely necessary in the church. But what does that actually mean, "the highest, living authority"? For Christ says, "I am with you always, even to the end of the age"; he promises to give the Holy Spirit to abide with us forever. Are not the divine persons the highest authority, or are they not alive? And do they not rule and live in every believing heart? We know well: in Rome it is claimed that without papal assistance no human heart can truly believe in God, nor come to him. Well, then we would at least have a great many fellow condemners. Then not only would the patriarchs, prophets, apostles and evangelists be lost, but all people in general would be lost from the creation of the world until at least 300 years after Christ. For all of them, with the exception of not a single one, are lost without a pope and without the Roman church.

earthly life. As certainly as there is one God, so certainly there is also one way of salvation for Adam and all his children, - and the way should lead, that is the thick Pabst lie) over Rome! Over Rome, which did not even exist at the time of Abraham's, Isaac's and Jacob's blessed death! Instead of such lies and dreams, one should reproach the evangelical Protestants, if they really "in no way can be called a member or part of the Catholic Church", with something completely different. One should say to them: Behold, here it is written in the Holy Scripture: I will send you the Popes Gregory, who shall guide you into all truth;- and here: where two or three are gathered in the name of the Pope Victor, there am I in the midst of them;- and here: Sixtus is the way, the truth and the life, no one comes to God but through Pope Sixtus; - and here: there is no other name given to men wherein they shall be saved, but in the name of Benedict alone; - and here: believe in Innocent, and thou and all thy house shall be saved; - and here: there is one God, but two mediators between God and men, namely the man Jesus and the pope Pius; - and here: these dressed in white clothes are from Rome; - and here in the third main article of the Christian faith it says: I believe in the holy pope, a holy Roman church, the mother of the saints. But the evangelical Protestants are not shown anything of all this, yet they are supposed to "return" to Rome, under the shepherd's staff of the pope? One should not be mistaken in Rome about the success of the "apostolic letter" and the "council", insofar as it should also concern the Lutherans. For they know another apostolic letter, which does not say that one should regard the one who preaches another gospel than the original one as an angel from heaven, as a "holy father", as the visible arch-shepherd of Christianity, and into whose "sheepfold" one should return, but whom one should avoid and "curse" according to divine will. And these Lutherans look in the spirit to another council than the one assembled in Rome, where the apostle stands in the middle of evangelical Christianity and, pointing with one hand to himself and those around him, but with the other to Rome, he makes the following address: "Our pope, our highest priest is without father, without mother, without gender, and has neither beginning nor end of life, but remains high priest for eternity. But those there are many who became popes, because death did not let them remain. This one, however,

because he remains forever, he asked for an everlasting priesthood. Therefore, he can also save forever those who come to God through him, and live forever and pray for them. For such a high priest we should who is holy, innocent, undefiled, set apart from sinners, and higher than the heavens; who does not need to sacrifice daily, like those popes, first for his own sin and then for the sin of the people, for he did this once when he sacrificed himself. We have such a pope, who sits at the right hand of the throne of the Majesty in heaven, and is a custodian of the holy goods and the true tabernacle, which God has set up, and no man. There are priests appointed, who worship every day, and often offer the same sacrifice, which can never take away sins. But this man has offered one sacrifice for sin, which is eternal. For with One Sacrifice He has perfected for eternity, to be sanctified here." What do you Roman Conciliar say to such a preacher? And we should now leave our eternal high priest and his church and come to you with your commendatory pope and your larval church? - —

FLORILEGIUM

This is a fragrant bouquet of flowers from the maze of the "Lutheran Church Federation.

It is a bad thing about bad heirlooms and habits. Only very seldom it is possible to get rid of them and to deny them. Usually it is said: the longer, the worse. Among other things, this can be seen quite clearly in the so-called "Lutheran Church Friend. The little paper has inherited from its mother, ^ "General Synod," the most peculiar unrighteousness, honesty and love, and already in the first year of its life has brought these virtues so much into practice and habit that they cling to it like a chronic malady and it can no longer let go of them. As a result of his inherited and accustomed unrighteous honesty, he must necessarily always be the sharp, harsh opposite of what he pretends to be, a Lutheran enemy of the church, and as a result of his unrighteous liberality and love, he must make himself the advocate of all error and the vilifying and lying persecutor of truth, must draw all sects to his heart and only give the Lutheran church his friendly kicks. - Moreover, this way of doing business brings with it and the sweet hope of brilliant business gives the "church friend" the necessary bravura to play through his pitiful role. And in short, the "church-friend" is today still as incorrigible in his unpretentious honesty and love as he was a year ago, when at his birth he already bore the stamp of lies and deceit in his name on his forehead, and the world was filled with cries of - "quarrelsome exclusive mob," - "dead orthodoxists," "old Lutheran stiff, rigorous, symbolic brothers and followers of literal theology, who sit the symbols above the Scriptures" -.

fulfilled. We have before us the last issues of the excellent "Church Friend" - the one with which he closed the old year in a dignified manner and the one with which he opened the new business in Oswego, New York. All these sheets are, as it were, brimming with said pro-church expressions of love and honesty. May we be permitted to put only a few of the most beautiful of these literary blossoms together in a bouquet and hold them out to the interested reader for his perusal. Which sincere lover of the Word of God - of this heavenly, divine light, which honest, faithful Lutheran would not be an outspoken enemy of Freemasonry as a work of darkness and unbelief? Should not the "Lutheran Church Friend" also be such an enemy of the lodge system; should he not warn his "Lutheran readers" with all seriousness against this poison of the soul? - Let us hear how he does it. He says in No. 51: "This time the editor" (Pastor Brobst namely in the Lutheran Calendar for 1870), "has also included reasons against the secret societies. Now the members of such societies need not think that our preachers want to start making war with the societies when they sell these calendars, or we when we denounce them. That is not our principle. We do not get involved in any dispute with the secret societies. That is a matter for each one to decide for himself and not to reproach others about it." - So this is a friendship play of the "church friend", on the Freemasons and his own purse. Another he proves to the dear Methodists. A Mr. vr. M. has been countering for some time in the "Lutheran Herald" with God's Word and Luther's teachings the insolence of the Methodists, who break into Lutheran congregations under the gushers' slogan "the world is our church," just like villains, thieves and murderers. Should not the "Lutheran Church Friend" stand by Mr. M. with protection and protection for the good cause. Yes, he stands by him, ckbber like Simci your David, with derisive mockery. There it says in No. 50: "Right now we know of no better Lutheran than M. in the Lutheran Herald." He writes an essay without mentioning what Luther said about it. A further proof of this is that "all the Methodist sheets" (three names follow) "sit on his pelt. With these three he has completely spoiled it and that is surely proof that he is a good Lutheran and scolds the sects quite faithfully. No wonder that he could no longer stand it in the Prussian state church and that the need of conscience drove him back to America. - In America, one can be as Lutheran as one wants to be and we congratulate our colleague M. vom

"Herald." - We add: "And one can act as faithless to the Lutheran Church in America as Judas Ischarioth did to his: HErrn, and we leave this sad glory to the "Lutheran Church Friend." From Mr. M. the same now turns to us Missourians with his genuinely unreverent, church-friendly love and liberality, and makes some personal tender outbursts on "a false cat," - "the poor satellites of Missourian Jesuitism," and the "great Pontifer Marimus in St. Louis." This be gladly given to the "church-lover." It is, after all, his best water of protection and attack. Now follow expressions of his friendly feelings and his New Year's wishes for Ohio and Missouri in general: "Their Jesuit efforts have succeeded in building up quite a kirkenthum, and their laudable success among the immigrants has made them so proud and bigoted that they hardly know how to hold themselves. But the day of humiliation is not far off. When they have grown tired of snorting about the General Synod, they will fall out among themselves and bite and eat each other. Gal. 5. 15. Walther does not live forever, and with his passing, the unity of the Missourians also ceases." - Oh, what anxious, tender, attentive love, what pious wishes! But it is to be noted that because of the unity God the Lord also has a word to say about it and further that there is nothing to fish for the "church friend" under all circumstances. Further it bites in the text: "It is really ridiculous how eagerly they reach for the "church friend"". (Shouldn't that rather be ridiculous conceit of the "church friend"? In the whole Missouri Synod, as far as we know, only one copy of the Trefflichen is read.) "If they find something that does not agree with all the symbolic books, it must be brought to light again. (Of course, precisely because we are Lutherans and not only called, - love the light and do not shun it like the "church friend" who is so friendly to men and darkness). "The three" ("Lutheraner," "Evangelisch Lutherisches Gemeindeblatt" and "Lutherische Kirchenzeitung") "usually replace each other. The "Lutheran

B. finds on our fourth page" (Why does the number not appear?) "a short note about soldiers to whom a will was given, a note that we took from another paper, and has proof from it that we are squawking. Here, the "Ki:chen-Freund" now makes a new use of his unirritated honesty; he makes fluff. Emergency defense permits, indeed commands him to do so. For it is simply not true that the "Lutheran", in response to that note, raised the accusation against the "church friend" that he was Quakerish. This reproach he has rather and with only right, on the basis of the following, that No.

tiz (whether invented or copied by the "church friend"): "That's right, and - if it had been a church friend - it

would have been a church friend.

I only wish that the soldiers would memorize the basic doctrine of Christianity and act according to it, that basic doctrine which says: Do not do to others what you do not want done to you! Where did St. Ehrsius teach war and command standing armies? And what figure must a man play in the eyes of the moral law who brandishes the murder weapon with his right hand and carries the prayer book in his knapsack?" (See "Lutheran," August 15, 1869.) The "Church Friend" wisely omits these Quakerish remarks in No. 50, and then cries Icter over the unjust accusations of the "Lutheran." Honest "Kirchenfreund!" He now goes on the attack again and if he has succeeded in defending himself with the help of a fluff or a small lie, he now prepares a big, fat lie for the attack and hurls it at Miffomi's head, of course out of pure unrighteous love. - It is only bad that the "church friend" has lied to himself. The story goes like this: "Well, Missourians are not Quakerish. They like to fight, even if it's against their own government. During the war time they had put a nebel flag over their preacher college in St. Louis, a proof that they wanted to trample our national constitution with feet, in order to be able to assert only their: own despotism more easily. They weüM yet have felt quite Quakerish when they thought of Fremont, of Lyons, of Sigel, of Schofield. When these, with their brave Union troops, broke loose upon them like a thundercloud, they may yet have cried out, Quakerishly, "*Let us have peace.*" - We, for our part, have nothing against it, if Mr. Severinghaus, the manufacturer of this fairy tale with the nebel flag, dreams such great stuff over night and feasts his soul on such fantasy creations, but if he has the great impudence to carry these fairy tales, plucked from his fingers, to market in his "Kirchen-Freunde" as truth and zwo with the malicious intention, to make us hateful among our American fellow citizens, then Mr. Severinghaus will find it all right - if we herewith publicly brand his scribblings as infamous lies and himself as a lying slanderer who no longer deserves belief among honest people. - The truth is that during the war a rebel flag was never planted over our college in St. Louis, but several times a Union flag. Now let Mr. Severinghaus prove the contrary, or retract his lie. Now that the "church friend" of his

Love to Missouri done enough, he also gives the friends of Missouri, uscm brethren of the Wisconsin Synod yet another friendly kick and that with the following words: "'The congregational sheet" falls on an article from the "American Agriculturist", which we also had on the fourth page, and makes great being about pictures frame, to which this extract referred. One would think that the Wisconsin preachers could not be unwelcome to an instruction on this subject; for they are all so simple and educated in a unionistic nature, but move all the more quickly into the image stuff of Roman idolatry, and yet will have to hold much to images in connection with the Missourians, etc. - Finally, the "Lutheran Church Newspaper" is also thought of as "the third person in this symbolic Trinity". - One can see from all this how miraculously - chameleon-like the love of the "church friend" takes shape, as soon as it turns from Freemasons, Methodists, etc., to those whose name he thievishly attaches to himself and whose "friend" he pretends to be. From an ardent need of tenderest veneration and protection, he suddenly becomes a gray-yellow envy and grass-green hatred, which gives vent to invective and lies. Naturally, he does not admit this himself. The unrighteous love and honesty, with which he deceives others, deceives him himself and it

is really possirlich, as he sings in the same No. 50 after all honor and unkindnesses finally still the following sweet praise song on his far-famed love and liberality. It can be seen, as it were, as an ornamental ribbon around the above blood hymn and reads thus: "When

If a newspaper thinks that we prefer to be against everyone, except "Old Lutherans" and "Symbolists," it is mistaken. We can also tolerate that part of our dear church which is called "Old Lutheran" quite well. We do not want to deny that this party has done a good work. They are doing a work that we cannot do" (Why not, if you will only be honest?).

wanted). "And if they could do it all, so that we would have no work left in the church, we would gladly devote ourselves to another profession at the prompting of our God. We also do not want to put any obstacles in the way of the Missourians. (!!) They can pursue their point of view and they, like us, are only accountable to the head of the church for the faithfulness with which we carry out our ministry". If only the

"Church Friend" quite often and seriously). "When the Lord no longer needs us in his contending church, he will call out to us "so far and no further". But he has a work for us, for the "church-friend," (?) for the Deut-

The congregations are crying out to us for preachers from our direction. (?) The congregations are crying out to us for preachers from our direction. We have our own troubles, and we have no reason to violate the 9th commandment: Thou shalt not covet thy neighbor's house', we have no reason to do so. - If one remembers how hardly a year ago the "KirchenFreund", with the impudence of a haggling Jew, hunted for subscriptions even among the Lutherans in St. Louis, one cannot help but be reminded of the fable of the fox and the sour puss when reading these highly "liberal" phrases.

grapes are reminded. But enough of the good. May the "church friend", who, as I said, now appears in Oswego, New York, not forget in the heated rush of his business-making creed that "honesty lasts longest" and that the Lord our God will demand an account not only of all useless words, but also of all useless, deceitful, hypocritical and annoying scribblings. May he therefore, in the new year, desist from the old evil heritages and habits, dishonesty and injustice, and become an honest "church friend"! Either he openly and openly renounces the name of the Lutheran church, and then fights as an honest enemy against the faithful be-

The first one is a connoisseur of the Lutheran doctrine - or else he openly professes the Lutheran confession as well as the Lutheran name and then only represents the truth against any error. In doing so, one can probably not make any brilliant money deals.

but they keep a good conscience. - The way the "church friend" stood until now and still

he must be equally despised by friend and foe, and he is struck by the divine judgment: "Oh that you were cold or warm! But because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Rev. 3:15, I li.

Unfortunately, the "Kirchen-Freund" leaves little hope for improvement. Already in the first number of the second volume, he falls back into the old handicraft, and makes his unworthy mockery of the good, scriptural, Lutheran confession and its lovers. In a small article, titled: "Is the Pabst

The Antichrist?" it says among other things: "It is true that in the case of one - and by its categorical apodictic oracles, infallibility claiming, therefore with the holy father no-

The fact that this question is merely raised as an open one will bring us into the smell of heresy, but never mind, we do not belong to the infallible ones. - A certain anti-Christian couleure around the papacy (and) what is connected with it, will probably be discovered by each of us General Synodal Tentants, but the personal anti-Christianity of our church will be the only one.

christ, hu! out of sheer Christian love, I would not like to decide to do that." - Well, gentlemen of the General Synod, we believe that. It would be much easier for your unrighteous love to decide to kiss the pommel of the most unholy Father Pabst. - God have mercy and open your eyes! R.

To the ecclesiastical chronicle.

Good judicial verdict. In Philadelphia, a certain Levi Nia had bequeathed his estate to the "Society of Infidels in Philadelphia. The Superior Court of Pennsylvania, however, ruled that the bequest was invalid because such a society did not exist at the time the will was written. At the same time, the judge Mr. Scharwood also declared that the bequest was invalid in any case, because it was against the morality and welfare of the state. Naturally, the unbelievers are very upset about this.

and invoke the "freedom of conscience" guaranteed here. However, this is very ridiculous. "The society of unbelievers in Philadelphia" is a society of atheists or deniers of God. Now, conscience is the voice of God in man. Thus, the atheist who denies this voice and declares it to be a mere imagination of imbeciles cannot lay claim to the freedom of conscience here, just as little as the apes, to whose sex the unbelievers want to belong according to their own confession. It is certainly necessary and right to tolerate atheists in our state, as our United States is also the

But it is horrible that here the godless comedy is carried out, to make atheists swear and to give them the civil right. They should have the civil right even less than the monkeys, since an atheist, without conscience as he is, if he does not cheat, only refrains from it out of self-interest. Because he believes in no God, no other life and no eternal retribution, his whole alleged morality is: "Don't get caught!" Such a subject can therefore, as a citizen or even as an official, only harm and bring the curse on the country.

W. [Walther]

Huss. The New York "Katholische Kirchenzeitung" contains in its number of January 13 the conclusion of the history of the Concilium of Costnitz and the martyrdom of Blessed Huss. In vain, however, one then seeks even a semblance of vindication of the bloodthirsty Concilium against the "Lutheran's" (No. 8,) he- The "Catholic Church Newspaper" again comes up with the old lame excuse that Huss was not in accordance with the law. The "Katholische Kirchenzeitung" again comes up with the old lame excuse that Huss was not according to the

The church was not burned according to the ecclesiastical, but according to the secular laws of that time. But on the fact that

the "Lutheran" has communicated how Huss was burned after the explicit admonition of the bishop of Lodi, who was the mouth of all present so-called clergy, to the emperor to "destroy" (*destrucere*) not only the "heresy" of Huss, but also the "heretic" Huss, the "church newspaper" remains silent. But *hic Rhodus, hic salta!* By the way, it is almost ridiculous when the "Church Newspaper" tries to whitewash the papacy in regard to the murder of the One Huss. If it wanted to disputation all the thousand and thousand acts of murder by which the Pabst Church has revealed itself as the kingdom of the Antichrist since its existence, where would it begin, where would it end? The whole world knows that the confessions of our Lutheran church rightly say of the pope: "To lie and murder, to destroy body and soul forever - that is his papal rule."

W. [Walther]

The Roman Concil. English correspondents in Rome (so writes the "Weltbote") report miracles about the spiritual (?) splendor that unfolds there, but even more about the mass of their (English) compatriots who have gathered there. When in 1414 the Papist Concile was held in Costnitz, it had a similar attraction for women as the one in Rome now. In Costnitz there were no less than 1000 horny strumpets next to 346 actors and jugglers, who, however, all found a better reception by the "holy" fathers of the "most holy" Concile than the pious Huss. - The correspondent from Rome wrote to the Augsburger Allgemeine Zeitung that the Spanish bishops in particular were in favor of making the infallibility of the pope an article of faith. Of these bishops even a Roman cardinal had said: "If the pope commanded these men to believe and teach **four** in the Holy Trinity instead of **three**, they would obey." This news seems incredible even to the unbelievers; the superstition prevailing in the papacy is just greater than even the unbelievers suspect. We have the Constitution of the Jesuit Order according to an edition organized by the Jesuits themselves. *) Among other things, it contains the founder's instructions for so-called "spiritual exercises. The last part of it contains rules for the preservation of the unity of faith with the church, in which it literally says:

In order that we may finally be completely unanimous and uniform with the Catholic Church, we must, when the latter solemnly declares something that appears white to our eyes to be black," he said.

*) The title is: *Institutum Societatis Jesu. Prae-gae. 1757*

would also publicly confess that it was black." *) According to this, the news that a Roman Cardinal passed that judgment on the charcoal-burning faith of the Spanish bishops at the present Council is by no means implausible. In addition to this, in 1548 Pope Paul III officially approved this instruction on spiritual exercises by a bull of his own, which bull is included in the Constitution of the Jesuit Order.

W. [Walther]

Nassau. Previously, clergy were allowed to use either the Lutheran or the Heidelberg Catechism for confirmation classes: this permission has been revoked; they must now all use the wretched rationalistic state catechism, according to the new consistory at Wisbaden.

(Evangelical Church Chronicle.)

In **Omaha**, a German newspaper reports, a speculator has had a hymnal printed that is given free to churchgoers at the church doors. The text is on the left and advertisements are printed on the right. Another speculator has rented the front of a pulpit and announces an improved breast sucker on it in large letters!

*) In Latin it says: "IX-nicjuo ut ipsi Lo oleslss (. 'ulliolwkv omnino unrtininos, Lonlornnos^uo 8il7IN8, 81 <^u<xl 06UÜ8 nostris "pxinrcw rM'NTN, IN\$ru7n illav886Uot)!>mu8 iliävm, <pioU sit, pronuntiaro." (I., o. Volum. II, toi. 430)

Filling stones.

Where the Holy Spirit is. Wherever the Holy Spirit is, there is certainty and the joy of confession. "Let it be said to every man that what is taught and understood by the Holy Spirit has these two virtues: first, that it makes him who has it certain and sure, as John says in 1 John 2:27: "As the anointing teaches you, it is true and not a lie"; and secondly, that it makes one courageous and confident to confess it against death and the devil. Therefore he is also called "a spirit of truth" Joh. 15, 26. 16, 13.; "spirit" that he makes courageous and confident; "steadfastness" that he makes sure and certain that nothing else is or can be What we are to believe must not be delusion or conceit, but certain truth, about which we would let a thousand necks be."

(Luther, XV, 2474.)

Church News.

After the candidate of the holy preaching office, Mr. L. Osterhus, until then a pupil of the practical theological seminary at St. Louis, had received and accepted a calling from my previous congregation here, and had arrived among us with excellent testimonies, he was appointed by order of the presidium of the western district of our synod on the third Sunday of
I ordained and inducted him on the first day after Epiphany with the assistance of Pastor Thurner von Guttenberg.

God protect the fit and zealous man from the arrogance of wanting to reform the Lutheran Church and "lead it towards its perfection"; rather, keep him in the simplicity and integrity of a servant of Christ and His Church, that he may nurture and build the congregation entrusted to him in sound doctrine according to the example of the "pious fathers" of our Church, so that it may grow in the grace and knowledge of Christ.

E. Riedel. ;

Address: Uov. T. Oütorllus, .

Vnbucpie, loiva. -

On the basis of a lawful call from the Lutheran congregation at Oshkosh, Wis., which has been vacant since the fall of last year, Mr. Chri-O ftianPopp, since then pastor of the Lutheran congregation at Effingham, Ills, was assigned to his new office by the undersigned. May the Lord crown the work of the called one in the present field of work with rich blessings!

F. Lochner, v. Z. Vicepräses X. v. Address: Tev. Ollristian Topp, box 192, Osllllosll, Vis. ;

On the first Sunday after the new year, Rev. F. Hachenberger, the same having been peaceably dismissed from his former congregation at Reesville, Todge County, Wiseonsin, and having responded to a call from St. Paul's congregation at Egypt, Mason Co, Ills, was installed in his office by the undersigned, by order of the venerable Mr. President J. F. Bünger.

May the Lord of the harvest also help this servant of his in the new field of work to bring many sheaves into the heavenly barn.

Geo. Reisinger.

Address: Tov. T. UnolltzuberAor, HInnito, Vn8on Oo., Ills.

The Rev. Victor Both, formerly of the Lutheran congregation at Carver, Minn. having received and accepted a call from the Lutheran congregation at Waconia, Minn. was installed in his new office by the undersigned on the 21st Sunday after Trinity by order of the Most Reverend Presidency of the Northern District.

God make him a blessing for many!

H. Fischer.

Address: Tov. V. Lotll, ueonia, Onrver (o., Viim.

The dear reader of the "Lutheran" is to be informed that a congregation has also been planted in West Elv, Marion Co, Mo. Several of the present members had been living here for some time, but were still too few to start a congregation of their own. Then came several more members from the congregation of Rev. Wyneken in Cleveland, Ohio, came here. So we took the courage to start a church in the name of God. We also had the opportunity to acquire a small church property. God also provided us with a pastor in the person of Pastor Linsemann, who provided us with preaching according to the rhymn doctrine of the Word of God and the precious confessions of the dear Lutheran Church.

If there should be members of the congregation here or there who wish to move to the countryside, they would

they have opportunity to buy land or down. Also the most necessary external needs can be met in Weft-Elv. Craftsman, such as shoemakers, wainwrights and others, would find employment, indeed should necessarily be here. For more information contact Georg Lehenbauer, West-Ely, Marion Co, Mo.

Church consecrations.

With God's gracious help, we succeeded in completing our new church, for which the foundation stone was laid on Trinity Sunday, to such an extent that it could be consecrated on the first Sunday of Advent with the great participation of the neighboring sister congregations and handed over to the service of the Triune God.

In consideration of a previously published request of the editorial staff of the "Lutheran" only this short advertisement, instead of a detailed description of our church and our Kirchweihfest^.

Sheboygan, Wisc., in December 1869.

A. D. Stecher.

On the 4th Sunday of Advent, the Lutheran congregation of St. Paul's in Narrowsburgh, Sullivan Co., N. A., had the great joy of dedicating their newly built church to the service of the Triune God. The church is situated on a small hill, with the front, on which there is a nice tower, facing the street, and it thus invites those living in the surrounding area to worship as welcome guests. The Lord has done great things for us, we are happy about that, yes, the loving Father who has helped us so far, help us now also further and grant that also in this house many will be won for his eternal kingdom through the preaching of his pure word.

Narrowsburgh, Sullivan Co, N. A, 22 Dec, 1869. C. H. W. Stärker.

In November of last year, the new spacious frame church (55 X 36), built with God's help by the congregation at Wolcottsburg, Eric Co., N. York, and provided with a corresponding steeple, was consecrated with the kind participation of President Groß and Pastors Rcnz and Kanold.

A. G. Doepler, Pastor.

The Immanuel Lutheran congregation of Frankentrost, Saginaw Co, Mich, dedicated their new church with thanksgiving to God on the third Sunday of Advent and the following day. The church is 38 feet wide, with the sanctuary and steeple 75 feet long and 3 t feet high inside. The tower is over 100 feet high and has two bells. The following pastors were present: Pres. Fürbringer, Günther, Müller, Partenfelder and Bernthal. The first three preached.

F.A.Ahner.

Announcement

as a result of multiple requests.

Those who wish to send ship's tickets for the voyage from Bremen or Hamburg to New York, or money to relatives or friends in Germany, can contact the undersigned directly. I am able to arrange such orders punctually. The prices via Bremen or Hamburg are the same. The trip in steerage costs 55, in the second cabin 100 and in the first cabin 165.

Prussian Thaler. As is well known, the value of the Prussian thaler depends on the gold rate at the time.

I am also prepared to serve those who wish to travel to Germany by procuring a ship's ticket.

S. Keyl, emigrant missionary.

No. 13, Broadway, New York.

Conferenz display.

The Grand Napids Special Conference will meet, God willing, on February 15 and 16 in Grand Rapids, Mich. Fellow ministers are cordially invited to attend. Quarters to be obtained from Rev. Taib, enr. ot' Lrid^e and INvidnn 8ts.

'Jos. Schmidt, Secr. p. t.

Concerning the preachers' and teachers' widows' and orphans' funds.

I. Financial statements of 1869.

Intake:

1. In contributionsH487	.40	
2. An remains	124.00	
3. An gifts	714.64	
4. Cafsenbestandvon	1868	377.28

dd. Issue:

H1703.32

To 15 widows with their children & yields \$1551.69 Cafe stock \$151.63

II. Received:

.V. Contributions from the pastors and teachers:

n. Remains of 186x8 G \$2.00 and until 1868: Kähler (3.56), Feiertag (3.56), Bürger, A. Ernst, Gräber, O. Hanser, Tirmenstein, Bernreuthcr, Burgdorf, Döscher (5.00).

d. Contributions of 1869 G 2.00: M. Bürger, Th. Bürger, Brandt, Bock, Ebendick, Engelder, Erk (1.50), A. Ernst, Frinke (3.00), Fleckenstein, Grätzel, Groß, Th. Grüber, H. Hanser (3.00), O. Hanser, John, Jung, Kähler, Keyl sen, Keyl tun., Kleist, H. Koch, Ch. Körner, Love (5.00), Lücke, L. Lochner, Lecmhuis, J'A. F. 3D Müller, Nauschert, C. R. Nieder, Roschke, F. ^chinitt, "chwankovsky, Sommer, Stürken, J. Walther, Zage, Zitzlaff.

o. For 1870: Föhlinger (3.00), Ch. Hartmann (2.00), Härtet (2.50), Franke (2.60), Knies (2.00).

tt. Gifts: From Mrs. Rosine Sanunetinger in Wapakoneta, O., 50 Ct. By Mr. Bonnet for widowed Pastor Röbbelen \$377.39. Collecte at an evening party at the home of Mr. M. Eschrich \$2.00. From Mr. J. G. Wiedemann 50 Ct. From Mr. J. Trapp \$2.50. From Wittwe Amrbekn 50 Ct. From Mrs. Berg in Buffalo for Pastor Friedrich HTM. From Mr. Teacher A. Loge H1.00. From Mr. W. -Ltoppelwertb in Washington, Mo., HI.OO. From the congreg. in Proviso, Ills. \$4.25. Collecte from the infant baptism of Mr. F. Andermann in Lyvnsvillc, Ills. \$5.00. From Mrs. Bippus in Evansville \$2.00. From the women's club in the congreg. of Mr. Past. Love in New Orleans, La., \$10.00. Thank offering for happy delivery of Mrs. W. B. in Port Hudson, Mo.

III. Notabenes.

1. the 'Cassirer for the next three years are: Mr. Pastor E. Böse in St. Louis, principal cassirer, Mr. Teacher O. Gotsck in St. Louis, cassirer for the western district, Mr. Pastor blnnz for the middle district, Mr. Synodal- cassirer EISfldt for the northern district, Hcrr Pastor Föh- linger for the eastern district.

2. since the salary of a widow is set at 100 dollars, as a minimum, and the support for an orphan child under 14 years of age is set at 20 dollars: the regular contribution is to be at least doubled, i.e. set at four dollars.

3. the low number of cafés makes it necessary to send in the contributions as soon as possible and to provide mild support in general. I- F. Büngrer.

Received in the casie of the middle district:

(since 11 December 1869)

On the synod treasury: From Past. Wyneken's congregation HTM. Past. Nupprecht's Gem. in Fulton County \$5.14, in Henry County \$4.20, in 'Williams County \$4.09, in Will & Defiance Counties \$3.69. Dr. Sihler's Gem. H50.89. Past. Stubnatzy's comm. \$41.58. From Rev. Wteger's comm. 3 collect \$26.10, from himself HI.OO. Past. Schonebcrgs Gem. \$19.00. Past. F. Nützcls Gem. H7.60. Past. Horst's Gem. in Columbus \$8.00, its branch \$3.00. Rev. Jor' Gcm. \$12.00. past. Zagcls Ge

municipality H 15.92. Past. Wüstemann's Gcm, Weibnachts-! Coll. \$11.78. Past. Brackhages Gem. \$13.15. By Mr. G. Thieme of the Gcm. in New Havcik \$8.00. By Past. Fritzes ^t. Petri parish \$30.00, from himself HTM. Past. Jüngel's Gem. \$15.06. Past. Lebner's >st. Petri-Gem. \$2.09. Past. Bode's Gem. \$18.04. Past. Jäbkers Gem. H 15.00. Past. HuSmann's congreg. in Euclid, O., \$10.00.

To the General Building Fund: From Past. Wüste- Manns Gem. 2nd shipment \$7.35. Past. Külms Gem. in Minden, Coll. at Rformations- and at Tankfeste, and special gifts of individual parishioners \$70.50. By Past. Oestermeier from Carl Phik. Gormann & his son H10.00. By Past. Kcyls Zions OKmeinde \$2.43. By Past. Dulitz by Ch. Ricklau \$2.00, Ch. Starke \$1.50, G. Pöhler \$1.06. Past. F. Nützeis Gem. \$1M.00. pastor Stocks Martini - congregation \$20.60. past. Evers' Gem. from monthly Collecten Kasse \$9.91, former signatures H 17.60, special contributions \$34.00, Past. EverS sellstt \$10.60, from Pa>t. Weyels 3 congregations K40.00, Past. Maack's Gem. \$23.80, of his own \$5.1>0. Pastor Niltzel's Gem. \$3.67. Past. Wynekens Gem. \$75.m. Past. Markworth's Christ Church in Bloomsield, Wis. et al. by August Koehler \$15.00, Mrs. Koehler \$2.00, by Hulda Kohier \$1.00, W.'tchmidt \$10.00, W. Kleist \$3.M, W. Behm \$1.00, Rev. Markworth \$3.00, K. Radühel H10.06, his wife \$5.00, Past. Ch. Markworth \$7.IX), Gvtll. bay \$10.00, K.THcws \$5.00, Stewesand H 10.00, I. Pomrenke \$5.00, A. "tübs \$8.00, F. Struck HTOO, K. Zabel \$5.00, whose wife HI.Oll, A. Zabel 50 Cts. whose wife 25Cts., AnnaZabel 25Cts., F. Schöneck 56Cts., I. Äietzer \$4.M, Chr. Pietz HI.OO, Albert Bölder HI.OO, Wilhelmine Bö'lder \$1.00, F. Bb'lder \$5.00, F. Kictzer H5.00, A. Claus HTOO, Ferdinand Paqel \$5.00, Karl Hohenstcm HI.OO, Ferd. Hohenstein 50 Cts. whose wife HI.OO, Heinr. Zundke HI.OO, Gottl. Rucks \$2.00, Rev. Chr. Markworth \$1.00, Rev. Kcyl's congregation \$31.00. Past. Schlcssclmann's congregation \$25.M. Past. JüngelS congregation \$41.00. Past. Jäbker's congregation \$200.0V. Past. F. Nützcls Gemeinde \$11.75.

To rebuild the college at Fort Wayne: By Past. Detzer by C. Biese, Michael Schulz, Ad. Behringer, A. Tölke, Mart. Viebach, W. Tannenber, W. Lauster \$5.00 each, H. Hcerdegen, A. Grvwcg, A. Miintzel H3.00 each, A. Martin, Br. Woltrnm, J. Retter, Br. March, G. P. Otlay, H. Buffington, C. Harlay, Ph. Schmidt, Br. Schulz, J. Römer, Fr. Stark, J. Schulz, John Graß, I. Greenler, G. ^guire, A. Wilhelm, H. Kahle \$2.00 each, G. Kreideweiß \$1.50, H. Piersvsn, H. Voß, A. Vanvnrbrök, W. (9erke, W. Kcnaß, E. H. Gleason, A. Wrede, A. Beckmann, J. Karst, Fr. Marschhauß, Fr. Bolling, I. ^pankcr, J. Lindemann, A.Wild, Fr. Meier, M. Schmidt, W. Iahn, A. Clear, Fr. Böttche, Fr. Keßler, A. Baum, H. Jäger, C. Palm, F. Trampe, Ch. Trampe, J. Müller, Fr. Wendt, Chr. Grull, J. Martin, R. Müller, O. Thieß, H. Meier, F. Conrad, A. P. Krunkelton, S. T. Sutphon je HI.OO, C. Thratl, C. Dittlc, J. Dietrich, C. D. Rief, D. Heß, G. Schmidt each 50 cts, G. Dietrich, D. Müller, M. Kirchner each 25 cts. Past. Hvchstctter's congregation \$104.42. Past. Runkel's parish in Aurora \$10.00, its branch H10.00. Past. King's Gem. \$76.00. past. HattstädtS Gem. H12.00. Past. ^chönebcrgs Gem. \$50.60. Past. Wüstemanns Gem. \$8.50. Past. Jungcks Gem. \$24.50. Past. J. G. Nützcls Gcm. \$3.00. Past. Schumms Gcm. H5.00. Past. H. Meier's Gcm. in Valparaiso H16.30. Past. Runkel's gcm. \$6.m. Past. Trautmann's Gem. H49.45. Past. H. G. Crämers Gem. \$34.00. Past. 5a° gels Gem. \$53.00. Past. Lothmanns (None. H 18.30. pastor Mces' Gem. \$170.00. past. Dr. Sihler's congregation H48.00. Bon Hcrrn H. Däumler at Fort Dodge, Iowa, H4.25. Past. Kcyls Gem. \$20.00. from Past. Kö'nigS 6)em. from quite a few members \$9.00, from the Women's Association in its Gem. \$6.00, from the Young Men's Association \$5.00. By Past. Neichert by A. Lücke Ho.00, C. Brandt HTOO, by himself K10-.00. By Past. Schlcssclmanns Clcmeinde H15.00. By Past. Jor by A. Dorsch \$10.00, H. Buchholz \$6.00, Wittve Rauch, Fr. Beyrens, Wittve Konrad, C. Rauch, H. Hoppe, Past. Jor \$5.00 each, Fr. Schmidt, Krug, W. Arnold \$3.00 each, J. Nehm, G. Stoll, Fr. Engclfried, W. Wesel, Caroline Reinmann, Ch. Berg, L. Stoll \$2.00 each, L. Schmidt & Son \$2.50, J. Koski H1.25, W. Küchlin, W. Mösta, W. Gcßner, Mrs. Brook- meier, Küllscn, Poit, Engclbrxcht, D. Bndders, H. Hartmann, M. Köbnlein, B. Frese, H. Klinksiek \$1.M each, Wittve Horst, Maria Garnitz 50 Cts. each, Fr. Rehwald 30 Cts. Past. Runkels Gcm. \$17.00, Past. Stegers Gem. HU.OO. Past. Steegcs Gcm. in Jda, Monroe Co, Mich, H8.87, its branch \$9.98, by himself HI.15. Rev. Hüglis Gcm. \$37.80, by Mr. Walz HI.OO, Jung \$5.00, Hoöps 50 Cts. Past. Evers' (ssem. \$50.00. Past. LehnerS Gem. \$24.25. Past. Jäbkers Geni. \$75.00, Past. Böses 6)cm.H14.00. Past. Th. Wickmiann's Gem. \$35.00. Past. Kunz'(9em., half of entry \$15.10. Past. Gross' Trinity(9em. in Buffalo \$79.06. Past. Schmidts'(9cm. in West Seneca HI 3.05. Past.Kanolds'(9cm. inNorth East, Pa. \$5.50, from N. N. HI.OO. by Past. Falkenstein H5.00. past. F. Nützcls Gem. \$26.00.

88

For the Hermannsburg Mission: Bon Past. Wynekens Gem.'KI.00. By Past. Brackhage by F.Kuhlmeier 41.00. By Past. Lebner's Gem. coll. on the Feast of the Epiphany 49.00. By Past. Jäbker's Gem. 418.00.

For the orphanage near St. Louis: By Karl Germann 4'5.00. Past. Dulitz' Gem. 411.00. By Past. Fritze by Engel Börgert 41.00.

To the Widows' Fund: By Past. Oestermeyer from N.N. 4-5.00.

On the East India Mission: By Past. Stubnatzy by some women from St. Pauls parish in Fort Wayne 4'2.30. By Past. Evers by C. Gallmeyer 4'5.00.

Zur Heiden - Mission: Aus d. Missionskasse in Pastor Schwans Gem. 41.20. By Past. Lothmaun from N. N. 41.00.

On the emigrant mission: From Past. Evers' congregation 46.85, from himself 41.00. Past. Th. Wichmann's Gem., Erntedankfest-Coll. 411.66. By Pastor Jüngel from Fr. Dorfmeier 42.00.

For Past. Brunn's institution: From Past. Bode's congregation Wedding - Coll. at Heinrich Busch 43.00. Pastor Siegers Gem. 47.61. Past. Küchls parish in Laporte K17.00. Past. Jabkers Gem. 4'16.0!>.

For poor students: From Past. Kcvls Zionsgem. 45.59. Past. Th. Wichmann's congregation, New Year's coll. 412.95. H. Nuhlmann 41.00.

To the seminary household in Addison: from Past. Oestermeyer's St. Thomas parish 45.00.

To the college household in Fort Wayne: From Past. Schwans Gem. Weinachts - Collecte 481.53. From Past. Weycl's 3 congregations Trinity Festival-Coll. 410.50, from whose Dreieinigkeits-Gemeinde Erntedankfest-Coll. 415.50. By Past. Fritze by Fr. Welcher 42.00.

To the college household in st. Louis: By Past. Weycl wedding coll. at Mr." Fr. Wegener 411.75, half of wedding coll. at Messrs. Schütte ü". Dönges 46.0t), Resolutionsfest-Collecte in Past. Weyels st. PctriGemeinde 42.25, by Fr. Ruschmeyer 42.2>0.

To the hospital in st. Louis: By Past. Dulitz' Gem. in Huntington 48.10. By Past. Lothmann Kindtauf-Coll. by Mr. G. Budes 41.05. By Past. Nütze! by the family of Mr. G. M. Wolf 41-00.

To the military hospital: for plague patients at St. Lou iS: From Past. schumms congregation 43.00. Past. H. Jüngel's congregation 45.00.

On church construction in sheboygan: By Past. Schöneberg by A. Bierlein 41. 15.

For Prof. Walther's Wobuung: From Past. F. Nützels Gemeinde 42-00. From the same 41.00.!

For poor orphan students in Fort Wayne: From the Women's Association in Past. Stocks Martini - Gem. 427.Z5. From C. Bradmueller 41-00.

For Fort Wayne college students damaged by fire: From Past. Stock's congregational New Year's coll. 439.83. Past. Fleischmann's congregation 425.00. Past. Runkels Gem. 412.00. Past. Königs Gem. 438.00. Past. Hattstädts Gem. 43.00. pastor Nützels Gem. 47.00. past. Schumms Gem. 45.00. pastor H. Meyers Gem. 416.30. past. Runkels Gem. 4'6.00. Past. H. G. Crämers Gem. 434.00. Past. Bode's Gem. 419.00. Past. Nützels Gem. 49.00. From the Women's Association in its parish 43.00. By Past. Fritze from an unnamed 4'5.00, F. Christiane! 44.t X>, N. Hvbrvck43.00, Louise Kükelhan 42.00, Louise Holle 41.00, Louise Tröbner 50 Cts. From d. Zionsgemeinde near Willshire 4'2.81. By.

Past. Jüngel from his Gem. 415.00, collected on Brandt's wedding 45.0< >. From Past. Evers' Gem. 47.10. pastor Jäbker's Gem. 425.00. past. Th. Wichmann's Gem. 415.00. Rev. Grosiborger 4'5.00. Past. Schmidts Gem. in West-seneea 4'13.10. Past. Kanolds (Sem. in Wolcottsville 410.00, whose Gem. in North-East, Pa., 47.00." IPast. Falkenstein 45.01." Past. F. W. Husmann's Gem. 415.50. Past. Nützels Gem. 43-00.

For poor Collc students: For F. and P.WambSganß by Past. Evers by C.Gallmeier 410.00, an unnamed 48.00, Of.Hitzcmann 4'2.00, from d. communion fund 418.00. By Past. Fritze 43.00, Past. Evers 4'2.00.

For Pastor Metz' wife Wittwe: From Mrs. Pastor Weycl 41-00-

For Pastor H üsemann's wife Wittwe: From Mrs. Pastor Weycl 41-00.

For teacher salaries: From Past. Th. WichmannsGemeinde Coll. am Reformationfest 411.18.

D. Droste, Kassirer.

For Pastor Brunn's Anstalt erhielt von Pastor K. Demetro collectirt 45.60. C. F. W. Walther.

With heartfelt thanks I certify to have received through Rev. I. P. Beyer of Chicago, Ill, 4112.00 for the students impoverished by the fire of our local college building, "namely: 420.00 from the Women's Association of Rev. Beyer's congregation, 420.00 from the Young Women's Association, 410.00 from the Young Men's Association, 4'62.00 from individual members of the congregation. The money has been used according to its purpose. God bless the dear donors for the so abundantly proven faithful love!

Fort Wayne, Ind, January 15, 1870.

G. chic.

Received for the Lutheran Orphanage near St. Louis: Annuity from the farm of Mrs. Kesemann 480.00. From Mrs. Johanne, widowed Körner, in st. Louis 45.00. From Htrn A. Brandau in St. Louis 41.00. Coll. at Horru Schneider's baptism of child in Palmyra 4'2.50. From Mrs. - N. N. Thank offering for happy delivery 41-25. by Mr. J. Tietsch in St. Louis 20 Cts. By Mrs. Prof. I Brauer from a friend of the same in Pittsburg 45.00.

House collectc at Christmas party at Mr. H. Svrup's ' home in Indianapolis 43.50. From A. Bode, W. Nöber, ' E. Nobcr, H. Seele, L. Lückert in Indianapolis 45.50. - From Mrs. Rosine schmidt in St. Louis 42.00. From ' Mr. Mcnsendiek in New Bremen 4'2.00. From tnr Ge> meide at Pleasant Nidge, Ill, 420.00. From Marie , Ruhland 42.00. From K. R. 4'1.00.

To the kind donors, on behalf of the poor orphans, sincere thanks J. M. Estel, Cassirer.

Food, clothing, etc.

for the orphanage

' received from June 8 to December 28, 1869:

From Gottlieb March 1 Bush. Seed potatoes, G. Greb 3 Peck do., Heinr. Rauscher 300 Krautkvpfe. Friedr. Kölling for Kruse's children 1 dress and 1 pair of pants. From Hcrm. Micßler 3H 2)d. Wollcnzeug, Heinr. Niere 1 ham, Frau Koch 3 pfd. butter, Michael Bolsch 1 pso. do., Christiau Backemeyer 3 pfd. do., Hcrm Vesper 14 ppl. do, from d friends Greb, Koch & Lochhaas a ParthicKirschbeu, v. Herr. teacher Grüber 45.00 to a schwinge, from N. dt. 1 Boren oysters, from Frau Schmidt 8 small tin bowls, Frau Koch 1 Bsh. green apples, 6). Greb 1 partbie Hcu, Mr. Jockel 14 bushel green apples, M. Bates 1 busb. do. and 7 lbs. dried apples & peaches, from Mr. Niere 4 bush. Potatoes and 3 doz. Eggs, Heinrich Kleinsorge 3 doz. Eggs, 1 Bsh. Potatoes, 1 Bsh. Apples, 1 Peck Bobuen and some beetroot, Dietrich Reinke 1 B. Aepfel, Friedr. Wagner sen. 8 Pfd. butter, Fr. Wagner jr. 1 side of bacon, Mr. Kiefer 1 basket of apples and some beans, Mr. Haas 1 box of soap, from the Werthen Frauenverein des Dreieinigkcits - District in st. Louis 20 pieces of bed sheets and 2 'd. Zeug, Mr. Papendorf 1 Bush. Potatoes, Mich. Ruck 1 do., Caspar strvbel 14 pf. coffee and 24 pf. sugar, Martin Bates wool, Mrs. Harwvood 6 Bs. Apples, Gotll. Mertz do., Levnhardt Köhler 4 busb. Crab apples, Ferd. Leonhardt 1 sack flour, Mrs. Trog 1 peck onions, Mrs. Harwood 3 busb. Aepfel, Caspar Hensieck 1 sack do. and 1 galt. Cidor, Mrs. Koch 14 lbs. of butter. Johannes Lochhaas 1 bush. Aepfel, Bockmeier 4 bushel Pcacbcs, 1 Bush. Apples, Mrs. Conway 6 bush. Apples, of Hcrm guest 1 wash basket & 1 smaller basket, of breast in Kondalvitlc, Ind., 3 Kuabcn skirts, 3 Mä'dcbennitzen, 2 boys caps, 5 ld. de Laine, 6 Zd. Calico, from Hcrru Brinkmann 1 skirt, Mr. Dellit 1 parthie Christmas pfeffer cake, Johannes Lochhaas 1 bush. Winter apples. From Mr. Past. Buszin's parish of Bockcmeyer 2 Bsh. Potatoes, 6 busb. Apples, 4 Bsh. Aepfelschnitze, from Opvcmanu 2 Bsh. Potatoes. From Mrs. Trough 1 potful of fat. From Heinr. Steinmeier Sr. in st. Louis coffee, sugar, cinnamon, rice, semolina, pearl barley, together to the value of 410.00. Mrs. Conway 6 Bush. Apples, Martin Bates 2 sides bacon, calico, 1 pair pants, 1 pair stockings, Mrs. Conway 5 busb. Apples, Heinr. Rauscher 2 gallons vinegar, 2 busb. Apples, von Papendorf 2 pf. butter, 2 Dtz. Cheese, from Löhr 1 bush. Apples, Herr Eime 2 Bsh. Sweet potatoes, Joh. Lochbaas 1 Bsh. Apples, Joh. Höhne 1 Bsb. potatoes, Baltb. Lochhaas 4 Bsb. Apples, Job. Jockel 2 Bsb. Potatoes, Gottfried Mertz 2 busb. Potatoes, Mrs. Koch turnips and zwicbcln, 1 busb. white turnips, von Papendorf 1 busb. Potatoes, 1 busb. Beets, Mr. Eime 1 busb. Rübcu, Mr. Past. Bliszin 4 Bsb. apples, 4 gallon Apfclbutter, Mrs. Trog some Flciscb & sausages, L. Köhler 4 Bsh. Weinachsrs aepfel, Mrs. strükc 7 pr. strümpsc, from the Women's Association in the Immanuel^ District at st. Louis 1 feather pillow Fran Apotheker Büngr 1 petticoat for Elise Krusc, from Mr. Past. Jungck 1 homöoparbi chemist's shop. A. Leh m ann, Inspector.

WFor the C olleg e - H aus bal t and for poor scb pupils in Fort Wavne:

From Past. Stocks parish: 17 sack wheat, 1 ditto rye, 2 do. Oats, 1 do. Grain, 21 s. Potatoes, 6 do. Turnips, 1 peck beans, 1 peck dried apples, 1 bushel zwicbcln, 100 cabbages, 6 gallons syrup, 1 sheep, 1 Bsh. Apples, 1st Fdr. straw, 4th 2.00 baar. From PastEvers' parish: 13 s. Wheat, 10 s'potatoes, 2 s.grain, 11 cabbages. From Past. Jäbkers Gcmcinde: from Müsing 2 s. Wheat, 17 cabbage heads; from H. Bück 12 gallons of apple buttr; from H. Schmidt 1 ham, 1 shoulder; from N. N. 1 s. wheat, 1 s. potatoes, 1 s. turnips; from Wittwe Äönmann 2 s. wheat, 1 gallon apsel butter, 1 roll butter; from Baldemeier 2 s. wheat; from Eichhof 2 s. Wheat, 2 sheep, 1 peck beans, 1 peck onions, 1 roll butter, 2 pairs stockings. From the Women's Club 7quilts, 5 pairs of stockings, 6-handkerchiefs, 3 woolen shirts. From Past. Wüstmann's congregation 47.00, from the Women's Association 47.6th, from Mrs. Ortstadt 50 Cts. for K. Frank. From Past. Fritzc's congregation: from C. Gerke 1 Bsh. Turnips, 2 quarters schafffleisch; from Ch. Tnmer 1 s. Wei-zen, 2 sheep; from J. H. Follinger 2 sheep; from Hcbrock 1 s. Wheat, 50 cts. cash. From Past. Fleischmann's parish: from 2nd. N. 4 bush. Potatoes, 1 bsh. Reuben, 17 cabbage heads; from Val. Meier 1 s. wheat, 15 cabbage heads; from H. Dudenhöfer 1 s. Wheat, 1 s. Potatoes, 17 cabbage heads; from H. Schlaudraff 1 s. wheat, 1 s. potatoes, 1 peck beans; from H. Scheele 1 s. potatoes, 1 s. cabbage heads. Ans Past. Zage's parish: from C. Pöhler, C. Wehmeier, Wittwe Meier, L. Gerke 45.00 each for F. Zage; from J. Göglein 1 s. Apples, 1 gallon apple butter. From the Women's Club in Indianapolis 4th 12.00 for d. student Käppel. From H. Piepenbrink in Past. Traubs Gcmcinde 1 cheese of 19 pfnd. From P. Meier 41.00 for K. Skliepsick. From the Women's Club in Sheboygan 2 quilts. From Past. Schliepsick's Gemeiude: from A. Burk .41.00 Dankopser for happy delivery. Coll. from Past. stretchfoot's Gemeiude 4th 18.00. From Past. C. Böses Gem. 8 p. Wheat, 2 busb. Potatoes, 1 s. Grain, 1 bushel onions. From the Women's Club at New Haven, 13 pairs of stockings, 3 quilts. From Mrs. Hein 1 pair of stockings, from Mrs. Busse 1 quilt. By-H. Busse collected at Hanefeld's wedding 4th 5.50 for G. Häfcuer. From Rev. Trautmanns (Yemeinde ans the communion cassc 415.00. From the Women's Club 6 sheets, Spillow covers, 15 towels, 26 shirts, 2 woolen shawls, 1 box of collars, 1 skirts, 2 vests. By 'Past. Niethammer from G. M. Miller 45.00 for W. Niethammer. By H. Ellerbusch in Minden, Ill, Coll. at d. wedding of W. Waschdorf 4th 6M from the Young Men's Association there 47.35, from the Young Women's Association 48.85 for the Eirich and Petersen brothers. By H. Gricsc in Cleveland 42.00 from his children for the students for Christmas. From Past. Alwarts Gemeinde for C. Groß 4th 7.00, for G. Johannes 4th 6.00. From Past. stubnatzys Gemeinde from D. Bück 42.00 for C. Franke, from Frän Ch. Meier 1 quilt. From Dr. Sicher's parish from H. Hafner 4th 5.00, from Mrs. W. Meier and Mrs. Siemon 1 quilt, from Mrs. Griebel 1 skirt and 2 pairs of pants. From the women's club in Past. Frinck's congregation in Baltimore 36 towels. From Past. Ncnz for Kröning 412.00. From Past. Daib's parish for D. Walther, at the wedding of Pb. Heim collected 4th 2.75, 75 cts. from Past. Daib.

Correction. In No. 0 of the "Lutheraner" read: Aus Past. Michaels Gem. 19 sheets, instead of 10.

W. Reinke.

Gifts for the synodal print shop:

By Mrs. Körner 45.00, by J. Kaiser 45.00, by F. Roblsing 45.00. Friedrich Lange.

For poor students: by Cassirer Birkner 47.85 and 410.10; from Addison by Mr. Schulz 50 Cts, from Friedr. Lührs 410.00; by Lehrer Walt, for Günther, on Gev. Trump's wedding collected 415.00, from the Frauenverein zu Frauenhilf 410.00 ; by Pastor König, for H. D. Schröder, from the Frauenverein in Cincinnati 46.00, from the Jünglingsverein there 4th 5.00; from the Gemeiude Nich, for Möhlcnbring 4th 20.00 and 410.00; by Teacher Lcutner, for Mack, from the Zions Gemeinde in Cleveland 48.00, for Jabn, on the wedding of brothers E. and F. HanSbeen 47.31; by Cassirer Bonnet 4th 17.35; by Pastor sallmann, Erndtedankfestcollecte 4th 10.00; by Lcbrer A. Müller, by Mrs. N. N. 4th 1.00; by Pastor Aulich, by his Gemeinte, for Burhof 47.00; from Crete, for L. Selle, by J. D. Meier, 45.00, Conrad Harmem'ng Herr Mack, Hcrr Grupe each 41.00.

F o r d c n h a u s h alt: By Cassirer Eißfeldt, 43.00; Erndtdautfcstcoltctc by Rev. Sprengler's 6)emeindc, Carcer Co, Minn, 48.00 ; 3H barrel of peas by Rev. Änlich. Aug. Selle.

For the seminary organ received until 3D Dccbr. 1869: From Paul Elbert 41.00. By Lcbrer J. siegert 46.00, namely by Mr. Past. Kühle on Friedr. Jvstings wedding collected 45.50 and by A. schrogcler 50 Cts. By Lebrer Anibvld of the Jiiugli'ngsvrcrcin of the DrcieinigkeitS-Gcmindc at Cleveland, O., 4th 20.00. By E. Brüchner 45.M. By cassirer

E. Roschke 42.00. By Mr. Past. A. Franckc by Fr. Deikort 41.00 and by N. N. 41.00. By teacher J. G. Triller Collecte of the Gem. at Coopers Grove, Ill., 4th 12.50. By Lcbrer C. F. Arndt 4th 2.00. By Herr Deichmüllcr iu Lafayette 4th 2.00. By C. Reese in Dnndee 42.00. By W. Wenhols there 41.00. By Steinwart there 41.00. By Holmrcich 50Cts, fromN. N. 15 Cts.

Addison, Ill,

K. Brauer.

From the congregation of Mr. Pastor Joh. Rupprecht for dürfüge pastors 410.00. From the congregation of Mr. Pastor_Wynckeu rum Christbescher to the vorwittwete Mrs. Pastor scbuster 435.01h to the verwütwete Mrs. teacher Wolf 411-00. Fort Wayne the 11th day of January, 1870. W. Sihler.

Due to lack of space, several receipts had to be left for the next number.

Printing Office of the Synod of Missouri, Ohio ü. a. Sl.

Volume 26. St. Louis, Mo., Feb. 15, 1870. no. 12.

**To all the members and friends of our Synod for the joyful
Message.**

The printing house to be built according to the decision of the Synod is completed. The current number of the "Lutheran" is already set and printed there. So much of this for the time being. In the next issue there will follow a detailed description of the work, which with God's help has succeeded admirably. It is true that only about one third of the issued shares have been paid in, so that the Directorate, in order not to delay the execution of the work any longer, has had to advance a not insignificant amount; however, there is no doubt that all the brethren to whom shares have been made available will now hurry to collect and send in the amount of the shares that have been made available and to return those that have not been made available to the secretary of the Directorate. On Monday after the Sunday Quinquagesimä, the 28th of February, a public celebration for the inauguration of the new printing press is to be held in the auditorium of the Concordia College here from two o'clock in the afternoon; all who wish our Synod God's blessing for this work are cordially invited to the celebration.

C. F. W. Walther.

(Submitted.)

The little ship of Christ.

A little ship floats on a wide sea, where wind and weather rage;
Often it seems as if it were no more, But soon it's up again;
For it cannot sink, Nor does it always remain directed toward the goal And sails swiftly and safely.

No ship was ever like it, though it seems small; The cargo is infinitely rich, though no one thinks so. It is quite unique in its kind; It only makes one journey from one country to another.

The little ship is the church of the Lord,
Built by Christ himself, It sails to the land so far, Where one looks with joy. What the Lord has promised us according to his grace in glory: Blessed is he that goeth

Through the water bath of holy baptism And through true faith Our Savior accepts everyone And lets none be stolen.
Though the wild sea roars and rages, The wicked, evil world, very much, But Christ protects his own.

He who remains in his little ship. The storm cannot harm him; He who firmly believes in him, the Savior, Remains with God in grace; No adversity overcomes him,
He enters through his death Into the land of eternal life.

J. F.. Döschner.

Letter from a Lutheran count to his son who had apostatized.

When Count Ludwig of Nassau-Saarbrücken died, he left three sons. The third of these was Johannes, born in 1603, to whom the dominions of Idstein and Wiesbaden fell. Faithful to God and His word, the latter, Count Johannes, experienced the truth of the word also in himself: "We must enter the kingdom of God through many tribulations. Apost. 14, 22. Among other things, he was once driven out of his dominion and now had to endure a thirteen-year exile with his own. The greatest of all tribulations that befell him was that one of his sons, his firstborn, fell away from the pure Evangelical Lutheran faith to antichristian Pabstism in 1653. This was the son who had been born to him in 1632, the year of Gustav Adolph's death, and to whom he had given the name Gustav Adolph in order to profess his pure Protestant faith. The old Count John had indeed instructed him in God's word with all fidelity from childhood on in the most careful way; but far from this son having done honor to his name "Gustav Adolph", the same one revealed

Rather, he early on had an evil, disruptive mind that hated his father's discipline and finally even left his father's house defiantly, as a prodigal son, with the declaration that he would "not be returning home any time soon". So it happened. The wretched man now turned to the papists and, in order to make his fortune among them, he too became a papist. In a letter to his father, he lied and pretended that for years he had secretly had scruples about the Lutheran doctrine and had therefore become "Catholic" for the sake of his conscience. His father knew quite well that this was a lie, that only the desire for freedom of the flesh had led him out of his father's house and into the arms of the Jesuits, and that the hope of temporal happiness had moved him to apostasy. In several letters, the father tried to convince the erring son of his error by clear reasons and to persuade him to turn back by heartfelt, urgent exhortations. But everything remained fruitless. The apostate son wrote more and more impudently in his letters addressed to the afflicted father, which probably Jesuits had composed for him. So the father tried to soften the hard, hardened heart of the apostate man by another, but now more serious, letter. This letter was sent to your theologian Valentin Ernst Löschner from the archives of the Count of Nassau and was published by him. *) From this we want to share it with our readers. It can be seen from this letter that Count John, the father of the unfortunate man, although only a layman and of high rank, was a man well grounded in pure doctrine, warmly concerned and zealous for the same, as well as for God's honor and for the salvation of his son and his subjects, but who, as fatherly as he loved his son, loved Christ more, who said: "He who loves son or daughter more than me is not worthy of me. Matth. 10, 37. The letter also shows that Count John knew well that his sharp letter would be handed over to the Roman Catholic emperor and that he would therefore be opposed to it, but that this not insignificant danger could not move him to somehow weaken his confession to the pure Lutheran doctrine and against the antichristian papacy. In short, the dear count reveals himself in his letter to his apostate son as a model not only of a resolute Lutheran, but also of a righteous father, and shows, among other things, how a righteous father should behave towards children who have become God's enemies. The letter reads as follows:

*) See: Innocent News of Old and New Theological Matters. Jahrgang 1708. (Leipzig 1708.) pp. 267-282.

"Reverend, all too dear son!

What effort, faithfulness and care I have spent on you and that I have not omitted anything that served to instruct you in the fear of God and true religion, you will only have to bear witness to this at the last judgment before the judgment seat of God to your all the more severe condemnation. *) In my approaching age I could therefore have hoped to have a staff and comfort in you; But from your cursed letter, which the devil and his followers dictated to you, I must see with the greatest sadness that I have ever encountered, that you may dare to lie to God and your father and to glue both their eyes shut, in that you may boast that you desire nothing higher than, according to divine and natural laws, not to do anything against me, since you are well aware that nothing harsher can go to my heart than what you boast of having done!

That it is an obvious lie that you have turned to the falsely so-called Catholic religion out of the impulse of your conscience, appears from the fact that you shied away from revealing this to me, that you already had a scruple in your conscience some years ago †). I know well that it is a lie, and all the more so, since you never asked me, nor your pastors, nor your superiors, court masters and preceptors, for advice in such falsely pretended fear of conscience. And it seems rather that you did it like King Saul 1 Sam. 28, 7. ff., and sought advice from the devil who ruled you; because you were worried that it would come under your eyes with such a reason of divine word that you could not set foot in your devilish presumption. Besides this, this and the fact that you have secretly started the intended apostasy without consulting one or another against the use of the Old and New Testament, is an indication of your unstable and uncertain cause.

The dissolute **reasons, of** which you may boast, also show it as:

1. succession that has never been proved, nor proven (uninterrupted succession in office)

One must not forget that this letter was written after the father had already written several in a mild tone, only instructing and admonishing, but the apostate son had defiantly despised all the instructions and admonitions contained in them. W. [Walther]

†) Whoever, when he falls away from the true religion, says that he was filled with scruples of conscience long before, and yet never discovered anything about it to anyone, but secretly negotiated with the enemies behind the backs of his fellow believers, is lying without a doubt. Such a one was not a challenged one, otherwise he would have sought help for his doubts, but a Judas who spoke to the chief priests behind the backs of the other apostles: "What will you give me? I will betray him to you." Matth. 26, 15. W. [Walther]

of the priesthood; of which you will find answer enough in my previous letter. This is such a frivolous foundation that it has not the slightest ground in God's Word, nor are we ever directed to it; but has flowed from the Jewish and priestly school: "Here is the Lord's temple! Here is the temple of the LORD!" Jer. 7, 4. "We are Abraham's seed!" Joh. 8, 33. But as Christ answers: "If you were Abraham's children, you would also do Abraham's works", Joh. 8, 39.: So I also answer you and your deceivers: If this vaunted "priesthood" (of the papists) were of Christ and the apostles, then they also lead Christ's and the apostles' teachings and work; which then is the right succession.

(2) But because, as your second reason is, they darken the holy Scriptures, spurning and blaspheming them, and suppressing them as much as is in them, they rather prove that the succession also is false, and that the Scriptures are dark to you and to them, as to those who are to "perish," as the apostle Paul says 2 Cor. 4,3. "If therefore our gospel is obscured, it is obscured in those who are to be lost";*) and as their pretending pope says: "Such" (namely, the holy Scriptures) "confound the unlearned and the reckless to their own damnation." 2 Pet. 3, 16. **) On the other hand, "with us" (Lutherans) "no word is taught but God's clear, irrefutable words, what Christ, the prophets and apostles have taught; which then is the clear succession of the priesthood; to which Christ also aims, when He speaks Matth. 23, 2. 3: "On Moses' seat sit the scribes and Pharisees. All things therefore whatsoever they teach you to observe, observe and do them: but after their works do ye not." †) And we have no other

*) When the papists, the count wants to say, claim that the Bible is obscured and dark, they themselves clearly prove that the revealed counsel of God for their salvation is still obscured from them and that they therefore belong to those who are still wandering in darkness and error toward hell. W. [Walther]

The count wants to say that just after Peter, whom the papists ridiculously declare to be their first pope, only the unlearned and the reckless confuse, i.e., distort the Scriptures to their condemnation, while those who are grounded in the Scriptures find blessedness in them, even children. 2 Tim. 3, 15. W. [Walther.]

†) The count wants to say, as Christ says, that the scribes and Pharisees sat on Mosi's chair and therefore had the right succession, because they read Mosi's teaching from the Scriptures to the people (Acts 15, 21.), so only he sits on the chair of Peter and the apostles, who teaches Peter's and all apostles' teachings. The same is already written by the ancient church fathers, to whom the papists liefully refer, as to those through whom the right tradition was perpetuated. Ambrose writes: "Those do not have the inheritance of Peter who do not have Peter's faith." (Of Penance, Book 1. Cap. 7.) Further, Jerome: "Not those are the sons of the saints, who innchaben the oerter of the saints, but who practice the works of the saints," which passage is cited even in papal canon law. (6. Slulci, ckist. 40.) Finally, Epipha- writes.

Doctrine, as that which the apostles set for the foundation of salvation Acts 15:11, that we "believe through the grace of the Lord Jesus Christ to be saved in the same way as our fathers", and Ephesians 2:20, "You are built on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone. 2:20: "Ye are built upon the foundation of the apostles and prophets, Jesus Christ being the cornerstone." From which you could have seen Verlorne's Kind, if the devil had not blinded you in a special way, that if you had already been with the papists, you should have judged their sermons, writings and speeches according to the teachings of Moses, the prophets and evangelists, and not have turned to their works (which are not God's, but theirs, through which, as with the statutes of men, God is served in vain).

3) But it is true that other heretics and zealots are attracted to God's word. *) But apart from what the ancients said, that they (the heretics) do indeed cite the apostolic words, but do not understand them apostolically, **) you should have remembered that the devil also did this when he disputed with Christ, but that Christ none the less rejected him from the Scriptures; and just as the devil looks at the Scriptures, so also do the heretics, that they either do something to it or from it. With the evangelicals" (Lutherans) †) "however, one remains alone with God's word, without adding to it or subtracting from it according to Deut. 4:2, Rev. 22:19, and knows that it is a lamp unto our feet and a light unto our paths (Ps. 119:5), a light that shines in a dark place (2 Pet. 1:19), which is only hidden to those who are lost (2 Cor. 4:3). Moreover, the papists themselves must make do with the Bible if they want to assert their authority against the Bible! For apart from the Bible they have nothing else with which they can stabilize this; although they have their human statutes along with God's word, the Calvinists along with their followers have reason, the Schwenkfelder and other enthusiasts have their secret inspirations and revelations, while only we evangelicals" (Lutherans) "adhere only to God's word. Yes, if this reason should be valid (that also the heretics refer to the Scriptures), then this reason could also be taken from the church fathers, whose heretics nius expressly: "One must not seek the succession of persons, but that of doctrine." (Of the Heresies, 55.)

W. [Walther]

The apostate had cited this as his third reason, namely, that because the heretics and sects also referred to the Holy Scriptures, the Lutheran Church could not prove that it was Christ's true church.

W. [Walther]

**) "*Allegant apostolica, sed non apostolice intel- lecta.*"

†) Until the beginning of this century, the name "the Evangelicals" was understood to mean the Lutherans. Now, of course, the Uniten and Albrechtsleute, who are nothing less than evangelical, call themselves that.

W. [Walther]

The same is true if the Holy Scriptures are not the foundation because a heretic considers them to be right or wrong. Likewise, if the Holy Scripture, because a heretic regards it, should not be the foundation, then also the Corpus juris" (the general law book), "which each party regards as right or wrong, could not be the foundation in litigation, which is absurd, as with the jurists, so also in theology.

(4) That you want to persuade me that it is untruths which our people have interpreted to the papists concerning the mass and the invocation of idols and saints, I have sufficiently reported to you in previous letters. As far as the mass is concerned, notice that all sacrifices were models of Christ, which have ceased by His coming, just as the shadow leaves the body, and Christ "has entered into the holy by His own blood and has completed with One sacrifice for eternity those who are sanctified", Ebr. 9, 12, 10, 14. On the other hand, the papists crucify Him daily, not only in the mass and its transformation, but also by depriving Him of His honor. Although they themselves do not yet agree on this and on what the host is after the consecration, nor on what this act" (the consecration) "is; indeed, they partly pretend such abominations: that a mouse and worm or some other nasty animal, if it eats from a consecrated host, eats as if it were God himself; *) for this reason the pope himself shies away from making a certain

One must not think that the count here interprets something against the truth for the papists. The Papist theologian Alexander of Hales, whom the Papists call the "irrefutable Doctor", writes expressly: "If a dog or a pig devoured the whole consecrated host, why or how should not the body of the Lord be brought into the belly of the dog or pig at the same time as the figure? (P. IV. q. 45. Membrr. 1. Art. 2) The Papist English learned Doctor of Theology Johannes de Burgo writes: "When a mouse eats a host, it receives Christ's body." (*Pupilla oculi de sacramentis, de Christi euchar. c. 10.*) Yes, the Franciscan Joseph Anglos answers the question, "Does an animal, when it eats the Sacrament, devour Christ's Body?" The following: "There are two opinions" (among the papists). "The first, which Bonaventure follows, denies it. The opposite opinion is the common one. The final sentence: if a beast eats the Sacrament, it devours the true body of Christ, has been written by Gregory XI." (a pope!) "has been expressly decided (*definita*)." (*Flores theol. quaest. Quast. de suseip. euchar. art. 3. diffic. 2.*) Thomas Aquino,

considered the greatest theologian among the Jesuits, writes: "It must be said that even if a mouse or a dog consumes the consecrated host, the substance of the Body of Christ does not cease to be among the species as long as those species remain Some have said that as soon as the Sacrament is touched by a mouse or a dog, the Body of Christ ceases to be there. This, however, is contrary to the truth of the Sacrament." (summ. th. III, q. 80. art. 3. p. m. 181.) When asked what should be done with such a mouse, some say it should be burned and buried in a holy place (so Thomas), others that it should be worshipped (so Gabr. Biel)! - To such horrible things leads the nonsensical anti-biblical doctrine of transformation! W. [Walther]

The priests are to decide where the body of the Lord Christ will remain when, according to their pretence, "the accidentia" (the accidental properties of the bread) "are consumed by the mouse. You will also find in the Canon of the Mass that a priest is so high that he gives thanks to God for making him so worthy of making a Christ. What other abominable blasphemies are going on and what is attributed to the mass to take away the merit of Christ, you will, because you now let the devil blind your eyes, only recognize when God, according to your merit, has handed you over to the devil, has removed his hand from you and he has then made your conscience restless. (1 Cor. 5:5) Because you boast so boldly and are not afraid to lie to the Holy Spirit, since you first tell lies to God and your Father, I pray to God Almighty, where you intend to remain in your evil, to give you ananiã and Sapphirã reward, Acts 5.

What you write and use concerning the saints, I have seen manifold, and is seen daily in Regensburg; the papists' books are also so full, and daily experience shows it so clearly, that I cannot be sufficiently surprised at your wickedness to dare you to get under my eyes with such lies. *) Therefore, look at the last comedic held in Regensburg, what its last heading is: "To the glory of God and the great Virgin! Read the Marian Psalter **)" and general prayer books of the papists, and you will find the lies sufficiently convincing.

I also remind you that the true Christian Church never persecutes anyone for religion, but that this is a true denunciation of the Antichrist, and how many thousands of Protestant Christians have been executed for the sake of the Protestant religion at the behest, approval and remuneration of the Pope and his followers.

I remind you, instead of God Almighty, who gave me to you as Lord and Father and commanded you to keep a watchful eye on your soul, that you should not have made this reckless departure from the true alone.

The apostate man, in fact, had claimed that the papists did not worship the saints at all, they only venerated them; while an invocation of the absent deceased is nothing else than an idolatrous worship. There is no Jesuit prevarication and palliation against this.

W. [Walther]

By Marian Psalter is meant, among other things, a book in which all 150 psalms are re-phrased in an idolatrous manner and addressed to Mary instead of God. In his examination of the Tridentine Concilium, Martin Chemnitz included such a Marian Psalter from the time before the Reformation, in which, for example, the first psalm begins with the words: "Blessed is he who loves your name, Virgin Mary. Similarly, the papists have also rephrased other prayers found in the Bible, including the Litany.

W. [Walther]

If you repent, lament, heartily abjure God, flee from Babel and dispose of yourself to the spiritual Jerusalem: I, the brethren, my servants and subjects, and the whole evangelical church will call upon God for you and also assure you of my fatherly grace and friendship again; But if you persist in your wickedness and reckless apostasy, know that God sees your reckless heart and that you cannot hide from Him, that you will fall from His grace, be cast out of His kingdom, be given over to the kingdom of the devil, be rejected and cursed by God, all His holy angels, His elect and righteous Christians, and that I will not allow the one who does not want God to be his Father, I will transform the fatherly love and loyalty shown to you up to now in such a way that I will call upon God in a daily prayer that he may withdraw all happiness, salvation and blessings from you and overwhelm you with all misfortune and disaster in such a way that you will have to go into yourself, recognize your wickedness and seek mercy with Manasseh in iron and bands. And in case even this will not draw you to reform, I pray to God Almighty that he will eradicate the memory of your name from the face of the earth, protect your brothers and sisters and my subjects, whom Tu has hardly angered, from your wickedness, and keep his holy Word and Sacrament, as before, pure first and protect them against you. *)

I would like to know (because your pretence is obviously a lie) what made you do this shameful thing.

*) Because the apostate was the count's firstborn son, and therefore had to take over the count's rule after the latter's death, the father asked that God would protect his subjects and the pure worship they enjoyed against the apostate; For the count knew from experience that when a Protestant lord became a Roman Catholic, he then, at the instigation of the Jesuits, usually did everything to deprive his subjects of their purely Protestant preachers and the entire pure church service, and to press and torment them until they too renounced their Protestant faith and submitted to the pope. It is known that once the pure Lutheran doctrine was recognized by many thousands, for example, in Bohemia, in Italy, in Spain, but that the papists, since they had the power in these countries, suffocated and drowned the holy gospel in the blood of its confessors. The reformers also had to experience this bloodthirsty cruelty of the papists. In 1572, on the occasion of the famous Parisian blood wedding on St. Bartholomew's Eve, 2,000 reformers were murdered in Paris alone, and in the following eight days 70,000 were murdered throughout the country by the papists. On hearing this news, Pope Gregory XIII ordered a celebration to be held in Rome, all the bells to be rung, the cannons of Castel Sant'Angelo to be loosed, and a jubilant commemorative coin to be struck. The angry Duke Alba boasted that he had 18,000 reformers executed in the Netherlands alone, for which Pope Pius V presented him with a hat and sword consecrated by him as a "defender of the Catholic faith. This is what the papists called a counter-reformation!

W. [Walther]

God-forsaken apostasy has brought. God will reveal it in due time, even against your will and to your shame. But I suspect that either the treasures of this world and all its glory have been shown to you from high mountains; or you are planning a Papist marriage; or you do not trust God to carry out the righteous cause of our house; or you are worried that I will live too long for you.

If it is the first, think. You wretched man, that you are mortal, yes, what a serious disease you have in your body, because of which you are not secured for one hour; which, in addition, is of such a nature that it can very easily, turned into a catarrh, cut off your way to repentance and present you without the wedding garment, which you have so wantonly thrown off, in the larva, which the devil has now put on you and with which you want to deceive God and your Father, before the judgment seat of the righteous Judge JEsu Christ, since this larva will not cover you. *)

If it is the second, it is bought too expensive to give a pretty mirror that the slightest disease can take away the soul.

If it is the third, why have you forgotten how the Almighty has preserved me with you in my thirteen years of exile and brought me back to my own against all people's suspicions? And should you think that it is better to beg to heaven with poor Lazarus than to go to hell with the great splendor of the rich man?

I am well acquainted with the motivation of your seducers and I know their father well, also their doings, especially from 2 Tim. 4, 3. 4. which I mentioned to you in previous letters; and I know well: as they tempt you to fall away from God and to disobey your father, so they will not refrain from getting you to put all my letters into their hands and to tell and confess all my remembrances; that they will also direct you to bring such my remembrances in all high and highest places" (to the emperor) "to my displeasure, and to arouse more displeasure; which you will do all the more gladly, because I have lived about too long for you for the fourth time. You hope thereby to be acquitted of me; which I believe all the more and all the sooner, and I am sure of it, because before your departure here you accused yourself of displeasure against my discipline and that you will not return home to me so soon.

This frightening concern of the father came true only too soon. The unfortunate son did not survive his father, but was miserably slain eleven years later in the battle of St. Gotthard in Hungary against the Turks, on August 1, 1664. In his place, the first-born, the youngest-born inherited the county after his father's later death.

W. [Walther]

but would have liked to be a libertine" (a free man). Now, next to God's grace, nothing is more important to me than to show mercy to the Roman Imperial Majesty, my most gracious Emperor and Lord, through my most humble services; Nor is it my opinion, in this or my previous letters, to attack or hate the same or other Catholic sovereigns and princes on account of religion, for, as I am not responsible for the same, so I have no more to do (as is done daily) than to invoke God sincerely to remove from their eyes the covering of Moses, which the popes have drawn before their eyes and thereby made it impossible for them to see God's clear Word, and to let the clear light of the Gospel shine into their eyes and hearts: But if already by your wickedness and incitement of your seducers (whom God Almighty, therefore I sincerely invoke His divine omnipotence, will punish according to His righteous judgment for the affliction inflicted upon me 2 Tim. 4, 14.) the Roman-Imperial Majesty has been moved to disfavor against me, then I am calm in my conscience and assured of my faith that I may trust my God, out of whose command and impulse I act, who can protect me in my ways, also, like all potentates, thus also guide the Roman-Imperial Majesty's heart as he wills; and will follow the apostle Acts 5, 29 and obey God more than men.

If there is a vein of filial obedience and respect in you, then I want you, according to the previous command. Immediately come to me here. If then the good, faithful reminders and instructions that are to be given to you are of no avail to you, then you will be in the position in which you are, namely in God's judgment. For I do not want to use any more papist means of coercion. *)

I command you thereupon to the almighty, wise and just God, to bring you, where there is still something good in you, back to justice; where there is not, - by your terrible downfall and revenge revealed on you, to please me and my country and to put them to rest.

Idstein, September 19, Anno 1653.

Johannes, Count of Nassau-Saarbrücken."

To the ecclesiastical chronicle.

The Canada Synod is still practicing its un-Lutheran licensing. The following is reported from their last year's synodal negotiations: "1. after examination, it was decided that the present licentiates Zahn and Salinger be ordained; 2. that the license of the pastor J. D. Noth be renewed.

The apostate was already twenty years old.

3. that Candidate F. W. Franke of Hermannsburg be licensed, and 4. that Candidate Cd. Schall from the Berlin Association will also be licensed, but the latter believed he would have to refuse a license. As much as it is to be praised that the candidate Schall, who came from the uninspired Berlin Association, refused the license, it is striking that the dear people of Hermannsburg did not oppose this frivolous and un-Lutheran practice. It is obvious that it is unjust, frivolous, and sinful. To entrust a congregation to someone on a trial basis. It is against God's will to admit to this office someone who was not found properly prepared for the administration of the sacred office of preaching, even if he should give the sacred promise to study diligently. Already the old Danish theologian Dr. Caspar Erasmus Brochmand (died 1652) gives the following reasons against this practice: "First of all, Paul does not allow anyone to be ordained to the holy office of preaching, because he is both doctrinal and powerful to shut the mouths of the adversaries, 1 Tim. 3, 2, Tit. 1, 9. Secondly, the Spirit of God expressly reminds us that he who lays hands on a person who is not sufficiently qualified is guilty of the sins of others, 1 Tim.

5:22. Thirdly, experience testifies only too often that those who have been admitted to the sacred ministry without education (rudes) remain in their ignorance, even though they have promised diligence in learning. Fourth, what will we answer God if many of the hearers are lost before the pastor has learned what he is to instill in others? Ezek. 33,1 — 3.". Although the Canada Synod cites "constitutional difficulties" as the reason why it is "not possible for them to abolish" the licensing system right away, it is not possible for them to "abolish" the licensing system right away.

fen. But this is obviously still such an unfortunate, old, general-synodalistic trait in her that she has more respect for such a poor man-made work, an unbiblical synodal constitution, than for the holy word of the great God Himself.

Pastor Köhler, the editor of the "KirchenBlatt" of the Canada Synod, in the same newsletter, in which the synodal report is reported, also reveals his fear and great concern that the Lutheran Church in America could become so terribly, horribly, barbarically Lutheran that it would reject preachers coming from the Union. In fact, he reports about the preachers' seminary established near Berlin for the emigrated Germans in North America, it is "in the weaving banner the

The flag of the United States with its stars unfurled in the blue field", the teachers are already appointed, etc., and then he concludes with the wistful lament: "How sad to think that these worthy teachers will be dismissed from the Lutheran Church".

rical Church of America could be rejected - because coming from the Union." Yes, it would be terrible! But then, what is to prevent the Lutheran Canada Synod from admitting these unirate teachers, if all the members of the Synod are of the same mind as its editor and former president? Z.

"He who is instructed by the word, he who teaches him, he who teaches him, he who teaches him, he who teaches him, he who teaches him. "Thus writes the holy apostle Paul Gal. 6, 6. How these words are understood by some English, even so-called deacons, who are placed at the disposal of the preacher, is reported in the "Evangelist" of January 26 as follows: "In an English church bulletin we read a strange piece about a congregation that pays its preacher a very low salary.

gives. The young people organized an extra collection among themselves and handed over the collected sum to the deacons to give it to the preacher as a token of love. The deacons did the same; but they deducted just as much from the preacher's salary." - This story clearly teaches why Paul, strangely enough, immediately adds to those words: "He who is taught" 2c.: "Do not be deceived, God is not mocked! For whatsoever a man soweth, that shall he also reap." Gal. 6, 7.

The woe will certainly befall the hireling pastors who are greedy for money, can never get enough, and pastor only for the sake of money; but no less will the woe befall the Christians and entire congregations who do not show gratitude to their faithful pastor and even plunge him into food worries. W. [Walther]

Communion. The Reformirte "Evangelist" tells, of course with great joy, in the same number the following: "On last Sunday afternoon a general communion was celebrated.

held my communion service in Dayton at the First Lutheran (!) Church. About a Dozens of preachers were present, Lutherans (?), Presbyterians, United Brethren, Reformirte and Methodists. These alternated in the administration of the elements of Holy Communion." Probably this whole

clergy did not believe in the mystery of the Holy Communion; the so-called Lutheran just as little as the others. It is therefore not at all surprising if these gentlemen quite leisurely enjoyed their communion of bread and wine. In any case, it would have been more appropriate if they had done this at home.

W. [Walther]

The Free Conference. Pastor Brobst writes in No. 13 of his "Lutherische Zeitschrift" the following: "In accordance with our promise, we share in this number the official correspondence between the General Church Assembly and the Missouri Synod concerning a free conference, which was kindly sent to us by Secretary Pastor Späth.

note. The dear readers will see from this that the *General Council* as well as the Synod of Missouri, Ohio and other states have repeatedly and very decidedly spoken out in favor of a free conference, only with regard to time and place there is not yet agreement, but we hope that there will soon be agreement on this, too. We take the liberty of suggesting the vacation season (July or August) of this year and Cleveland, Ohio; but if anyone knows of a better time and a more suitable place, we will gladly accept the "improvement".

Lancaster, Ohio, where the *General Council* meets in November, would probably be too small a place to accommodate the hundreds of faithful Lutherans who would gladly attend a free conference, and then we also feel convinced that at the next meeting of the General - Council the new German hymnal, the new seminary for preachers in Chicago, the new congregational order, the missionary matter, and many other important points will so much occupy the time and energies of delegates

that afterwards the holding of a free conference would be quite impossible. Just before the meetings of the *Council*, the

Conferenz also not well be held, because on Reformation Day the pastors wish to remain with their congregations."

We do not read **the "Herald of Faith"**, the local papist paper, since it is edited by an apostate whose wisdom we already know only too well, and whom we do not intend to do the honor of taking notice of his blasphemies against the truth he has recognized and of his sophistries for the papist lies he has also recognized. In these days, however, brought us

a friend of ours received a number of the above-mentioned newspaper, in which a co-worker, who calls himself Rev. H. Brockhagen, comments on our short article about the "bloodthirsty Concil" at Costnitz. In it, this "Reverend" mentions, among other things, our assertion that the members of the Conciliar

The reverend himself tries to prove explicitly that the emperor was really justified in breaking the promise he had made to Huss by his letter of escort! If the matter were not so serious and this procedure of the "venerable" not so ungodly, the matter would indeed be amusing. First, the writer rejects it as something most shameful and untruthful for the members of the council, that they should have acted so faithlessly and advised the Emperor to break his word, and then he himself declares that the Emperor had the most obvious right to do so! If the papal church has no better defenders than people like Mr. Brockhagen, then its cause is indeed in wise shape, even before reason. Probably Mr. Brock-

Hagen was still a very young disciple of Loyola and therefore not yet experienced and practiced enough to give his evil Jesuitical principles even a sorry semblance. W. [Walther]

"**Der Sendbote**", this organ of the Anabaptists or, as they prefer to call themselves, the Baptists, of 26 January contains the following little article: "To the baptismal font or to Jesus? The Jews brought their young children to Jesus so that he would bless them. The name Christians and also unfortunately some true Christians carry them to the baptismal font, let them thereby know that they are Christians and keep them away from Christ. - This is quite an Anabaptist piece. As if those parents would not bring their little ones to Jesus when they bring them to baptism! One can see that the Anabaptists get an evil conscience as often as they are reminded of the story that those God-fearing Jewish mothers brought their little ones to Jesus, and Jesus did not push them back, as the Anabaptists do, but accepted and blessed them; therefore the Anabaptists want to get rid of this story, which testifies against them and punishes them, by distorting it in a shameful way. - Incidentally, the name the Baptists give themselves on the title of their "Messenger": "Organ of the faithfully baptized Christians of North America", is a great lie admitted by themselves. The "Messenger" has often complained about this, and does so again in the number of January 26, that the Baptists also have hypocrites and openly un-Christian people among them. In this issue, for example, he complains that some "Baptists" cheat the agents of the "Sendbote" out of subscription money. The may also be peculiar "believing baptized Christians of North - America"! W. [Walther]

Civil marriage. The Louisville "Catholic Messenger of Faith" of February 2 writes: "The Archbishop's Capitular Vicariate has issued a decree against civil marriage. The administration of the sacraments, the blessing of women in childbirth, the enjoyment of ecclesiastical rights, the admission of godparents, and possibly ecclesiastical burial are denied to those in civil marriage, or who have confessed." - This is quite an antichristian decree. However, according to God's Word, we Lutherans also consider it very unchristian for those who do not seek the testimony, intercession and blessing of the church through its ministers when they marry, if they can obtain this, 1 Tim. 4:5. But it is anti-Christian to treat a marriage that has only been confirmed by a justice of the peace as a sinful union, even as fornication, and even to banish those who have allowed themselves to be married by a justice of the peace either out of necessity, because they could not have a church minister, or out of ignorance. According to the apostle Paul, "the unbelieving man is sanctified. through the (believing) woman, and the unbelieving woman is sanctified through the (believing) man", therefore the same apostle says: "If a woman has an unbelieving husband" (who, as a Gentile, has therefore not allowed himself to be married to her in church), "and he allows himself to live with her, she should not separate from him. 1 Cor. 7, 13.14. Hereby the apostle also declares the marriage among pagans, which is only performed civilly, to be a true marriage, which the believing part is not allowed to break. To regard it as a sinful union and to treat it as such is therefore against God's clear word. But what does a papist archbishop ask about God's word? To him, the decrees of the pope are incomparably higher. Matth. 15, 1-9. W. [Walther].

Strange confessions of some popes about the dignity connected with the papal dignity for them

Soul Danger.

The Jesuit Cornelius a Lapide, who died in 1637, reports of Pope Pius the Fifth, who died in 1572, that when he heard that he had been elected pope, he confessed: "When he was still a mere ordinary, he had good hope of his blessedness; when he became a cardinal, he began to doubt it; but after he was elected pope, he now began to despair of it almost entirely."

Even before him, Pope Marcellus the Second, who became pope in 1555 but died after only twenty-two days of reign, had exclaimed, "I don't see how anyone can save his soul by His Papal Highness!"

Church News.

After Mr. Pastor W. Denke had been duly called from the Evangelical Lutheran congregations at Travers City, at Leland, and at North Unity in the State of Michigan, and he had, with the approval of his former congregation at Waterfort, Wisconsin, recognized and accepted the call of the three said congregations in Michigan as a divine one, the same, by order of the Reverend Presidency of the Northern District of our Synod, was introduced by the undersigned into his new field of labor, according to the prescriptions of our Agenda, on the third Sunday of Advent of the current church year, in the Evangelical Lutheran congregation at North Unity,

on the following Tuesday in the Evangelical Lutheran congregation at Leland, and finally on the following Thursday in the Evangelical Lutheran congregation at Traverse City, Michigan.

May the Lord of the spiritual vineyard, i.e. of the Christian church, Jesus Christ, by grace also give strength and health, courage, faithfulness and constancy to his worker in this great field of work, and give prosperity to his planting and watering. Amen!

Joh. Karrer.

Address: Uov. Deolce, Dolund, l^eolonrv Co., Moll.

On the third Sunday after Epiphany, Pastor A. Heitmüller, who, with the approval of his former congregation in Rodenberg, Ills. had accepted a call from the Evangelical Lutheran SD Paulus congregation at Clifty, Bartholomew Co., Ind. was installed in his office by the undersigned, with the assistance of Pastor H. Jüngel, after a presentation by Mr. Praeses Schwan.

May the Lord produce much fruit and may his fruit remain for eternal life.

I. G. Nützet.

Address: l^,ov. lloitmuoHlor,

O. lox 317,

Columbus, lucl.

Announcement.

As a result of the request sent to the synodal congregations on December 1, 1869, to give their consent to the election by the electoral college of Dr. Evuard Preuß to the theological professorship at the preacher's seminary in St. Louis and of Mr. Robert Engel to the philological professorship at the grammar school in Fort Wahne within eight weeks or to protest against it, the synodal congregations concerned have partly sent in their express consent and partly not lodged a protest. Accordingly, both of the above-mentioned gentlemen are to be considered as duly appointed and employed.

St. Louis, February 8, 1870.

Th. Brohm, ' d. Z. Secretary of the Electoral College.

Obituary.

On January 10 of this year, our dear parish school teacher, Mr. Gustav Fischer, gently fell asleep in the Lord at eight o'clock in the morning, and on the 13th of this month his mortal remains were solemnly and Christianly buried in the ground. The deceased, a native of Nöpuu in Prussia, where his father and siblings still reside, came to this country in 1866, to Baltimore, Md., after having attended the Gymnasium and Seminary outside, and had already accompanied a teaching position for a short time. About a year and a half after his arrival there, he took over a substitute teaching position at Mr. Pastor Frinke's congregation, which he faithfully administered until he was called to my dear congregation as a school teacher in September of last year.

Several weeks after his arrival here, God put him on a sickbed from which he was not to rise again. After about three months of not too severe suffering, the Lord called him away from the contending to the triumphant church.

May the faithful God, who brought the deceased to the knowledge of His dear Son Jesus Christ, make him happy after the sufferings of this time, and may He also give us, when our hour comes, a blessed end, amen.

Egg Harbor City, N. J., February 5, 1870.

Ernst T. Richter.

Gifts received for Concordia College in Fort Wayne, Ind:

1. for pupils who suffered loss due to the fire of the . Schoolhouse on 28 December 1809:

From K. Westenfeld for books for poor pupils through Dr. Sihler \$3.00. From teacher K. Lauterbach 0.75. Concordia male choir in Baltimore through O. Schönrich for poor pupils and especially H. Sieck. By Rector G. Schick 39.75. Past. Müller's congregation in Pittsburgh, Pa. through Dr. Sihler 50.00. Past. Stubnatzy's Gem. in Fort Wayne spec. for G. Spiegel, Ch. Steup u.C. Franke 156.00. Past. J. P. Karrer's Gem., Napoleon, O., (tentative) 14.00. Past. I. Stricker's Filial, North Grove, Ind. tentatively 5.25. Past. Kuhns Gcn(, Minden, Ind., 05.24. By Cassirer Droste 205.M. Immanuelsgemeinde in Fort Wayne subsequently by the same 1.50. By Past. Mees, Columbus, O., by the younglings of his congregation for their brethren at Fort Wayne 30.00 for the library of the sophomores. By Past. Wunder in Chicago, Ill, from his congregation: from the Jünglingö-Verein 10.00, from teacher Kleinstauber's school children 7.40, from individual church members 44.60, from Past. G. Löber in Niles, Ill, 1.00. Through K. Baals v. Past. Keyls Sr. Parish in Willshire, O., 30.00. Mr. Schinnerer there for the five poorest scholars 5.00 each. Past. J. Rupprecht's congregation, North Dover, O., 14.50. By Past. L. Lochner, Richmond, Va. of his. OZcm. 10.40. by himself tentatively 12.15, teacher H. Backhaus 0.75. by Past. H. Hanser, Baltimore, Md. from the Women's Association of the-Lt. Paulsgem. for J. Lchlerf IO.IX), for H. Sieck 10.00, poor students 30.00, from the Virgins- Vcr. 14.00. By Past. Partenföler, Bay City, Aich., lte consignment, wedding coll. at G. Th. Colb 14.1X). By R. and W. Wheerly, Echester, Ill, for R. and A. Eirich 10.00. By Past. J. Joh. Große, Chicago, Ill, from his. St. Jo- hanneSaemeinde 57.00, from the Young Men's Association 5.00. By Rev. Ch. Hochstetter, Indianapolis, Ind. for the students suffering from the fire Collecte at the annual celebration of the Women's Association 78.00, coffee stock of the Women's Association 23.00. Congregation at Fort Dodge, Iowa, by H. Däumler 4.00. By Past.A. Wagner, Chicago, Ill, 2nd consignment from his. Gem. tentatively 34.25. By Past. J. Seidel, Omincy, Ill, by his. Gem. 5.00 & tentatively 7.00. By Leonhardt L. Schuricht, St. Louis, Mo., 100.00. By a former student of Concordia, Milwaukee, Wis. 5.00. By D. Droste of the Women's Association of the Martini Parish of the Past. Stock at Fort Wayne 27.25 and by L.Bradtmueller4.00 for orphans among the sophomores. From Dr. E. Preuß through Dr. Sihler 5.00. Through Past. G. Reichhardt, Whitley Co, Ind, first consignment: by Ch. Lücke 5.00, C. Brand Sr. 3.00, W. Sievers 2.00, H. Hauptmrcier 2.00, Mrs. Hauptmrier 0.50 for W. Offenbeck, Aug. Fischer 2.00, A. Sandmeier 1.M, St. Johannesgmeinde 5.15 for the poorest of the sophomores. Lurch Past. G. Th. Gotsch, Akron, O., first consignment from his parish: von Frank u. Niemann 5.IX each), Mrs. Kaiser I.IX), N. N. and Past. Gotsch 3.00 each, Brüning, A. By- riter, H. Feuchter, Hubiuger, F. Manthey, Lidtschlag, Jakob Wolf, Mrs. Gred and Walzer 0.50 each, Bankhäuser, G. Miller, M. Solrer 0.25 each, J.Bcnrits 0.20, total.28.45 provisional. From J. G. Boehm, Elyria, O., 3.00 u. 2.00 for G.Häffner. From Past. F. Wyneken, Cleveland, O., by Dr. Sihler: from Jungfraucnvcrrin for L. Hölter 10.00, from Frauenverein 20.00, from J. H. Z. 2.00, J. H. H. 2.00, C. H. H. 1.50, Fr. H. 1.00, Fr.B. 2.00, H. Z. 5.IX>, G. H. A. 3.00, H. H. 1.00, J. B. 0.50, J. I. H. W. 2.00, together 50.00. From Past. H. Preus, Leeds, Wis. 5.00. by Kasfirer Joachim Birkner 150.00. by Cassirer D. Droste 3l>0.6 by Past. Kühle of s. Gem. in Laporte, Ind. first lnd 25.7l>. By Past. Stubnatzy subsequently from s. Gem. for A. Brauer 2.00. By Past. H. H. Holtermann, Ef- fingham, Ill, tentative 26.45. By Past. J. P. Karrers Gem. for, Napoleon, O., 2nd Sendg. tentatively 10.00. By Past. J. A. Hügli, Detroit, Mich. by Mr. Kundinger 5.00, Jung 5.00, Mrs. Susicck 1.00, Hoops 0.50. By Kasfirer Eißfeldt 67.36, for G. Häffner 5.37, for F. Dam- kobler 7.00. By Kasfirer D. Droste by Past. Jüngels Gcm., Jonesville, Bartholomew Co, Ind, Collecte 45.IX>, Hock:eiö-Cvll. at Mr. Brandt 5.00. By Kasfirer E. Noschke Hochzeits Coll. at H. Ellcrmann, St. Louis, Mo., 4.80, by Past. Brohm's Gem. there, 34.25, by Past. I. Walther's Gem. there, Vencdy, Ill, 40.51, by Past. Meyer, Lcavenworth, Kanft, 5.75, by Past. Mennicks Gem., Rock Island, Ill, by women's club, 26.10. Past. Mangelsdorfs Gem., Loomington, Ill, 65.00, for K. Schliepsick 20.00, rus. 196.41. By Past. Lehner, New Haven, Ind. from his Immanuelsgemeinde 7.57, St. Petrigemeitde 1.75, from himself subsequently 1.00. By Past. M. Tirmcn- stcin, New Orleans, La. to be paid by the Maidens' Association of Zion Parish 50.00. By Garret Bosse, Farmers Retrcat, Dcarbom Co, Ind, Erpröß-Chargcs to be paid, 1.00. By Past. H. Wunder, Chicago, Ill, by some members of his congregation, 24.50. By Past. J. L. Daib. Grand Rapids, Mich. for D. Walter 2.00. By Past. G. Th. Gotsch, Akron, O>, 2nd mission, coll. of his gcm. 16.40, by Mr. Rover subsequently 2.00. By Jak. Hebel, College Point, L. I., 5.00. By Teacher Bartling, Addison, Ill, by Past. H. Wunder (no disposition has yet been made and is here for display only). By Past. J. Kunz, Julietta, Marion Co., Ind., von H. Meier, A. Meier, C. Meier jun, Bro. Müller, Bro. Landwehr, C. Richmann, G. Merlau, C. Breuer, W. Breuer, A. M. Rösener, W. L. Rösener, Mrs. W. L. Rösener, J. G. Kunz, Wittwe L. Richmann each i.OO, A. Hoch, Ch. Hoff, Fr. Hoff, C. Eickmann, C. W. Rösener, W. Rösener, L. Müller, A. Langenbcrg, Ch. Rethmeier, C. Meier Sr, Ch. Ostermeier, F. Oertel 0.50 each, Mrs. M. Landwehr 2.Ill>, Ch. Rösener u. E. Meier 0.10 each, H. Spilker 0.20, H. Kteinmaun 5.X), W. Richmann 0.75, J. I. Meier u. W. Müller 0.25 each, Fr. Karls 1.00, A. Ch. Rösener 0.50, total 30.15; half of which for students at 15.05. By Past. Kühle's parish, Laporte, Ind. 2nd dispatch 18.50. Past. Stub- natzys Gcm. of, Fort Wayne, Ind. in arrears 3.00. Past. Th. Pissel's Gem, Matteson, Cook Co, Ill, 32.00. Past. A. Wüstemanns Gem., Kendallville, Ind. retrospective 0.50. By Past. M. Gninthcr, Saginaw City, Mich, for F. Häuser: coll. anf Georges wedding 6.25, L. Blanks infant baptism 1.75, H. Dirken's infant baptism 2.25, von Stelzriede Sr. 2.00, add. 12.25; for G. Fürbringer: von L. Klemm, A. Gräbner, Duclos, lrahe 0.25 each, Greul 1.00, N. N. 1.00, M. Klemm 0.18, add. 3.18. By Past. C. H. G. Schliepsick, Dwight, Ill, by L.Hahn, G. Stallwitz, F. sti. Fillmann, A. Burk, H. Burk each 1.00, Lorenz Konrad, B. Krug, L. Bürger each 0.50, L. Zabel, M. Köpünger each 0.25, B. Krug's brother-in-law 0.10, J. Krug 0.40, Fr. Steffen 2.00; for C. Schliepsick wedding - coll. at Neinlaussöder 8.82; by Kasfirer D. Droste 72.50.

2. for the construction and repair of the school building and for the inventory:

By Rev. K. Mees, Columbus, O., from the Women's Association of his congregation 50.00 and from various members of his congregation 120.00 provisional. By H. Däumler from the congregation at Fort Dodge, Iowa, 4.25. By Rev. G. Reichhardt, Whitley Co, Ind, by Ch. Luecke 5.IX). C. Brand Sr. 2.00, Past. <9th Reichhardt 10.00. By Kasfirer I. Birkner for reconstruction 150.00, for new construction 100.00. By Past. J. A. Hügli, Detroit, Mich. for the college: coll. of his congregation on Epiphany - Feast 37.80, from Walz 1.00, Jung 5.00, Hoops 0.50, total 44.30. By Kasfirer E. Roschke: from Past. Mangelsdorfs Gem. of Bloomington, Ill, 55.00; by Past. Bicwcnd, Bcllcville, Ill, 25.00; by some members of the Gem. of Past. Markworth, Dan- ville, Ill, 10.75; by Past. Meyer's Gem. of, Lcavenworth, Kans. 24.00; by a total of 114.75. by Past. Lehner, New Haven, Ind. from his Immanuelsgemeinde in New Haven, 10.00; from Frauuvrcin, 5.00; from his. Lt. Peter's congregation 5.25, from himself 4.00, together 24.25. By Past. J. Kunz, Julietta, Marion Co, Ind, half of the entry with 15.10. By Past. Th. Piffel's parish, Matteson, Cook Co, Ill, 23.00.

All these contributions for construction etc. are paid to the Kasfirer D. Droste by me.

3. gifts of books, clothing, linen, foot candles, beds and the like:

Vou v. Neuner, Rmbardt, Vocabel- u. Elementarbuch. From the Bible Society at Fort Wayne 24 Lt. Bibles. By Past. K. Mees, Columbus, O., from the Young Women's Society 29 shirts; from various members of the congregation 6 pairs of pants, 7 skirts, 5 vests, 1 pair of boots, 3 p. Stockings, 3 underpants, 1 undershirt, 1 sbawl, 2 hats, 12 neck ties. By Past. H. Hanser, Baltimore, Md, from the Women's Association of Lt. Paul's Parish, 29 skirts, 20 pants, 25 vests, 7 woolen undershirts, 2 shirts, 18 pairs of stockings, 1 bedspread, 2 sheets, 2 kisscnübcrczüge, 5 towels, 4 -lackcloths, 1 pair of Ltboots, 3 pr. shoes (in part for H. Sieck, J. Schlerf and H. Spielmann). Through Bro. Hammer, Cincinnati, O., from Past. King's parish 7 woolen shirts, 12 skirts, 21 Pr. stockings, 4 pants, 9 vests, 1 Ihawl, 8 skirts, 1 Pr. shoes. From the same 2te Lcndung: 7 skirts, 1 trousers, 5 vests, 6 caps, 1 Pr. Ltiefel, IPr. shoes, 1 bed sheet, 2 underpants, 6 towels, 6handkerchiefs, 2Lhaws, 11Pr.stockings. From Past. H. Crämer's Gem., ZaneSville, O., 10 shirts, 6 sheets, 12pillowcovers, ODccken, 2 woolen blankets, 10 Pr. woolen stockings, 7 handkerchiefs, 6 towels, 2 skirts, 10 boxes collars. From Past. Keyls Sr. Parish, Willshire, O., 6 ells muslin, 3 skirts, 3 vests, 3 shirts, 3 quilts. 3 pillow cases, 4 towels; from Mrs. Sieger there, 1 quilt, 1 pair of stockings. From Fort Wayne 4 pr. stockings. From Past. H. Nunkel's Gem, Aurora, Ind, 1 sheet, 2 pairs of kifen covers, 2 shirts, 1 undershirt, 5 pr. stockings. From the frau- m-rcin in Past. Mennicks Gem, Rock Island, Ill, 6 lt. pillows, 8 pc. Towels, 24 pairs of pillowcases, 14 sheets, 6 double woolen blankets, 5 pr. socks, 6 unl- r-shirts, 6 underpants, IPr.shoes, 1 handkerchief. Through Past. Ch. Hochstetter, Indianapolis, Ind. from the Women's Association 9 shirts, 4 pr. socks; from Mrs. Konzmann 2 towels, 2 handkerchiefs, 1 coverlet. By Dr. Schier from H. G. Wolter, Buffalo, N.I., IPr.boots, IPr. shoes. By Past. Kühle, Laporte, Ind. from the Women's Club, 21 shirts, 18 towels, 9 pairs of pillow cases, 13 sheets. Through Past. Jos. Lehner, New Haven, Ind, to trüglich from the Woman's Club 3 pairs of Ltrümpfc, vsn J. Krim- mcl 4 vests. From the women's club of the Lt. Paulsgcincinde at Fort Wayne 4 pr. stockings. From Mrs. Steinau in Past. Fleischmanns Gem. 4 towels. From Mrs. Past. Keyl Sr. Willshire, O., 3 shirts. By Past. Evers, Adams Co, Ind, by Mrs. Gallmcyer Sr, 1 o'iilt andl 1 sheet, Mrs. Gallmeier Jr, 2 pr. stockings, 2 towels. By Past. H. Wunder, Chicago, Ill, 1 full suit, 1 blue jacket from J. Kulms, 1 paquet for Swan from Bro. Bruns, 8 Pr. stockings, 1 shawl, 6 handkerchiefs, 1 paquet for F. Lindemann from Wittwe Gils, 4 covers, 1 sheet, 1 underpants, 1 paquet with: 1 pillow, 1 straw bag, 1 pfühl, 3 towels, 2 sheets, 1 Ucbczug; 1 do. with: 2 sheets, 6 towels, 4 covers. By- Past. C. Strengths, Baltimore, Md. with provision that Baltimore students incl. Pb. Fritz have the preference: 21 skirts, 12 pants, 22 vests, 11 undershirts, 12 untcrhosm, 55 pr. stockings, 2pr. boots, 3 pr. gai- ters, 3 pr. Ich shoes, 75 collars, 6 pr.

suspenders, 21 pc. soap, 100 Paper collars, 16 handkerchiefs, 3 bedspreads, 5 sheets, 6 towels, 12 shirts. Through Past. J. L. Daib, Grand Rapids, Mich, from the benevolent women of his congregation: 2 pillows, 10 covers, 8 underpants, 2 undershirts, 1 woolen bedspread, 3 padded blankets, 2 straw sacks, 9 pr. woolen socks (for 2 pairs of which Br. Elise Schautz in Town Caledonia donated the wool), 1 pair of cotton stockings, 17 linen towels, 7 bed sheets, 1 black cloth skirt, 1 blue do., 1 varnish trench; from Mrs. Walker in Town Lowell 1 pr. woolen socks; from Mrs. Jonson in Town Caledonia 1 pr. woolen socks. By Past. Kuchle, Laporte, Ind, 2nd consignment: 1 shirt, 9 overcoats, 11 towels, 2 underpants, 43 Pr. woolen socks, 2 Pr. cotton do., 3 Comforts. From the Franciscan association of the Martini parish of the Past. Stock 2 quilts, 9 handkerchiefs, 12 Hcmden, 3 Pr. stockings. Through Past. F. Wyneken, Cleveland, O., by Joti F. W. 6 woven undershirts, 6 do. Underpants; by and through the laudable Women's Club, 1 double woolen blanket, 6 flannel shirts, 32 > towels, 6 white shirts, 25 white and 2 colored uber-' trains, 20 sheets, 2 pr. stockings, 8 quilts, 1 feather z pillow. - A few more things arrived; but it is impossible for me to list them this time. >

If errors should have crept in during the unavoidable haste, then I ask for pleasing announcement, in order to be able to improve.

Distributed are up to fetzt among the needy students, in proportion to their loss, in money 1619.22 and in clothing etc. enough for the first need. With the overflowing amount of gifts and the difficult task of distributing them properly, time and patience are necessary! Also, the students do not use the money for many books immediately; therefore, it is better kept for them. May God bless all givers and their gifts to the hearts of the recipients! I have no words and feel unworthy to give expression to the due thanks.

G. Alex. Saxer.

Received in the Western District treasury:

To the synodical treasury: from TrinityS District, Lt. Louis, Mo., D17.25. from ImmanuelS District, St. Louis, Mo., \$29.05. from Pastor Streckfuß's congregation, Washington Co, Ill, \$8.37. from Pastor Mark- worth's congregation, Danville, Ill, \$11.05. Collecte in Pastor Schmidt's congregation, Schaumburg, Ill, \$22.50. Of Pastor Dorn's congregation, Elkgrove, Ill., \$7.20. Of Pastor Roeder's congregation, Dunron, Ill., -111.11. Of Pastor Zucker's congregation, Proviso, Ill., .K7.80. Of Pastor Nuoffer's congregation, Crete, Ill., K17.60. Of Pastor Wonders congregation, Chicago, Ill., K27.00. From Rev. Wagner's congregation, Chicago, Ill, K20.10. From Rev. Franke's congregation, Addison, Ill, K51.00. From Rev. Brohm's congregation, Lt. Louis, Mo, \$98.61. From Zion's district, St. Louis, Mo, \$16.00. From Rev. Frederking's congregation, Prairietown, Ill, \$9.73. From the congregation of the Rev. Schweiften, New Bielefeld, Mo., H20.00. From the congregation of Rev. Kleist, Washington, Mo., H7.80. From the congregation of the Rev. Demetro by Mr. Lange P2.00. From the congregation of St. Peter's by the Rev. Dörmann, Randolph Co., Ill., \$9.25. From the congregation of the Rev. Holls, Columbia, Ill., \$33.60.

To the college maintenance fund: from Jmma- uncls district at Lt. Louis, Mo., H'H.00. From Rev. Joh. Walther's congregation, Venedy, Ill, P5.21. From Rev. Schliepsick's congregation, Dwight, Ill, \$5.57. From Rev. Mertens' congregation, York Centre, Ill, D9.30. Of Rev. Ficks congregation, Collinsville, Ill., \$29.10. Of Rev. Mueller's congregation, Pittsburgh, Pa., K36.55. Of Rev. Brohm's congregation, St. Louis, Mo., -D9.30. Of TrinityS district, St. Louis, Mo., K11.00. Of Rev. Biltz's congregation, Lafayette Co.

On the Synodal - Missionary Fund: Epiphany Col- lects of the congregation of the Rev. Schuricht, Vandalia, Ill, H3.85. From the Zion District in St. Louis, Mo, \$8B7.

For inner mission: From TrinityS District, St. Louis, Mo. \$3.50. From Pastor Heinemann's church, New Gehlenbeck, Ill, S11.20. From Pastor Bey- ers church, Chicago, Ill, 8.80. From the Misfions- bi'ichse in Pastor Beyer's church S3.00. From Mrs. Lophie Walther, Blue Island, Ill, \$1.00. From Pastor Ficks Gemcindo, Collinsville, Ill, \$13.20. From the Zionö Di- strict in St. Louis, Mo, \$8.85.

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"To the general building fund: from Rev. Streck- fnß' Clemeinde, Washington Co, \$30.00. from Rev. Tranb's congregation, Crete, Ill, \$28.95. from Rev. Franke's congregation, Addison, Ill, \$237.25. from C. Recse, Dundee, Ill., \$2.00. From Rev. Grosse's congregation, Chicago, Ill, \$50.00. From Rev. Beyer's congregation, Chicago, Ill, \$18.00. From Rev. Nuoffer's congregation, Crete, Ill, \$22.12. From Rev. Wunders congregation, Chicago, Ill, \$10.00. From ImmanuelS District, St. Louis, Mo, \$334.50. From Pastor Wagner's congregation, Chicago, Ill, \$27.00. Subsequently from the Dreieinigkeits- District in St. Louis, Mo. of, \$109.50. From Rev. B. Mießler's congregation, Palmyra, Mo., \$5.15. By Rev. Th. Mießler's congregation, Benton Co, Mo, \$12.00. By Rev. Schwensen's branch congregation, Columbia Bottom, Mo, \$2.90. By Rev. Lehman', St. Louis Co, Mo, \$5.50. By Rev. Holls' congregation at Centreville, Ill, \$14.05.

On the emigrant mission in New York: from the bell-bag of the congregation of the Rev. Nöder, Dunton, Ill, \$21.25.
For Pastor Brunn's institution: Epiphany Collecte of TrinityS District, St. Louis, Mo, \$44.63. EpiphanyS Collecte of ImmanuelS District, St. Louis, Mo" \$36.75. Of Pastor Traub's congregation, Crete, Ill, \$14.25. Collecte of Pastor Dorn's congregation, Elk Grove, Ill, \$4.50. By Pastor Brohm's congregation, St. Louis, Mo, \$20.52. By Pastor Vomhof, Davenport, Iowa, \$1.00.

For the East India Mission: Epiphany Collect of the congregation of the Rev. Geyer, Carlinville, Ill, \$7.40.
For the Hermannsburg Mission: by Rev. Seuel, Lyons, Iowa, \$1.32. By the school children Rev. L-cuels, \$2.18. By Rev. Seuel by Rev. Tinnn \$6.00 and J. Mühlenberg \$6.00. By Rev. Vomhof, Davenport, Iowa, \$17.09.

Fiir poor "1 uedents: From Zions - District in St. Louis, Mo., \$6.00.
To the seminary household in Addison: By Rev. Seuel, Lyons, Iowa, \$4.50.
For firevrrlosses of sophomores at Fort Wayne: By Pastor Mangelsdorf's congregation, Bloomington, Ill, \$65.00. By the same congregation for K. Schliepsiek \$20.10. By Pastor Brohm's congregation, St. Louis, Mo., \$34.25. By Rev. Joh. Walther's congregation, Venedy, Ill, \$40.51. By Rev. Meyer, Leavenworth, Kans, \$5.75. By the women of Rev. Mennicke's congregation, Rock Island, Ill, \$26.10. By Rev. Ruhland, Pleasant Ridge, Ill, \$6.80. By Rev. Loßuer's congregation, Washington Centre, Ill, \$15.00. By Rev. B. Mießler, Palmyra, Mo., \$12.70. By Rev. Engelbrecht, collected in Johnson Co., Iowa, \$2.25. By TrinityS District in St. Louis, Mo., \$183.20. By Rev. Biltz's congregation, Lafayette Co., Mo., \$19.00. By Rev. Biltz's branch congregation, \$20.00. By Rev. Dörmann's congregations, Randolph Co, Ill, \$25.00. by the Rev. Lehman', St. Louis Co, Mo, \$2.50. by the students of the St. Louis High School, Mo, \$6.00. by Mrs. Barbara Schmidt, St. Louis, Mo, \$2.00. by the congregation of the Rev. Holls, Centreville, Ill, \$9.25.

For the restoration of the college at Fort Wayne: From Rev. Mangelsdorf's congregation, Bloomington, Ill, \$55.00. By Rev. Biewend, Bellville, Ill, \$25.00. By some members in Rev. MarkworthS congregation, Danville, Ill, \$10.75. Collecte of Rev. Meyer's congregation, Leavenworth, Kans. \$24.(X). From the Rev. Wolbrcht congregation, Okaw, Washington Co, Ill, \$6.10. From the Rev. Lange congregation, Humboldt, Kans, \$17.00. From the Rev. Engel- brecht congregation, Iowa City, Iowa, \$8.00. From the Rev. Bartling congregation, Springfield, Ill, \$38.80. From the Rev. Biltz congregation, Lafayette Co, Mo., \$37.85. Of the congregation of the Rev. Biltz, Lafayette Co. of, Mo., \$42.20. Of the congregations of the Rev. Dörmann, Randolph Co. of, Ill, \$25.00. Ed. Roschke, Cassirer.

Received in the Northern District treasury:

To the Widows' and Orphans' Fund: By Past. A. E. Winter of Mrs. Gade Thank-offering for the final deliverance from all evil Holy OO. Communion - Coll. in Past. Streges Parish, Jda, Mich. \$6.40.

For Student Wangerin: Coll. on a golden wedding \$8.85.
For "poor" students in St. Louis: From Past. A. E. Winter 75 Cts. whose Gcm. in Loganville \$4.25.
On the emigrant mission in New York: from some Lutherans in Town Caledonia, Wis., \$1.65, in Town Lowcl and Brown 45 Cts. From N. N. in Grand Haven, Mich. \$1.00. From Past. Daib \$1.00. Harvest fest- Coll. in Past. Bauer's comm. on Tandy Creek \$4.(X). Reformation Feast- Coll. of the Gem. at Amclith \$5.46. EpiphaniaSfst-Cvll. of the Gem. of the Past. Tribe at Kirchhayu \$3.00.

For fire losses of poor students in Fort Wayne: FromPast. Lemke, Rossville, Mich. \$5.00. infant baptism - Coll. at C. Reim \$1.00. From Past. Rohrlack at Necedsburgh \$5.00. Past. Coiner \$1.00. From Past. En gelberts Gem., by the Maidens' Club \$6.00, by the Women's Club \$5.00. Coll. at the annual feast deSConcordia VereinS of Trinity Parish, Milwaukee, \$18.11. By Past. Daib and several members of his congregation, Grand Napids, Mich., \$1.75, by members of his St. Pauls- gcm., Town Caledonia, Knt Co., Mich. \$1.00. By Past. Muller in Amelith collected from Bro. Burke, J. F. Muller, A. Küh \$1.00 each, Bro. Muller, A. Schmidt, A. Scheuerlein, M. Kruse, M. Dollkopf, H. Langlaß, G. Schmidt, M. Kränzlein, A. Eichinger, Kirchhofs 50 Cts. each, Collecte \$3.00. Christmas Coll. of the congregation at Frankenhiß \$10.00. J. Rogner there \$1.00. Past. A. Henkel's Filialgem. in Sturgis \$4.75. Coll. of Trinity Parish in Milwaukee \$75.70.

For Franz Damköhler: From Mr. Wctzel in Freistadt \$7.00. Colle. v. C. E. jun. in Milwaukee \$5.00. Coll. d.Gem. in Freistadt \$12.54. Fr.Brnß daselbst \$1.00.
For the student cobbler: From Past. Schumann's parish in Freistadt \$12.00.
For the student Geo. Häffner: By Pastor Moll in Mequon WeddingS-Cott. \$4.07. By Past. Präger Kindtauf-Coll. \$1.30.
To procureB secure for dic'native Lutheran mission servants in East Indies: From G. Holzhay, Grand Napids, Mich. \$1.00. From Past. Daib \$1.00.
For Past. Brunn's Institution: FromPast. J. L. Hahn \$1.00. Wedding - Coll. at D. Biehlmryer \$7.00. From Past. Markworth's Gem. in Bloomfield \$6.85. mission- Coll. in the Gcm. Freistadt \$5.21.

For poor Wisconsin students: Christmas Coll. in Past. Lifts Gem. in Town Sherman \$11.00, in Cascade \$1.00.
On the Hermannsburg Mission: Coll. from the children of the Gem. at Amelith \$3.10.
To Synod alkatse: Coll. inHillsdale, Mich., \$3.00. Harvest Festival Coll. inPast.MollsGem. to Mcquon \$2.82, Re- formationSfst-Cott. \$1.40. From Past. Stamms Gem. to Kirchhayn \$1.00. Christmas - Coll. of TrinityS- gem. in Milwaukee \$34.34. Past. Präger's congregations \$6.40. Christmas coll. in Past. Partcnfolders Gem. in Bay City \$8.00. Past. Schumann's Gem. in Freistadt \$10.00. whose branch \$3.18. Past. Lemkes iL. PetcrS- qeineindc \$22.61, whose St. John's Gem. \$25.80. of N. N. \$1.00. Christmas CoU. of the Immanuels congregation in Milwaukee \$17.76. Past. Ottmauns Gem. in Sheboygan Falls \$5.00, in Plymouth \$7.26. Past. WambSganß' upper Immanuels parish \$13.75, lower \$12.17, St. Peter's parish \$2.06. Christmas coll. d. Gem. zu Frankenmuth \$33.48; surplus of Reiscgeld dr dortig." Synodaldcpntirten \$18.48; Kindtauf-Coll. bei Mich. Gu- gel-H3.00.

For teacher salaries: Ncfornationfst coll. in Past. Bauer's comm. on Tandy Creek \$3.80. Christmas coll. in Past. Löber's Gcm. at Milwaukee \$43.40. From Past. Hattstadt's comm. at Monroe \$13.00. Of Past. Daib & his comm. at Grand Napids, Mich. \$14.81, from several members of his comm. at Grand Haven \$3.25. Harvest Festival coll. of comm. at Amelith \$6.00.

To the building fund, resp. to rebuild the college at Fort Wayne: From Past. Daib & his congreg. in Grand Napids \$53.10, from Graud Haven \$20.05. By Past. Winter by C. Schmidt \$2.00, by Past. Steeges Gem. to Jda \$1.00. Past. Werfelmann's Gcm. to Grafton \$7.35, to Saukville \$9.61, to Cedarburgh \$10.42. By Rev. Hoffmann \$1.00, by his Gem. to Portage City \$7.29, to Lewiston \$1.40, Wed. - Coll. at K. F. Nöhrborn to Howards Grove \$4.85. By Joh. Herzog of the Gem. Frankenmuth \$50.00. By M. Hammel to Nose- villc, Mich. \$2.00. Past. Lemke there \$20.00. pastor Präger \$1.00. Past. Hudtlvffs Gem. \$10.00. Past. Engelberts Gem. at Racine \$25.00. Past. Sllasen's Gem. to Watertown \$23.57. of Past. Daib and his Gcm. at Grand Napids, Mich. \$101.75, by its St. Pauls- gem. at Caledonia \$23.20. By some Lutherans at Town Lowell, Mich. \$1.50. By Past. Muller to Amelith from L. Kirchhofs \$5.00, L. Burk \$2.00, M. Reichhard \$2.00, M. Döschlein 50 Cts, M. Krauß \$1.00, J. Hutter \$1.00, A. Schmidt \$1.00. From Past. Schutz Parish, Prairie Mount, Minn. \$18.00, from Past. Winter at Logansville \$5.00. N. Huß there \$5.00. Past. Henkel \$2.00. H. Lampe \$2.00. C. Witte \$1.00. H. Metz 60 cts. W. Witt \$1.00, Chr. Vogler \$1.00. H. Lohrmann \$1.00. Louise Witt 50 Cts. Past. A. Stamm's comm. at Kirchhayn \$12.75, at Cedar Creek \$6.80. Past. WerfelmannS Gcm. to Grafton \$14.00, Cedarburgh \$7.65. Past. GuintherS Gem. to Saginaw City \$28.75. Past. K. L. Molls Jm- manuelsgem. to Detroit \$14.68. C. Goehringer \$1.00. A. Rupper \$1.00. Epiphaniaö-Coll. d. Gcm. at Frankenmuth \$20.62. By Past. Winter 10 cts, from his parish: by F. Gade \$2.00, A. Gade \$2.00, C. Gade \$2.15, F. Hübing \$1.00, F. Meyer 50 cts, F. Horstmanu \$1.00, Joh. Gcfft 25 cts, F. Schröder 50 cts, N. N. 50 cts. Coll. in Past. Schumann's Gcm. at Freistadt \$12.00.

Contributions to the Widows - Fund: From the Pastors: A. E. Winter \$1.00, J. I. Brater \$3.00.
Contributions to the synod treasury: From the pastors: I. L. Hahn \$1.00, A. Tribe \$1.00, J. I. Brater \$2.00.
To orphanage near St. Louis: from Mrs. i Emmert at Hillsdale \$1.00. WeddingS Coll. at W. Dam- son, Grand Napids, Mich. collected \$1.50, from Past. Daib \$1.00. From Past. Winter 10 cts, from his parish: by F. Gade \$2.00, A. Gade \$2.00, C. Gade \$2.15, F. Hübing \$1.00, F. Meyer 50 cts, F. Horstmanu \$1.00, Joh. Gcfft 25 cts, F. Schröder 50 cts, N. N. 50 cts. Coll. in Past. Schumann's Gcm. at Freistadt \$12.00.

For inner mission: Coll. on 25th anniversary of Mr. and Mrs. Gust at Oshkosh \$4.00. SecondMissionS- Coll. at Oshkosh \$3.10, Coll. on 1st Sunday in October,

November, December \$6.74. Missions - Coll. of Jmma- nuelsgemeinde at Milwaukee \$4.70. Harvest Festival Coll. of congregation at Saudy Creek \$4.30. C. Eißfe Idt, Cassirer.

Received for the Lutheran Hospital in St. Louis:

From the laudable Maidens' Association of the Trinity District in St. Louis \$22.70. From Messrs. Kalbfleisch Long 3 sacks of flour, 1000 lbs. cow foddercr. From Mr. Wilhelm Barth, Omega, Ill, \$1.50. widowed Mrs. Dieckmeier in St. Louis \$3.00. from C. St. in Alleghany as a thank offering for happy delivery and recovery from, protracted illness \$2.50. widowed Mrs. Gülle- mann, Carlinville, Ill, \$2.00. Johann Martin, Collins- ville, Ill, 12 sacks of shucks. N. N. in St. Clair, Mich. by past. Ruf's St.OO. Hcinr. Poppendors in Mr. Past. Lehmann's parish 1 bush. Potatoes. From L. S. in St. Louis, by way of thank offering \$5.00. By general cashier J. F. Schuricht from Mr. Cashier C. Eißfeldt \$40.50, from Mr. C. Bonnet \$42.35. From Mr. Hülsekötter in Venedy, Ill, \$5.00. Mrs. E. Schumann in St Louis HI.OO. From Messrs Brockschmidt L Co, St Louis, Mo, 2 sack_of flour, 1000 lbs cow feed. From Fra" Strübing in L-t. Louis, 3 p. potatoes.

For the new building (Lazareth):

From a member of the Lutheran Zion congregation, Lancaster, Pa., \$1.50. From Mr. Konrad Dräbcr, Freedom, Pa., H1.03. From the löbl. young men's association of the congregation drS Mr. Past. Beyer, Chicago, Ill, \$10.00. from J. Fehd in 6)lncocoe, Ill, \$3.00. from an unnamed person by Mr. Past. Kleist, Washington, Mo., HI.OO. From Hcrm Past. Robert at Collinsville, Ill, \$3.00. By Mr. Klingsick HI.OO. By Mr. Schmidt HI.70. By dm Löblichen Jünglings- und Jungfrauenverein der St. Paulsgemeinde of Mr. Past. Dörmann \$5.00. By Mr. Past. Karrer of a parishioner in Napoleon, Henry Co, O., \$5.00. By the Id'bl. Maidens' Association of the Jm- manuels District at St. Louis, Mo., \$28.00.

F. W. Schuricht, Kassirer. 1411 South 7th Street.

Received for the orphanage near St. Louis:

The following items were inadvertently omitted from the last list of payments:

From the laudable Virgins' Association at Frankcnmuth, Mich. \$25.00. WeddingS Collecte at Mr. Eduard Rud- loff's, St. Louis, Mo. \$16.00. Further, at the wedding of Mr. Gottlieb Fasse, Schaumburg, Ill, the worthy bridal party, as orphans on both sides, together with their honored guests, commemorated the poor orphans in our institution with thanksgiving to God, and collected \$19.75. Collecte at Mr. Past. Lchlessclmann's parish, Arcadia, Ind, HIO.OO. From C. Volkmann in St. Louis HIO.OO. Immanuel Guenther there \$2.00. J. Weber by Mr. Past. Saupert, Evansville, Ind. \$3.00. At Mr. W. King's Kindsleichcnfcier collected by Mr. Past. Weinbach, Bcrgholz, N. York, \$2.50. From the Salems parish of Mr. Past. Koehler, Chariten county, Mo., \$3.00. from Heinr. Oldendorf, Venedy, Ill. \$5.00. coll. on Mr. Hartmann's infant baptism by Mr. Past. Ruhland, Pleasant Nidge, Ill, \$6.65. From N. N. in St. Louis offering of thanks for the recovery of his child \$5.00.

Correction. In No. 9 of The Lutheran, Jan. 1, read: From the widowed Mrs. Troste, St. Charles, Mo., \$5.00 instead of "from the Women's Club.

I. M. Estel, Cassirer.

For poor students received from Rev. Vetter at Point, Calhoun Co, Ill, \$1.59 and from his congregation H6.41. Through Mrs. Apothecary Büngr of the werth Women's Association of the Immanuels District at St. Louis, Mv^ 1 dozen woolen knitted shirts, idozen towels, 1 dozen snuff cloths, j dozen half woolen and,half cattun shirts.

For Past. Brunn's proseminar by N. N. in ^t. Louis \$5.00. C. F. W. Walther.

Changed addresses:

Rov. Iloitmuollor,

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Printing Office of the Synod of Missouri, Ohio & at St.

Volume 26. St. Louis, Mo, March 1, 1870. No. 13. How Rome lies to its children.

Thus writes the "Katholische Volkszeitung" of October 30 last year page 212:

"We hear this morning, as usual, the ringing of a Protestant church, which sounds, as often as we hear them, awaken wistful thoughts in us; for they call to the service, not as it is demanded by our mother, the Catholic Church, she who was and is always instructed and guided by God Himself, - but as it was invented by men, decreed by men, in glaring contrast to what God Himself demands..... But on this day this tone awakens even more painful memories: it calls to mind the day from which our separated brethren date the public appearance of their church, we mean the eve of the feast of All Saints. It was on October 31, 1517, that Luther posted 95 theses on the castle church at Wittenberg, with which he began, with good intentions, the struggle that led to such a sad end, to the tearing away of so many children from the mother church, to the formation of a confession, which did not hostile one or the other dogma, but attacked the Catholic faith in its foundations and built up in its place a completely new faith, which is rightly called Protestantism; for he protested against the whole doctrine of the Protestant Church.

A completely new "faith" was built up, namely that: "Salvation has come to us out of grace and pure goodness, works that never help," etc., and therefore so many St. Peter's pennies, indulgences and such things suffered quite a loss. Also, the "church tax" of the priests and monks, namely the purgatory, has lost so many logs that it

no longer wants to burn as merrily as it used to. Oh, it is a pity for the "incalculable number of those who followed and still follow this leader.

Well, what can be done against it, in order to steer this sinister course? One must turn to the saints in heaven, one writes, "to help us through their intercession at the throne of the Most High. For, "God has endowed them with great power, therefore we should not despise them; indeed, nature itself already gives us the hand to choose as mediators those who stand in honor and prestige with the prince, in order to receive a more certain grace"! And after it is further stated that the opponents were very much opposed to this veneration of the saints, to this so much "misunderstood doctrine, which has been expounded innumerable times by the church itself and by the divine scholars in the clearest and clearest manner," it is asked: "Do we now need any further citation of dogmas to show the deep gulf that lies between us?

of the Catholic Church. And in remembering this origin, the long series of years that have passed since then, the incalculable number of those who have followed and still follow this leader" (i.e. Luther is meant) "comes before our soul." - —

Who is now so wicked and does not believe the dear "Volkszeitung" that it is a real pain and its heart is full of melancholy about the apostasy of so many "brothers"? That these "brothers" no longer want to obey the instruction and guidance of the God who sits in Rome, from whom the "Catholic" Church has always been "instructed and guided"? Remembering with pain the day of which the "great uncle" (as the "Volszeitung" calls him in no. 28, page 220 Professor Walther) prays so gloriously: "O Lord Jesus, when four and a half hundred years ago the holy temple of Thy Church lay in ruins, the light of Thy Word was put under a bushel, the fountains of Thy holy Sacraments were spilled and blocked up, and human tyranny had taken the place of Thy gracious regiment, Thou didst at last hear the cry of the wretched, didst awaken Thy servant Luther, and through him didst remove the rubble of desolate and soul-corrupting human doctrine," and so on. etc. (see "Lutherans" No. 6. Volume 26. Page 41). It must also bring pain that through this "tearing away" "a

what light, what grace is needed from above to enlighten those who sit in darkness, to lead them to the light of truth?" In order to bring back the poor "heretics," the pope implores the schismatic Greeks and Protestants to "address hot prayers to the God of mercy, so that he may throw down the dividing wall, disperse the darkness of error, and lead them back into the bosom of the holy mother church. In this church alone the teachings of Jesus Christ are preserved and transmitted unharmed, and where the mysteries of divine grace are forgiven. "If the erring sons will return to the open fathers' frying pan, soon a single sheep will be stall and become a single shepherd (who has a triple crown and a rather gentle shepherd's crook)?"

The general council, which began on December 8 of last year, also has the great purpose of bringing all the lost "sheep" back to the one shepherd, so that this may now happen, the members of the Church on "the whole earth" should pray diligently "and not we alone should pray, the whole triumphant Church with us: all the saints should be the bearers of our wishes at the throne of the Most High". The "Holy Father" himself instructs his children in the following words: "So that God may lend a sympathetic ear to our petition, we implore the intercession of the Blessed Virgin, who is the most powerful intercessor of all. We implore the intercession of the Blessed Virgin, who is the most powerful intercessor before the throne, and the intercession of the Blessed Apostles Peter and Paul. Apostles Peter and Paul and all the saints". Then the "Volkszeitung" continues: "This wish, this request of the Holy Father must be a holy law for all children. Father must be a holy law for all children; the saints as a whole.... They must be our allies in the fight against darkness, for the truth. (?) The highest and first covenant, says Crämer, is that of our "Lady of Victory", who is "terrible for the enemies, like an orderly battle army", who, as the church sings, "has destroyed all heresies on the whole earth". Our allies will soon be the holy angels, especially the guardian spirit of the Church. Our allies will soon be the holy angels, especially the guardian spirit of the church, the conqueror of hell from the beginning, the holy archangel Michael. St. Michael the Archangel: the holy prophets and apostles. The holy prophets and apostles who so wonderfully established the Kingdom of God on earth. The holy martyrs, who dying overcame their enemies, and with their blood watered and moistened the garden of the church. The holy bishops and confessors who consecrated their whole life to the cause of God. The holy widows and virgins who built the Church of God by word, prayer and example: in short, let all heaven be impelled to pray with us." There shall then come nothing less than the true reformation of the world." Of the Reformation that began in 1517 and that God had accomplished through His servant Luther, the "Volkszeitung" do not know anything about it. "At that time, only those could call Luther's work a reformation who closed their eyes to historical facts and greeted with joy the overthrow of everything that had been held sacred for fourteen centuries.

If the true reformation of the world is expected from the present Roman Council, it is almost surprising that other remedies should also be used to reform this world. In a previous issue of the "Kath. Volkszeitung" No. 24, page 189, "the holy rosary, the great remedy" is properly emphasized. "Full of holy wrath because of the atrocities of men, the Son rises at the right hand of the Father," it says, "to destroy sinners: in his right hand he wields three lances, one against the arrogant, one against the covetous, one against the lustful, to pierce them with. No one dares to resist him. Suddenly, Mary, the holy virgin, falls down before him. Suddenly Mary, the holy Virgin, falls down before him and, embracing his feet, says: "Do not forget, O Son, your ancient goodness and mercy; you do not want the death of the sinner, but that he may be converted and live. I myself will lead the erring back to the right path, convert the heretics and unbelievers to the faith: I will renew the world by a devotion which I will teach to your faithful servant Dominic? he is the greatest zealot of your honor, the greatest lover of the adornment of your house: send him, with my rosary in his hand, to the nations, and soon you will see 'custom' improved, error eradicated, pagan superstition destroyed." Then she said to St. Tominikus: " Take this rosary, go, preach it in all places, it will be a fast-acting, effective remedy against so many evils: with my rosary you will overcome error, remove vices and restore to earth the beautiful Ehor of lovely virtues: with it you will fortify faith, revive the hope of lukewarm Christians, kindle the almost extinguished love of God in the hearts of believers..... and lead completely animalistic and earthly people back to heavenly manners. In short - closes the holy. My rosary will be a fast-acting, thorough remedy for so many ills." So, it is said, St. Dominic was reported in a heavenly apparition and "the success proved the truth of the statement: so fast, says quite beautifully St. Dominic". Alphonsus of Liguori, the walls of Jerusalem did not collapse at the sound of Joshua's

trumpet when the false teachers disappeared at the prayer of the Holy Rosary. The pool of water in Jerusalem was not as beneficial for the physically ill as the devotion of the Rosary was for sinners suffering from the soul; indeed, St. Eliseus did not have so many bones.

St. Dominic through this prayer, etc.". Dominic by this prayer, etc." "In short," it then continues, "the Rosary saved the Church from great danger." The rosary and the prayer devotion attached to it, and not the word of God, would therefore be the help for the world. Here the people are offered stones, even poison for bread. It should also be remembered that the Lord says: "When you pray, do not babble as the heathen do, for they think they will be heard if they speak many words. Regarding the "Day of Allcr- scelent" it is said in No. 28 of the same sheet that man, when he departs, and indeed as a repentant sinner, can take comfort in the grace of God, because he has a reconciled God, but it is then further said: "his guilt is paid off, but he is not free from the punishment, which is reserved for him as chastening and purification". This is the exact opposite of what we read in Rom. 8,1, Is. 53,4.5, Ps. 103, 12, Is. 18, 25, Jer. 50, 20, Rom. 5,1. "But the departed," it says, "who are surprised by the night in which no one can work any longer, are not able, as we are here, to acquire a new merit by activity or by suffering, and therefore they are immersed in longing and in pain. Although they bear their suffering in the most perfect surrender, this surrender can no longer bring the merit that accompanies it in this world .

do nothing to shorten their suffering and longing. How great now is their torment in the purifying flames of agony Which He

The comfort and consolation that can be given to them must be conveyed to them through the love of those who are still alive as members of the Church in conflict and can therefore intercede for her with their prayers and sacrifices. Therefore, not only wreaths and candles should decorate the graves on "Saint's Day", but one should turn to the Church "to give the departed treasures of grace in indulgences". How this can be done in an excellent way can be found in the list of Mass donations in the "Kath. Volksblatt" and "Wahrheitsfreund". There is indicated a Mass endowment at St. Benedict's Church at Atchison, Kansas, which "will be read daily for 100 years from March 21, 1866." "A VII-year Mass foundation in honor of St. Wendelinusfor everyone and for everyone

living or deceased, who or for whom **a dollar** is sent to build a new church dedicated to these great saints." Another Mass donation for living or deceased, ten years old, for the benefit of the fourteen highly holy. Nothhelftrchurch follows then and then another in dear Cincinnati at St. Anthony's Church, for living or deceased fifty years. All for **one dollar**. Isn't that cheap enough?

Great God, what darkness! What misery and wretchedness, in which this nation of

Ingratitude to be induced not to lend at all, except after having obtained perfect security, is not the Christian's way, but the un-Christian's way. To present such a moral even to young men who want to become preachers is irresponsible. Luther writes about this as follows: "If we want to be Christians, we should learn that we like to do good to people and help them, and yet not let ingratitude annoy us or seem strange, like the world. It hurts them and distorts them very much, where the good deed is not repaid; but remember and get used to it: If you have done good to someone today, and he escapes from you through ingratitude; tomorrow do not let it challenge you. For he shall well find how to enjoy such ingratitude. Go on, and say: If it is lost in him, quickly bring another, and he too will do well. If he also will not do well, then bring on the third, and so on!" (Homily on the Gospel on the 14th Sunday after Trinity).

But the "*American Lutheran*" continues: "One should neither borrow nor lend without good security; for the neglect of this rule often encourages the borrower to wild speculation, and not infrequently ends in his bankruptcy, while this, if it does not put the borrower in the same position, none the less often disrupts his business, so that some never fully recover from it. It is best for all that each one should carry on an honest business, founded solely on his own capital, not on that of another."

This is good advice, to the extent that it is stated here that one should not borrow in order to speculate with other people's money. Some people think it is wrong for their creditors to charge them high interest, but they think it is not a sin for them to borrow wherever and as much as they can without need, just to speculate. But this is a great error. A man has a right to borrow other people's goods only when he is in need and embarrassed, and a duty to lend arises only when the borrower is in need and embarrassed and I can spare the thing to be lent. To borrow without need, to want to enrich oneself at the expense of others in this way, even to put oneself in danger of becoming a cheat on the benevolent lender, is a great sin. If everyone followed the second advice of the "*American Lutheran*", if everyone ran his business only with his own capital, if everyone built himself a house only if he had the means for it and the like, if he borrowed only when necessity brought him to it, then things would undoubtedly look better in the business world and thousands would not go around full of resentment against those to whom they have lent or for whom they have become guarantors and by whom they have been ruined in this way. W. [Walther]

the priests of the Roman pope! you exclaim, dear reader, at the end of these messages. And now take again No. 6 of the *Lutheran*, Volume 26, and pray and give thanks once more: "Lord Jesus, etc." and also read the sermon that is there again and never be ashamed to be called a "Luthrian".

A. Ch. Bauer.

Two pieces of advice, one good and one bad, are given by the "*American Lutheran*" of January 29, with which we also want to acquaint our readers.

In the aforementioned newspaper, it is first reported that three students were recently deprived of their few resources for studying by fraudulent persons. One of them lent his little money to a "friend" under the condition that he would be reimbursed by him when he started his studies; but this did not happen, and the student had to spend it. Another *indorsed* the note of a gentleman; the note was rejected, and he, the guarantor, had to pay for the gentleman; about \$400.00. A third lent \$300.00 to a *rogue*; the rogue then invoked the Banker's Mortgage Act, and the liberal lender was deprived of his.

To the communication of these events, the "*American Lutheran*" now links first of all the following advice: "No one, married or single, who intends to prepare himself for the sacred ministry, if he has any capital, lend it to any person without a sure man who pledges to repay it or without security by first mortgage. Perhaps this warning will apply to students of other institutions as well - in my opinion to everyone."

This is the evil advice. Christ gives a completely different advice. He says: "If you lend to those from whom you hope to take, what thanks do you get? For sinners also lend to sinners, that they may receive the same. But love your enemies; do well, and lend, hoping for nothing in return: and your reward shall be great, and ye shall be the children of the Most High. For he is kind to the ungrateful." Luk. 6, 34. 35. And this is to be noted! - not just Christ's advice, as the papists say, but Christ's true interpretation, valid before God alone, of the divine commandment that binds all men together. Of course, a Christian should not, according to this, lend without thought to anyone who desires it of him, and immediately all that he has, "not to the mischievous, or the lazy, or

to the spendthrift," but "to the needy, and so that one has it to lend, and tomorrow or for the year can also lend," as Luther rightly writes. But the experienced

Letter from California. *)

San Francisco, January 27, 1870.

For a long time I have been urging to visit you once again by letter. Now, however, our ecclesiastical conditions here have been shaped by God's wonderful guidance in such a way that it would be downright irresponsible to remain completely silent about it. Certainly you, like all the dear brothers, will join us in praising and glorifying the good God who has done so great things for us.

You will remember that three years ago we were able to share the joyful news of the dedication of a new church. However, as much as we rejoiced at that time, anxious worries rose in our hearts again and again, because the omens of the upcoming disputes became more and more apparent. And behold, no sooner had we completed the Wcihfest and placed our church and ourselves under the faithful care of the gracious God than the quarrel broke out. It was basically about nothing other than the question of whether God's true Word should be the rule and guide of faith and conduct in our congregation, or whether the free tendencies of the time should be brought to bear among us. The issue was not so simple and clear-cut, but that was the real, final meaning of the whole struggle; for the opponents, according to their own written declaration, wanted the Lutheran religion to be held fast "in which they were born and how they were educated in it," while we, on the other hand, did not want to recognize as genuinely Lutheran any doctrine other than that which is confessed in the Small Catechism and the Augsburg Confession. Thus, the opponents wanted to limit the preacher to his preaching and to other special official acts and to exclude him from all participation in the affairs of the board and the congregation even to the extent that he should not even be considered as an advisory member, while we, on the other hand, recognized it not only as a sacred right but also as the indispensable duty of the pastor that he has to practice God's word both publicly and especially, both on Sundays at the service and at other times, in the meetings of the congregation as well as in those of the board. When the fight over the secret societies was also dragged into it, the rift became ever worse, so bad that the majority of the congregation declared itself in favor of those principles and a further, blessed work in it could no longer be thought of. Oh how it pained me to see my

Although under other circumstances we would like to include reports on individual congregations of such magnitude in the "Lutheran" for the sake of the readers, we believe that the following report from California will be gladly received. The ed.

to see my own congregation, which had become dear and precious to me, take such a position! But as painful as it was to me, I considered it my duty to separate myself from the congregation, since it had so truly and decisively, after the most detailed explanations, declared itself in favor of free tendencies and against the true word of the living God. Under solemn protest against those decisions and with appeal to the omniscient judge of the living and the dead, I resigned my office in the congregation.

Invited by many friends to hold a service, the work was begun again with renewed joy in the name of the Risen Lord in a hall rented for this purpose on Easter, the day commemorating the Resurrection. As deeply as we were saddened by the behavior of our opponents and by the loss of that church, our joy was now to find an extraordinarily numerous participation in our first service. Immediately the first steps were taken to found a new congregation. We named ourselves after the one who so unceasingly proclaimed the Crucified One and so faithfully proved himself in the fight for God's unadulterated Word, after the holy apostle Paul. Our services could be held without any disturbance and the blessing of the faithful God could be seen more and more clearly. Of course, we did not know how we would ever come into possession of our own church, but God gave us joy and courage to continue working calmly in the good confidence that the hour of help would one day strike. And behold, quite unexpectedly an opportunity presented itself to us to gain a really beautiful, excellently located church. And how the desire burned in all of us to acquire it as our own property. There arose an eager questioning and researching, a mutual encouragement and encouragement, such as we had not seen before. Soon we came to the conclusion that we could get the dear house of God after all, although it should cost \$24,000 with the property. In God's name the purchase was concluded and the sum of \$14,000 was paid off immediately. Oh how we thanked the good Lord as often as we looked at the friendly building, and how eagerly we looked forward to the glorious day on which we were to make our joyful entry into it! Finally that day arrived, the first Sunday of Advent. The week before we had feared unfavorable weather, since just at this time the first heavy downpours of the local rainy season begin to fall, so on our festive morning the glorious sun shone laughing into our houses and hearts. After the festival program, a small pre-party took place, especially for the school, because the dear children had collected their mites.

and also gave us a very dear baptismal font for the new church. In their presence, this baptismal font was solemnly handed over to the faithful Savior and the baptism itself was performed on two children. Then the main service began. Under the prelude of the organ, which had been purchased at the same time, the board of directors entered with the sacred vessels and placed them on the altar. Then our excellent singing society sang an opening song, after which a joyful "Now give thanks to God" resounded from the mouths and hearts of the numerous participants of our celebration. At the altar, greetings, altar prayer and the reading of the 100th Psalm took place, after which we sang the hymn No. 26: "Come thou worthy ransom". In the sermon that followed, the question was addressed according to the Advent Gospel: What is actually the highest and most blessed purpose of a Christian house of God? by showing 1. what happens in it on the part of God, and 2. what should happen in it on our part. After our choir of singers had sung another wonderful song, the consecration prayer took place at the altar. We then sang the first two verses of hymn No. 140, "O Holy Spirit enter with us," and then held Holy Communion, which concluded the first celebration. By the way, the trombone accompaniment of the songs was particularly uplifting, making it possible to sing in a genuinely rhythmic manner despite the large congregation. In the evening the service was held again, where the Epistle was preached. After the word: "Today salvation has come to this house" had been explained in the introduction with special application to our congregation, we tried to recognize: To what end the salvation that has come to us should move us all, and in doing so we looked (1) at the certainty and glory of this salvation and (2) at the challenge that it makes to our hearts. However, it is impossible to describe the deep impression that these dedication services made on all of us; they were true celebrations of blessing and victory that will remain unforgettable. May the faithful God, who so graciously and wonderfully helped us, now continue to support us. May he also let this congregation grow inwardly in knowledge, in faith and in love, so that we may become ever more willing and capable of resolutely doing away with what is displeasing to him, and of judging ourselves in all things according to his true word. - —

By the way, as far as the ecclesiastical conditions outside our congregation among the local Germans are concerned, we have had extremely sad experiences in the last year. After my departure from that congregation,

they chose a recently arrived preacher, Pastor Nanns, whom they unanimously dismissed after a few months without giving any reason. Here-

Pastor Hansen was their preacher, who soon after traveled to Germany for a visit, which is why the congregation chose Pastor Hering as his deputy. After Pastor Hansen's return, both preachers were to be retained, but it turned out that they could not harmonize; therefore, they both had to resign, which drove the unfortunate Pastor Hering to the gruesome act of self-poisoning. Pastor Heischmann now came to the congregation, but left again after three months, whereupon a Pastor Brentzen, a 75 year old old man, was temporarily employed until the congregation would have appointed another one. The latter is expected these days from Lowell near Samt Louis. Pastor Hansen is still here, but without a congregation. Pastor Nanns, whose pastors all resigned as a result of an unjust letter to dear Harms, is still preaching, but to a very small audience. In spite of these annoyances, however, it cannot be denied that church life in general has increased. Yes, the word of the Lord is not proclaimed here in vain, the Savior has a people who recognize, honor and worship him and remain faithful to him, despite the enemies' cunning and power outside as well as inside the church. - Let your intercession for us also reach the Lord and Head of the Church. In particular, may God grant that the now expected preacher, whom we all do not yet know, may be a faithful, faithful preacher of the Crucified One and that this so unfortunate congregation may thus be helped.

With heartfelt greetings, commanding you to the faithful Lord, I remain in old love
Your

Z. M. Bühler.

(Submitted.)

Termination of office.

Pastor Wm. Vomhof in Davenport, Iowa, was removed from office on January 26 of this year by some of the leaders of his congregation through a conspiracy with Iowa.

The deed of deposition, which was handed to him, reads literally as follows:

"Mr. Vomhof, since we have called you to be our pastor, namely to the Lutheran Zion congregation in Davenport, Iowa, with the intention and opinion that you should be faithful to the confession of the Lutheran General and Iowa Synod in doctrine and conduct. And because you have now decidedly expressed your intention to join the Missouri Synod together with your local congregation, which the congregation cannot agree to for various reasons, the board of this congregation feels compelled to dismiss you, its present pastor Vomhof: Certified by the Board

John Hiller. H. Schmidt. Zürigen Flambo."

The removal from office was effected by the said three superintendents and one member of the congregation, without the consent of the other three superintendents and the congregation, on the advice of a pastor of the German Iowa Synod, for the simple reason that Pastor Vomhof does not wish to affiliate with the Iowa Synod, and has publicly and decidedly protested against the affiliation of the congregation with this synod, and has proved to the congregation that the German Iowa Synod has false doctrine.

After Pastor Vomhof's dismissal had been handed in, the aforementioned leaders went from house to house in the congregation to exhort the congregation members against Pastor Vomhof and the Missouri Synod, and to obtain their signatures for the General and Iowa Synods.

On the following Sunday, at the end of the main service, Pastor Vomhof read to the assembled congregation the deed of removal issued and handed to him by the aforementioned rulers, whereupon he asked the congregation whether they had given these rulers the order for his removal, and whether they wanted him to no longer be pastor of the congregation? In response to this question, a loud "No! Pastor Vomhof now asked those members of the congregation who wanted him to be deposed to stand up, whereupon nine men stood up. To these he now gave the following explanation:

"Since you have confessed to remove me from my office for the reasons stated, as was done by the above-mentioned leaders on the advice of Pastor Strobel in Wilton, I hereby declare publicly and solemnly before God that the congregation has taken my office from me, unlawfully deposed me, tried to control my conscience, and tried to coerce and expel me from doing something against my conscience. I am giving way to violence, but I want you to know that in me you are persecuting the Lord Jesus and his pure word, and that you are burdening your conscience with a terrible guilt. From

I am deposed from you, but not from God; before whom I am and remain pastor of this church. But the Lord do not punish you according to your doings, but bless you."

The pastor then left the congregation and church, and more than a dozen vocal members of the congregation followed him to the parsonage to have their names struck off the church register. Many faithful members and guests of the congregation went home saddened, outraged by such blatant injustice.

In his profession, Pastor Vomhof was committed by the congregation, which unanimously called him, in the name of the highly praised Trinity, "to read the Word of God as contained in the canonical books of the Old and New Testaments, according to the understanding set forth in the Lutheran Book of Concord, aloud and pure, to teach and preach both publicly and especially, and to administer the holy sacraments according to Christ's institution and the custom of the Evangelical Lutheran Church"; but because he now does this, he has become unfaithful to the "Confession of Faith of the General and Iowa Synod", and must therefore be deposed! This congregation belonged to the old General Synod until the first of January 1868, but from then until today it has not belonged to any synod. Now, however, in their congregational order Article 10. b. is written as "unchangeable": "As long as there are still two or more voting congregation members of the Evangelical Lutheran congregation who adhere to this congregational order in doctrine and life, they shall in such case take possession of all property and church property of the Evangelical Lutheran congregation at Davenport, under the condition that they seek to preserve the same undiminished for the Evangelical Lutheran Church of the General Synod of North America".

Upon this, two men have the right to remove the pastor if he contradicts the confession of faith of the General and Iowa Synods; therefore, they also want to join the German Iowa Synod now because they have been "assured" that it belongs to the General Synod.

When Pastor Vomhof took office in June 1868, the congregation had thirteen voting members and no weekly school. With God's help, the congregation under his leadership soon quadrupled in size in 1-1/2 years. The pastor himself held school five days a week until last summer, when Mr. Bro. Rechlin, of Addison, was called by the congregation to teach their school. Under the direction of this able, decided and faithful teacher, the school had grown to 56 pupils. Now pastor and school teacher together with half the congregation, through Blame Iowa pastors for being driven out of the church for the sake of pure doctrine so that they can draw the congregation to themselves.

Teacher Rechlin has left Davenport, but before he departed he was allowed to attend the organization of the Trinity Lutheran congregation of unaltered Augsburg Confession in Davenport, Iowa.

This congregation is now served by Pastor Vomhof. He immediately wants to hold school again in his new congregation and, if he is supported in his difficult undertaking by his fellow believers, God willing, he will soon have gathered a proper congregation again. The members of Pastor Vomhof's new congregation, however, are poor day laborers who now have no church, no schoolhouse, nor parsonage. For the time being, the pastor has rented two attics, where he lives with his family, and the congregation a local, where school and church are held, until the

The Lord will enable us to build our own house.

The poor pastor and his congregation hereby request the dear congregations of the Synod of Missouri, Ohio, and other states to assist them helpfully that they may be able to build themselves a simple house by spring to hold worship and school in.

The Lord, who does not leave the cup of cold water unrewarded, and who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," reward every gift of love, however small, according to his eternal grace.

Paul Stahmer, - "" " .

Fritz Meter, ^Board of Directors.

To the ecclesiastical chronicle.

The Peasants' War during the Reformation is still of interest to Christians today because it was closely connected with the Anabaptist movements of that time. That peasant war, apart from the nameless atrocities committed by the Anabaptists under the tailor Johann von Leyden in Münster in 1534, has always been a historical warning sign against the Anabaptists. The Anabaptists, or as they prefer to call themselves here, the Baptists, are therefore very reluctant to let themselves be reminded of those stories. Strangely enough, however, the Baptist "Sendbote" has now included a "brief history of the German Peasants' War" from Karl Hagen's German History in the issues of January 26 and February 2 and 9. If one reads the excerpt, one soon sees why the Baptist editor included it: it contains a euphemistic apology of that horrible rebellion, which, in order that it could be

The authors of the book, however, do not mean that by including such euphemistic depictions of the Peasants' War they are proving that the peasants' war is not a peasants' war. The Anabaptists, however, do not mean that when they take up such euphemistic representations of the Peasants' War, they are proving precisely that they even now stand on the side of this rebellion and therefore against their conscience deny the connection between Anabaptism and that revolt full of abominations. Finally, it is unworthy when the "Messenger" takes up Hagen's pathetic account without a corrective remark, even with great praise, according to which Luther is made the first herald of the Peasants' War in a stupid and lying way. W. [Walther]

"The Lutheran Catechism Presently in Use a Forgery." Under this heading, the "Christlicher Botschafter" of January 26 and other sectarian papers reported with unmistakable joy that a certain Professor L. Giesebrecht had made the new discovery and had informed everyone in the "Neue Stettiner Zeitung" that

the Lutheran catechism originally contained Luther's "Traubüchlein", which, however, has not been in it since 1554, therefore the currently used Lutheran catechism is a forgery. That the local sects accept this in good faith and spread it, is of course not strange, but that a German professor has committed such a stupidity, could hardly be explained, if one did not know that the professor only plays comedy. He believes that he can use Luther's Traubüchlein to justify civil marriage, which is now emerging in Germany, as a good Lutheran institution, and therefore he makes noise and tries to make people believe that Luther's Traubüchlein has not been included in Luther's Small Catechism since 1554 because they wanted to eliminate Luther's teaching on civil marriage. The rationalistic, Protestant-unifying professor knows quite well that the "Traubüchlein" was originally connected with the Small Catechism only because the same, as the title says, was also calculated "for the common pastors and preachers" and should serve them at the same time to an agenda; therefore, the "Taufbüchlein" was also included. If one now declares it a forgery that these appendices were not left in the catechism, which is intended only for children and for the school, then this is, to put it bluntly, a stupidity, of which, of course, a German professor, but not the sects hostile to our church, have to be ashamed. W.
[Walther]

The Saxon Main Missionary Society in Dresden celebrated the fiftieth anniversary of its existence on August 17 last year; on this occasion it received a gift of 1000 Thalem from the Ministry of Culture and the granting of an annual Landescollekte on Epiphany.

In the East Indies, gross idolatry seems to be coming to an end. The Juggernaut festival, which used to attract hundreds of thousands to Serampur, has so degenerated that the usual number of festival guests now does not usually exceed 35,000, and there are fifty women and children to every man. At the last festival, in July 1869, many harnessed themselves to the idol wagons, but left them stuck halfway in the ditch and dirt, where they remained for weeks. The idol priests appealed to the authorities and asked them to force the people to pull, but the peasants laughed at them and the authorities refused to help.

In South India, the worship of monkeys used to prevail, but this worship is also decreasing conspicuously. From the cities and villages, where they were tolerated so far and were even cherished, they are chased away by the population. A German paper remarks on this: The in India neglected monkey race will perhaps emigrate to Europe, where now naturalists and philosophers (like the notorious Vogt) take credit for being descended from them.

Women's emancipation is making more and more progress. As was to be expected, it is also penetrating the church in America. For as much as one boasts that America has no state church, as Germany does, but that church and state are strictly separated here, church and religion are often used here to achieve political ends, or political principles and measures are also applied in the ecclesiastical field. Evidence for this assertion is that recently, among others, in the penitentiary of Johnson County in the state of Kansas, a woman named Lydia Sexton, who belongs to the community of the United Brethren, has been employed as a caplain. W.
[Walther]

Freedom of conscience and tolerance are keywords that are often misunderstood and misused in our days. As reported in the "Reformirte Kirchenzeitung" of February 17, a pastor named G. Rettig states in the "Christian World" that the government of the United States should tolerate the erection of Chinese idol temples in its midst, because the Constitution of the United States allows everyone to serve God (!) according to his own conscience. Also, by forbidding public idolatry, we might expose ourselves to the danger of being excluded from China in our missionary work. So the Americans should tolerate Chinese idolatry in their own country in order to be able to eradicate the same in China! At the same time, the pastor gives the consolation "that this foreign idolatry will never flourish on American soil: The priest also gives comfort "that this foreign idolatry will never flourish on American soil and will not be able to endure contact with living Christianity in the long run. It is indeed strange that such voices are now being raised in America, where they are working toward inserting into the Constitution a declaration that the American people want to be Christian, or at least that they recognize the true God.
W. [Walther]

Fort Wayne Hospital. From the "Indiana Staatszeitung" of Fort Wayne we learn the following highly gratifying news: The Hospital Association, consisting of members of the English and the three German Lutheran

congregations, has finally succeeded, after a long search and many difficulties, in acquiring a suitable piece of land on which, as soon as the weather permits, the construction of a building is to begin. The association has acquired the Dennert property located between Fairfield Avenue and Bluffton Road, which is in every respect excellently suited for the aforementioned purpose. It is ten

The site is large, very well cultivated, with fruit trees and abundant fields of vegetables, strawberries, etc., so that the vegetables and fruits that are so important for the sustenance of the sick can be grown on the spot and are always available fresh; moreover, the size of the property offers the convalescents exercise in the open air, and the site is on the one hand far enough away from the noise of the city and on the other hand connected to it by good roads, so that there is no difficulty or interruption of traffic. It is to be hoped that the enterprise, which is brought into being by free charity and is to be maintained in the same way, will always find the support it needs and will be a blessing to many a sick person who would lie abandoned without relatives and friends. Although the house was founded by members of the Lutheran congregations, it is of course open to members of all confessions without distinction, and no one will be questioned or even harassed because of his faith. It goes without saying that impecunious patients will be given completely free admission and food; that he who is able to pay a fee for the services rendered to him, which of course benefits the institution, will be willing to do so, is of course expected, but certainly not such a condition attached to the admission. A caretaker has already moved into the building on the property; however, the house is too small to be used as a hospital, and therefore, as noted, the construction of one will begin soon. The entire institution is under the direction of a Board of Directors and Trustees; the President of the former is Mr. Rudisill, Secretary of the Editor of this newspaper; the Trustees are Messrs: Krudop, John, Kamm Reiter and Köster. The cost of purchasing the property is \$4000.

As is known, the **Roman Council began on** December 8 of last year. The Leipzig "Allgemeine Evangelisch-Lutherische Kirchenzeitung" reports the following about what happened in Rome the day before: When the evening of December 7 finally arrived, the celebration was opened with a festive procession, which the pope held with the cardinals to the Church of the Apostles under the sound of cannons and the ringing of bells. The church, especially decorated with a large image of the Virgin Mary, was crowded, but probably more by strangers than by Romans. A Jesuit preached the sermon, a glowing eulogy on the immaculately conceived Virgin: "Thrice blessed - he exclaimed - that we are living this day when, through the presence of so many, Father in this eternal city, Mary will be glorified higher than ever, Mary, the Queen of the Church. O Mary (here he waved his beret toward the image of Mary), be thou the

you stand on the moon, be you with your church." So a church of Mary and no longer a church of Christ should be the Roman one. After a sensual painting of the city of God and the splendor of the 24 elders, patriarchs and martyrs, with the constant refrain: "For the queen of all martyrs is Mary", Christ was then presented as the king of the heavenly city, but Mary is his mother, thus a queen. Among all creatures condemned to slavery to original sin, she alone ascends pure to heaven; for she was born without original sin, indeed she alone. And this is the reason of the whole redemption: all purity and sinlessness of Mary, even that God chose her to be his mother, is only the consequence of her immaculate conception. Therefore, the preacher continued, we celebrate this day of the Immaculate Conception "as the primordial day of salvation, proclaimed as such to the whole world by Pius IX. May he then come to glorify Mary more and more, the Mother of the contending Church, the Queen of the triumphant. Well then, may he enter that the whole world may rejoice." And at that moment, amidst music and loud acclamations, the Pope entered the church with the purple-clad cardinals, and they were followed by the patriarchs, archbishops, bishops and elders. The litany was prayed, the Pope gave the blessing with the monstrance, and after the Tedeum intoned by him had faded away, he returned to the Vatican with the prelates. Now the illumination began, but it was so meager that it was actually limited only to the Corso and the adjacent houses, and even there it was not even general. Already at half past seven the lights went out and the streets were deserted.

Filling stones.

"Do not be mistaken, God cannot be mocked." Veit Dietrich tells in a Brirfe, which he wrote on February 16, 1543, among other things the following. After Bucer had included in a writing the words, "Eck shall have died," Eck, that well-known blasphemer of evangelical truth, immediately wrote a counter-writing, on the title of which he put the words, "*Quia Eccius vivit*," that is, "That Eck is still alive!" But what happened? No sooner had Eck's book left the press than he was dead. Veit Dietrich rightly makes the remark: "With such a blasphemer, this is not something merely natural! (See Löscher's Sammlung von alten und neuen theologischen Sachen. 1739. p. 137. f.)

Nothing that is written in the Scriptures is superfluous or unnecessary. The church father Chrysostom (died 407) wrote: "Just as an expert in the gold mines does not leave the smallest vein unnoticed, since it can contribute a great deal to the increase of wealth, so also in the godly things one should not leave out the smallest vein.

In the same way, we must not pass over one iota or one stroke, or even half a stroke, of the Scriptures, but diligently search them all; for everything has its origin in the Holy Spirit, and nothing of it is superfluous or unnecessary. (Iloiuil. 35 in Iloll.)

The detailed description of our printing press, which the undersigned has promised to provide in this issue, will only follow in the next issue, so that news of the inauguration ceremony can be given at the same time and the appearance of the present issue may not be delayed. The dear readers therefore want to interpret the non-fulfillment of the given promise for the best. C. F. W. W. [Walther].

Gifts received for ConcordiaCollege in Fort Wayne, Ind:

1. for sophomores:

Monetary gifts: By Kassirer D. Droste \$18.00. By Past. C. S. Kieppisch, Waterloo, Ill., by himself 2.00, H. Erfmcier 1.00, H. Wolf 0.25, J. Just 0.50, total 3.75. Bon Past. Brueggemann's parish, New Haven, Gasconade Co, Mo, 12.70. By Past. Brueggemann, Darmstadt, Jnd, from Bro. Umbach's Petrus congregation 1.00, C. Strube 2.00, J. Hoffner, F. Crämer, Bro. Bank, E. T. Kurnick 1.00 each, H. Schneider 0.75, together 7.75, from his DrcieinigkeitS congregation Coll. 18.25. From Past. J. Lehner, New Haven, Ind. coll. on Christmas Eve at his home 3.00. From the Women's Club in Past. Jäbker's parish, Adams Co., Ind. by F. W. Reinke 32.03. By Past. Stubnatzy belatedly to the Collecte of the ImmanuelSgemcinde to. Fort Wayne 2.00. By Dr. Sihler of Past. Wynekens Gem., Cleveland, O., by and through the laudable women's club 10.00, bequest d. late Mrs.E. S. 5.00, Mrs. M. A. B. 2.00, by Mrs. Aug. K. 1.00, Herru N. Z. 1.00, H. W. 1.00, G. K. 5.00. J. F. K. 1.00, together. 26.00. By Gust. A. Dobler, Baltimore, Md. by himself 7.50, by Geo. Dobler, wife & daughter 2.50, together 10.00 (through Dr. Sihler). Through Past. F. Sievers from the community Frankenlust, Mich., for Fr. and B. Sievers 30.22. By Kassirer E. Noschke 258.95. By Kassirer D. Droste from Past. Wambsganß 16.64, Past. Lothmann 0.25. Ber'ügung über bereits anaereigte 67.75 durch Lehrer Bartling, Addison, Ill.: für G. Rolcnwinkel 26.38, A. Leseberg 31.37, A. Brauer (H.B.) 5.00, arme Schüler (Prof. Selle) 5.00. By Past. G. Grüber, Warsaw, Hancock Co., Ill, from "a congregation through collections 21.25, from the congregation's Fraucn-Missionsverein 6.30, from the Jungfrauenverein 5.95, together 33.50, of which for the pupils N. and A. Eirich 15.00. Through teacher J. G. Tröller (through Dr. Sihler) from the congregation Thornton Station, Ill, 91.60. By Kassirer D. Droste 23.28. By Kassirer C. Eißfeldt for F. Damköhler 13.54, for poor pupils 91.45, together 104.99. By Past. H. Wunder from Past. Ddderlein's Gem. of Chicago, Ill, 32.50, Past. Joh. Grosses Gem. there, 5.75, Past. Wunders Gem. 7.00, total 45.25. By Past. Stubnatzy belatedly to the Collecte der Jmmaucisgem. zu Fort Wayne 1.00. By Kassirer J. Birkner for fire damage of the Föglinge 196.25, for E. Friedrich 2.00, Ph. Lingke 2.00, A. Ernst 10.50, zus. 210.75. By the same of Past. Ch. J. Weisel's Gem, WilliamSbnrgh, N. York, 29.71. By the same from Past. T. A. Torgerson, Silver Lake, Iowa, tentatively for students 19.60. By Past. Ch. G. Hiller, Pomeroy, O., for G. Heid 10.00. By Past. J. Matthias, Marysville, Kans. by himself 2.00, F. Westermann 1.00. By Past. E. J. Fresse, Logan, Dodge Co. nebr. coll. in his comm. by D. Sievers 2.00, J. Roggensack 0.50,

J. Grützmacher 0.15, J. Hennemann 0.25, F. Wolf 0.25, H. Panning Sr. 1.00. Ch. Siebuhr 0.50, J. Rasch 0.50, F. Wegener 1.00, together 6.15. By Past. Jak. Horn, Mount Hope, O., by the young men and maidens of his St. John's congregation 21.50, his St. Paul's congregation 14.00, together 35.50, of which for Jak. Hoffman" 15.00. -

(Also, from Past. Ch. J. Weisel cost money for Ph. Lingke 20.00.)

2. for construction: by Past. C. S. Kleppisch, Waterloo, Ill, by H. Erfmeier for construction 2.00. By Past. C. H. Demetro, Perryville, Mo. from his ImmanuelSgem. for inventory and fabrication of west wing 15.00. By Past. Knies from his Gem. in Gasconade County, Mo. for college (construction) 11.00. By Past. Wyneken (Dr. Sihler) of H. B. for new building 1.00. By Past. F. Sievers, Frankenlust, Mich. for college construction: by I. G. Arnold 3.00, Joh. Engerer 2.90, J. G. Fischer 2.00, Mich. Förster 1.50, L.Kachtel 2.00, J. G. Jltner sen. 2.00, M. Schindler 4.00, A. Pfund 2.00, Jak. Schmidt 4.00, I. G. Sturm 2.00, J. M. Arnold scn. 2.00, A. Dencke 1.00, I. G. Eichhorn 0.25, A. Götz 1.00, A. Gramm clt.0.50, F. Keith 1.00, W. Kornstock 1.00, A. Kesemeyer 0.25, J. L. Kraus 1.00, H. Möller 0.50, M. Neumeyer 1.00, J. A. Roth sen. 1.00, C. Schlick" 0.50, Georg Standacher 0.50, P. Weggel 0.63, F. ZU 1.00, J. L. Zill 1.00, Grimm 0.25, total 39.78. By Kassirer E. Roschke to restore the college 149.85. By Past. G. Polack, Cape Girardeau, Mo. from his. Gcm, for reestablishment of school: by Mrs.Rüskamp 0.60, Mrs.Rübcl, Mrs.Blank, Mrs.L. Roth 0.50 each, Mrs.Theuerkauf 2.00. Mrs.Bader 1.00, Mr.Landsmann 0.25, Mrs.Fastabend 0.50, Mrs.Engelmann, Mrs.Haslauer, Mr.Kans 1.00 each, W.Bohnsack 0.25, Mrs.Koch 0.50, H. Diekerbof 0.25, Ph. Stoll 1.M, Mrs. Kraft 0.25, Mrs. Frenzel 2.00, Mrs. Klingemann 0.25, Mrs. Nischwitz 0.75, Mrs. Markgraf, Einilie Tinnappel, H.Boß each 1.00, Joh. Roth 2.0t>, Mrs. Hör 1.00, i Mrs.Tölln" 0.25, Mrs. Koch 0.50, Mrs. Gerstenacker 1.00, David Roth 5.00, Mr. Koch 0.50, Wittwe Pott, Franz Harte!, G. Polack, Mrs. Mänz 1.00 each, WeihnachtS-Collecte der Gem. 5.00, total 36.35, from Charges for Money Ordert with 0.20, remainder 36.15. By Past. B. Burfeind, Clayton, Adams Co, Ill, for the construction, by himself & some! Members of his Gcm. 7.00. By Past. A. D. Stecher, Sheboygan, WiS., for the relief of the most urgentneed (building) caused by the fire in the church service collectirt 16.74, by F. Krehn, Jr. 5.00. H. Wien scn. 1.00, in the school collectirt 4.26, together 27.00. By F. W. Neinke of Past. A. Reinke's parish, Blue Island, Ill, to building fund 20.00. By Kassirer J. Birkner for fire damage to building 577.50, for new building 177.50, by same from Past. Ch. J. Weisel, Williamsbürg, N.U., for repair 107.00, for new building l60.50. By Past. P. I. Buehl, Massillon, O., for new building, by St. Paulsgem. 8.11, by himself 1.89, together 10.00. By Past. (LH.G. Hiller, Pomeroy, O., by s.Gem. for construction 26.00. By Past. Millers Gem. of Pittsburgh, Pa. for construction 25.00. By Past. H. F. Früchtenichts Gcm. for new construction 8.00. By Past. G. Reichhardt, Whitley Co., Ind. for d. construction of W. Thermann 3.00, E. Brueggemann 5.00, H. Brueggcmann 1.00, together 9.00. By Past. L. Hannawald, Clarinda, Page Co, Iowa, by s.Gem. for disposal (construction) 11.00. By Past. Cl. Seuel, Lyons, Iowa, from s. comm. to disposition (construction) 32.00. By Past. E. J. Frese, Logan, Dobge Co. nebr. coll. in s. Gem. for construction: by D. Sievers 3.00, J. Roggensack 0.50, H. Hahlbeck 0.25, Ch. Peters 0.25, J. Hennemann 0.50, F. Wolf 0.25, H Panning sen. 1.10, J. Rasch 1.00, F. Wegen" 1.00, J. F. 1.00, total 8.85. By Past. Jak. Horn, MountHope, O., for construction at Fort Wayne from St.PaulSGem. 15.00. By Past. H.A.Stub, of s. congreg. in Bia Canoe, Iowa, as a testimony of brotherly sympathy with their German brethren, for building 26.60.

3. gifts of clothing and the like.

By Past. C. H. G. Schliepsiek, Twilight, Ill, from Mrs. G. L. Krug 1 feather pillow, Mrs. SchoenamSgruber 1 towel, Elise Kraft 2 pillowcases, Mrs. Stallwitz 1 towel, Mother Hahn 2 pillowbcases, Mrs. Kraft 4 towels and 1 sheet. For C. Schliepsiek from Mother Schönamsggruber 1 pr. gloves. By Past. Mertcns, Lombard, Ill, (without letter) 7 Pr. woolen stockings, 1 paquet for F. Lindemann, 1 vest, 4 shirts, 2 towels. Through Mrs. Past. Föhliuger, N. H., 9 skirts, 3 vests, 3 pants, 5 pr. stockings, 12handkerchiefs, 12pocketcloths, 6 pillowcases, 10 new shirts, 1 undershirt, 5 pairs of shoes, several old shirts 2c. Through Past. C. Gross, Buffalo, N. I., from s. Gem. 1 woolen blanket, 20 bust shirts, 12 undershirts, 16 undershorts, 7vests, 2pants, 6skirts, 7 sheets, 7towels, 5 shawls, 1p. boots, 1p. Shoes, 15 pairs of stockings, 5 bows, 9 kisscn covers, 1 paqu. for J. Gram, 1 suitcase, 1 carry-on case. By Geo. A. Dobler, Baltimore, Md.: from Mrs. J. S. Leib, 1 skirt, 1 pair of pants, 2 vests, 6Pr.socks, 2night shirts, 1P. Underpants; from J. C. Wheeler, 2 shirts, 3Pr. socks, 1Pr. shoes, 2 collars; from Mrs. James R. Schumacher, 3 pairs of socks; from Mrs. Hart, 1 shirt, 5 pairs of socks; from Mrs. Becker, 2 shirts, 2 vests, 1 skirt, 1 flannel shirt, 2 undershirts, 1 pair of socks; from Misses Braun, 2 Pr. Pants, 2 Pr. shoes, 3 vests, 2 skirts, 1 robe; from G. A. Dobler 4 Pr. underpants, 3 Pr. pants, 3 vest', 1 shirt, 1 neck tie; from J. G. Medinger 1 Pr. underpants, 1 undershirt. By Past. Ch. G. Hiller, Pomeroy, O., by his. Gem. 2 Pr. pants, 3 colored handkerchiefs, 4 white do., 2 nightgowns, 2 woven underpants, 7 underpants, 1 woolen underpants, 1 ditto shirt, 3 undershirts, 14 pairs of woolen socks, 6 pillowcases, 8 white shirts, 4 woolen do. By Past. G. Polack, Cape Girardeau, Mo., 10 bust shirts, 12 undershirts, 18 undershorts, 10 pairs of socks, 3 skirts, 1 vest, 2 pr. shoes, 1 work jacket, 10 sheets, 1 woolen quilt, 1 quilt, 2 comforters, 2 pillows, 4 pillowcn covers, 2 towels, 6 handkerchiefs, 1 paquet by Mrs. Caspar Roth. From the women's club in Past. Jäbkers Gem. of Adams Co, Ind, 1 quilt, 6 sheets, 3 pr. socks, 1 pillow. By Past. J. H. Jor, Logansport, Ind. from Geo. Stoll 1 pr. pants; by C. Rauch l pr. pants, i mock; by Mrs. Wesel 1 quilt, 1 sheet, 1 pillowcase; by Mrs. Pe-

ters 1 quilt; Mrs. Krohnke 1 bed sheet, 1 pillow, 2 ubcer- zügen, 1 towel; Mrs. Keller 1 bed sheet, 2Überzüge; Mrs. Grvremeier 6 towels, 2 feather covers, 2 pairs of woolen socks; from H. Kelling 2 überzüge, 4 linen handkerchiefs; from teacher Moste 1 Pr. Zeugschuhe. By Past. Tctzer, Defiance, O., from some women of his parish 1 sheet, 1 pr. woolen socks. Through Past. Ch. I. Weisel, Williamsburgh, N. York, 3 cubits black cloth, 9 shirts, 9handkerchiefs, 8 cloth skirts, 2 summer skirts, 2 p. pants, 1 pair of underpants, 2 bed sheets, 4 vests, 2 handkerchiefs, 6 pr. socks, 13 pr. boots, and other odds and ends. Through Past. G. M. Schumm, Lancaster, O., 2 quilts, IOB sheets, 9shirts, 17coverings, 6handkerchiefs, 1 com- sort, 1 pr. boots, 4 pr. socks, 1 Brockhaus' Complete Conversations - Dictionary. From Mrs. Runge, Detroit, Mich, 6 linen shirts. By Past. G. Reichhardt, Columbia City, Ind.: from members of his St. John's congregation: 1 black cloth skirt from C. Pook, 11 cubits of homemade stuff from W. Luecke, 2 fine bust shirts from C. Brand, Sr. 2 pr. woolen socks from the same, 2 pr. do. from W. Luecke, 1 pr. do. from Mrs. L.chrcinebort, 2 pillows with covers from Ch. Luecke. By Past. J. F. Niethammer, Lisbon, Mich. from the women of his congregation, 4 quilts, 11 pillows. 2 sheets, 13 pr. socks, 2 pr. underpants, 18 kipen covers, 3 towels. Through Mrs. Sophie Pritzlaff of the Women's Association of Treieinigkeits-Gem. Milwaukee, Wis., 3 quilts, 8bed sheets, 12pillow covers; 2 suits from Mr. Herrmann there; some articles for F. Damköhler and F. u. B. Sievers. Through Past. H. Schlesselmann, Arcadia, Ind, 1 "tück stuff to mattresses, 7 pr. woolen socks, 4 underpants, 2 >Ltiick trouser stuff, 7 sheets, 2 pieces Mnslin, 7 shirts, 1 handkerchief, 1 pillowcase, ltowel, 1 Comfort. From Past. Stocks Gem. subsequently 1 pr. socks. G. Alex. Saxer.

Received in the Western District treasury:

To the synod treasury: from Past. Kuehler's congregation, Charitou, Mo., \$8.00. Past. Katthain's parish, Hoyleton, Ill, \$31.30. parish of Rodenbcrg, Ill, \$5.70. Rev. Gräbner's parish, St. Charles, Mo, \$90.50. Rev. Tir- menstrins' Gem. to, New Orleans, La., col.85. By Rev. Lüker, Aroma, Kans., HI.OO. From Past. Ruhland's Gem. of, Pleasant Ridge, Ill. col., \$25.00. by Past. Hahn's Gem., Benton Co, Mo, \$13.50. From Trinity - District in St. Louis \$20.20.

For inner mission: From the school children of the West District of the Gem. at Addison, Ill, \$2.00. From Past. Tirmenstein's Gem. at New Orleans, La., \$30.00. From Trinity District at St. Louis K2.35.

To the Synodal missionS Fund: From Past. Zucker's Gem., Proviso, Ill, \$5.00. From Past. Ruhlands Gem., Pleasant Ridge, Ill, \$7.00.

For Past. Brunn's institution: from Past. Graves' Gem., St. Charles, Mo. \$7.50. from Past. Bergen's Gem., Jacksonville, Ill, \$8.10. From Past. Mangelsdorf's Gem. of, Bloomington, Ill. \$14.00. From an unnamed person in CollinSville, Ill. \$2.00.

On the Hermannsburg Mission: Coll. in Past. Claus's Gem., St. Louis, Mo., \$14.00. from the school children of the same Gem. \$3.00. Past. Gräbner's Gem., St. Charles, Mo., \$7.50. From Past. Mangelsdorf's Gem. of, Bloomington, Ill, \$14.00.

To the general building fund: from Past. Holls' Gem., Centreville, Ill, \$14.05. Coll. in Past. Döderlein's Gem., Chicago, Ill, \$22.40. By the same from Nikol. Muehlberg \$6.00. from Past. Döderlcin \$1.M. By Rev. Meyers Gem. of Leavenworth, Kans. \$5.75. By Rev. Frederking's Gem., Prairietown, Ill, \$35.50. From Past. Zschoches Gem. of, Paola, Kans. HI.OO. Past. Mennicke's Gem., Rock Island, Ill, \$51.00. Past. Zuckers Gem., Proviso, Ill, \$40.00. Past. Heids Gcm., Peoria, Ill, (formerly receipted for synod treasury) \$23.40. Of Past. Hahn's Gem., Benton Co, Mo, \$31.25, whose branch congregation there \$4.00. Past. Mangelsdorf's Gem. of, Bloomington, Ill, \$35.75. Past. Mertens' Gem., York Centre, Ill, K4.00. Past. Wunders' Gem. of Chicago, Ill. \$47.50. From the home missionary box of Mr. Mickow, Chicago, Ill. HI.OO. From Past. Brohm's Gem. in St. Louis, 3rd delivery, \$79.00. From the Virgins' Association of the Jmma- nuels - District in St. Louis \$52.65. From Past. Dear's Gem. of New Orleans, La. \$137.00. From Zion's District in St. Louis \$32.75.

For rebuilding Fort Wayne college: from Past. Kleist's Gem., Washington, Mo., \$44.50. Past. Cooler's Gem., Chariton Fork, Mo., \$40.00. Past. Wege's Gem., Augusto, Mo., \$8.00. From Past. Claus's Gem., St. Louis, Mo., \$75.00. by Past. Katthain's Gem. of, Hoyleton, Ill, \$26.85. Of Past. Dörmann's parishes, Randolph Co, Ill, \$25.00. Of Immanuel's - District in St. Louis, Mo, \$175.55. Of Past. Gräbner's comm. in, St. Charles, Mo. \$30.00. of Past. Tirmenstein's parish, New Orleans, La., \$308.97. By Past. Flaxbeard, Pilot Knob, Mo., \$7.70. Past. Stretchfoot's Gens, Washington Co, Ill, \$25.00. by Past. Lüker, Aroma, Kansas, HI.OO. By Past. Lehmann, St. Louis Co, Mo, H9.75. subsequently by Past. Tirmenstein's Gem, New Orleans, La. \$5.50. by Past. Besels Gem., Perryville, Mo., H18.05. Past. Schillings Gcm., California, Mo., \$24.00.

Past. R. Koehler's Gem, Benton Co, Mo, \$8.05. Past. Schürmann's Gem., Homestead, Iowa, \$14.00. by Past. Muckels Gem., Staunton, Ill, \$9.00. Past. Stephen's Gem, Ehester, Ill, \$69.20. By Past. Döderlein's, Chicago, Ill, \$20.00. Past. Dorn's Gem. at, Elk Grove, Ill, K9.30. Past. Kleppisch's Cross Parish at Waterloo, Ill., H4.00. By Past. Sandvoß, Port Hudson, Mo., \$43.00.

For fire losses of sophomores at Fort Wayne: From Past. Holls' Gem., Centreville, Ill, \$9.25. Past. Sapper's Gem., -Carondelet, Mo., \$18.66. pastor Way's Gem., Augusta, Mo., \$6.00. past. Katthein's Gem., Hoyleton, Ill, \$8.40. Past. Markworth's congreg. of, Danville, Ill. \$20.00. of Past. Dörmann's parishes, Randolph Co, Ill, \$25.00. Past. Schwensens (congregation, New Bielefeld, Mo., \$20.00. Past. Gräbner's parish, St. Charles, Mo., \$13.00. by Past. Buszin's, Ballwin, Mo., \$13.85. by Past. Mennicke's comm., Rock Island, Ill, \$8.50. By Past. Flaxbeard, Pilot Knob, Mo., H6.00. by Past. Geyer, Carlville, Ill, \$21.00. by Past. Lueker, Aroma, Kans. \$7.00. by Past. Ruhland's parish, Pleasant Ridge, Ill, \$44.50. By Rev. Ruhland for sophomore Damkoehler HI.OO. From the Young Women's Association in its parish for sophomore Schliepsiek \$3.00. By Rev. Lehmann, St. Louis Co, Mo, \$7.25. Don Past. Besels Gem., Perryville, Mo, H8.20. Past. Schilling's Gem., California, Mo., \$12.00. By the Young Men's Association in Past. Dear's Gem., New Orleans, La., H I5.00. From Past. R. Koehler's Gem. in, Benton Co, Mo, \$8.00. From Past. Frederking's Gem., Prairietown, Ill, K5.10. From sewing vcrein in Past. Stephen's Gem., Ehester, Ill, \$17.00, from the Maid's Club \$3.60. From Past. Köstering's Gem, Frohna, Perry Co, Mo, \$28.60. by Past. Sandvoß, Port Hudson, Mo., \$12.M. By Past. Niemann, LittleRock, Ark. \$20.00. By same for sophomores Albert Brauer and Heinrich Weseloh a. HI.OO.

To the College - Maintenance - Fund: From the Drci- unity Distr. in St. Louis \$11.00. From the ImmanuelS District there \$11.00.

To the emigrant - mission kNewlork: From an unnamed person in CollinSville, Ill, \$2.00.

For poor students: From an Unnamed Person in CollinSville, Ill, \$2.00.

For the community in Sheboygan. Wis.: By W. Hülsekötter, Venedy, Ill, HI.OO.

For the Philadelphia congregation, Collecte of the congregation of the Past. BuSzín at Ballwin, Mo., \$3.51.

E. Roschke, Kassirer.

Received at the Eastern District Treasurer's Office:

To the synodical treasury: from Williamsburg congreg. \$12.40 and \$9.00. from E. Schway \$1.50. from the congreg. at Patterson \$7.00, at Eden \$13.25, at Whites Corner \$27.00. from H. Frieß \$3.00. from the congreg. at Washington \$9.42, \$9.95 & H 12.37, at Nichmond \$12.00. Immanuel's congreg. at Baltimore \$34.OO. Gem. in Port Nichmond \$36.15. Trinity Gem. in Buffalo HI.OO. Congreg. in MartinSville \$8.89, in WolcottSville \$7.80, in Eden \$12.75. From the love fund of Mr. F. Stutz \$5.00.

To Synodal building let: From the congreg. in Williamsburg \$5.00.' By Past. Walker 50 Cts. By G. Schway \$2.M. From the Gem. in Port Nichmond \$8.50. Gem. to Olean \$13.06, Alleghany \$8.28. By Past. Bernreuther \$2.00. Immanuelsgem. in Baltimore \$77.00. From G. Helm 85 Cts. Wittwe Schmahl 60 Cts. Rev. H. Koch \$1.25. congreg. in Bergholz \$58.26, Johannsburg H25.77, WolcottSville \$26.15.

For the college fire in Fort Wayne and for fire losses of the students there: From the congregation at Philadelphia \$15.00. From the Women's Association there HI.OO. From the orphanage congregation of the Rev. Holls \$32.00. From the congregation at Middleton H7.65, atWolcottöburg \$8.10, atPortNkchmond \$250.00. From the Women's Association at Port Nichmond \$20.00. From the 6jem. of Mr. Rev. Eilgelder H.31.00. From the Gem. in Yorkville \$17.25. From Ernst Grube \$4.00. Kindtauf- Coll. inOlean \$3.00. FromMr.Past.Bernreuther \$2.00. From theImmanuelsgem. in Baltimore \$150.00. From the Women's and Virgins' Association of this Gem. \$20.00. From the Gcm. in Boston \$86.00. From the Gem. in New York H344.50. From the Frauenverein there \$30.00. From Jakob Hebel \$5.00. From the Frauenverein in Philadelphia \$7.00. From the Gem. in Egg Harbor City HI.OO. From Rev. Weisel, Sr. \$60.00. W. Tick \$75.00. J. Morch \$30.00, Heitmann, Sibbern, Hellmann, Oexle, Gruse se HI.OO, N. N., Stich, N. N., Krämer, Beißwanger, Limberger each H5.00, P. Meyer \$8.00, C. Walter \$10.25, Zeißer \$2.50, Geiser \$3.00, Marie Bründer \$5.25, Bründer \$1.50, from a child's piggy bank K1.06, from d. piggy bank of Beißwanger's children HI.OO, Hallstein \$1.50, Jährling, Förstenbrgrr, Bergmann, Mrs. Friedrich, Pott, Graman, M. Weisel, Hartmann \$2.00 each, Weber, Haar, Martin, Helderle, Fr. Krämer, Fr. Schulz, Rens, Pech, Rose, Miss Schurich, Müller L. Müssel!!! Meikmer each HI.OO, Nath- kamp \$2.50, Stein 50 Cts.

For inner mission: from the congregation in New York H7.00. Immanuel congregation in Baltimore \$25.68. congregation in WolcottSville \$3.50, in Nichmond \$5.00, in East Boston

H3.10, in Boston \$10.50, in Johannsburg \$3.68. Immanue lsgem. in Baltimore, out d. missionary box \$21.23. Reb. Stogelmann \$2.50. Bon Mr. Melncelle H6.OO.

N. N. Hl.OO.

For heathen mission: from New York congregation H6.27, Philadelphia \$14.13, East Boston \$3.M, Boston H10.00, MartinSVille \$1.35. from Joh. Horsmann \$3.00, Reb. Stcgelmann \$2.50.

To college maintenanceS fund: don of Gem. New York \$10.40 and \$10.10, in Wellsville \$6.00. municipality of Mr. Past. Engelder \$9.00. comm. of New Dock H13.40. comm. of MartinSVille for St. Louis \$3.56, for Fort Wayne \$4.23, for Addison \$3.73. comm. of St. John'sburg \$11.30.

To the widtwn treasury: From Mr. NeidhardtKlO.OO.

To the Hospital for Infectious Diseases: From Br. Schlotterbeck \$2.00.

For Yorkvillr township: from Wolcottsville township \$7.50, in Bergholz HlO.80, in Johannesburg H7.34, in Wolcottsville \$1.75.

For the new college building in Fort Wayne: From the Martini congregation in Baltimore HlOO.OO. Congregation in East Boston \$4.25. Immanuel Congregation in Baltimore \$167.50. From the Women's & Young Women's Association of this congregation \$10.00. From Fahrenholz \$3.00.

For Hermannsburg: Wedding - Collecte at Herm Wittkopf \$2.84.

For poor students: From A. Heitmüller for Easter House \$5.00. From the love fund of Mr. F. Stutz for the same \$2.00. From the community in Rome \$2.66. Louise Neisinger K1.50. Community in Boston for Sam Ernst \$10.50. Community in Nichmond \$6.35. in Nichmond for Addison \$6.35. Childrens' Coll. at A. Lange \$1.08. From the Women's Club in Olean \$6.00. From the Gem. in Bergholz for Lā'wen \$5.00. Childrens' Coll. at C. Hcckmann for A. Bechthold \$2.M. From school children in Bergholz for same \$2.00. From N. N. \$6.00. Wittwe Stcuber \$3.00. N.N. in Eden \$1.60.

To Hospital in St. Louis: From N. N. \$2.00.

For Past. Brunn's proseminar: thank offering for happy delivery from a Christian wife in the 1st. PaulS parish of Baltimore HlO.OO.

For Milwaukee high school: from Olean Township \$3.70, Alleghany \$2.42.

New York, Feb. 1, 1870. J. Birkner, Cassirer.

For the seminar household: From Mr. Wagner from Mr. Past. Hallerberg's parish 2 sacks of apples and 1 p. of potatoes. By Mr. Umbach here \$12.00. By W. Seubert from Mr. Past. Sondhaus' parish 25 bushel potatoes. From Mr. Faßholz brothers here 5 barrels of kitchen vegetables. From Mr. Pieper from Mr. Past. Heinemanns Gem. 1 whole pig. From Mr. Past. Baumhofners Gem. of Engelken, Beitel and Hiise- mann 1 carton of potatoes. From Friedr. Linuwedel's parish of Mr. Past. Sondhaus 1 pig. From Mr. Pastor L. E. Knies \$5.00.

For poor students: By Mr. Past. Buszin H1.20. By Mr. Past. Katthcin collected at the wedding of L. Böhme and at the baptism of children at H. Schnalle H3.10 for P. Graf. By Herm Past. M. Hahn collected on the wedding of Mr. Heinr.Gottl. Müller K10.15. By Mr. Past. Fick by Otilie Krumphols K1.50 for Brunnische and Hermannsbürger. From the women's club to Carondelet K16.00. By Mr. Past. Stamm collected on Mr. Ninow's baptism of children 70 Cts., from his congregation at EbleSVille K5.00 for Huntzikrr. A. Crämer.

For Michigan sophomores

received since May 1869:

Ascension feast coll. by Mr. Pastor Sievers K12.45. Coll. at Mr. Eichhorn's child baptism by Mr. Pastor Sievers \$3.35. Coll. at Mr. Vogel's child baptism by Mr. Pastor Sievers 85 Cts. From the Virgins' Association from Mr. Pastor Hügli's parish K11.28. From Mr. Wenderlein in Frankenmuth Hl.OO. Collecte on Mr. Winter's wedding in Saginaw \$14.25. Collecte on Mr. Rev. Partenfelder's wedding HlO.OO. From Mr. Frisch in Frankenmuth \$2.00. Collecte on Mr. A. Keppendörfer's wedding in Frankenmuth \$7.10. From Mrs. Frisch in Frankenmuth, thank offering for happy delivery Hl.OO. Kirchweihcollecte in Frankenlust \$19.07. From Mrs. Koch in Frankenlust 50 Cts. Collected at Herm Neu- meyer's funeral in Frankenlust \$3.65. From the Virgins' Association in Mr. Past. Hüglis Gem. \$7.00.

Detroit, Jan. 28, 1870.

K. L. Moll.

Due to lack of space, several receipts had to be put on hold for the next number.

Changed addresses:

O. boardln, Ltaunton, Oo., III.

(xeorFs ^loeolcel, ^fatherloo, laolrson 6o., IVIloli.

Printing Office of the Synod of Missouri, Ohio, et al. St.

Volume 26. St. Louis, Mo, March 15, 1870. No. 14.

Our Synod Printing Office.

Our dear synod soon had the idea that it would be very beneficial for it if it could establish its own synodal printing press, since its regularly published periodicals and the books it publishes for church, school and home, which are needed in thousands of copies, were sufficient work for a small printing press and the honest profit to be made from it would serve it well to cover its many needs. Therefore, already towards the end of the year 1854, the beginning of a synodal printing house was made by means of a capital of about \$1000.00, which was advanced by Mr. Wiebusch in St. Louis. The idea was already at that time that the printing house should make itself free within five years. However, since a significantly larger capital was soon needed if the printing house was to carry out all the work required for the synod, and the synod, which was occupied by many other needs, did not have this larger capital at its disposal, it decided on the occasion of its meetings in Fort Wayne in 1857 to abandon the printing house and to transfer it to Mr. Wiebusch under certain conditions. From this time on, the printing plant of Mr. Wiebusch could only be regarded as the "synodal printing office" in the sense that the synod may have wanted to have all printed matter from and in it executed by means of the same.

Mr. Wiebusch has served the Synod faithfully since that time, and it is due to his own active interest in the cause of the Kingdom of God that many important and blessed printed works have appeared within our Synod, which without his zeal would probably still be unprinted today; therefore, we certainly act in the sense of the entire Synod when we publicly express our well-deserved thanks to him on its behalf and wish God's continued blessing. However, since the Synod's need for printed matter has become more and more considerable with each passing year and has finally grown to such an extent that even a major printing house can be sufficiently occupied by the Synod alone, the desire for a Synodal printing house of our own has again become more and more lively and louder in our Synod. Therefore, the "Committee for Printed Matter", consisting of Mr. E. W. Leonhardt, Mr. C. Römer and Mr. T. Schuricht, set up a synodal typesetting shop on its own responsibility already last year, on the condition that it would act in accordance with the synod's wishes, even though it did not receive any payment.

The Synod, on the occasion of its meeting in Fort Wayne in September of last year, heartily approved and confirmed the action of the printing committee. Several proposals were made as to what should now be done in the matter. Finally, the proposal of Mr. Louis Lange and three other members of the local congregation, Messrs. H. Kalbfleisch, E. F. W. Meier and H. Steinmeyer, as well as our Colporteur, Mr. F. Lange, was accepted by the Synod on September 6. This proposal consisted of:

"2c. to purchase a printing press for the synod by means of shares to be paid back in five years, with the understanding that the synod will have its printed matter printed in the printing press produced by means of shares for the price paid so far, and that the net profit thus achieved will enable the repayment of the share amounts, and that in this way the printing press with all accessories will become and be the free property of the synod within at least five years, for which the latter is liable to the designated members."

After this had happened, the aforementioned gentlemen hastened to carry out the decision of the synod in God's name, and constituted themselves

to a directorate, in which they asked the General President of the Synod to take the chair, which he did not think he could refuse. What was first necessary

was the construction of a building. The foundation stone was laid on the college gymnasium on October 21, and soon a brick building 60 feet long and 25 feet wide was erected. Although a one-story building would have served the purpose for the time being, a two-story building with thirteen-inch walls was erected at the request of the supervisory authority in order to create dormitories for the students who lived too close together, and the supervisory authority promised a corresponding contribution to the costs. Already on December 27, the synodal office could be moved into the finished house. On February 6 of this year, the printing press ordered from Hoe & Co. in Boston finally arrived, one of the larger so-called "printing presses".

Adams book presses, which cost \$3800.00 at the place of its manufacture. The narrow front of the building faces west on Clara Street, and the wide side, which has 7 windows, faces the college gymnasium. The front part of the building is reserved for the typesetters, the back part for the printing press. The steam engine that sets the press in motion is located in a small building on the east side, has six-horse power and is capable of driving even more machines. The necessary water is supplied by a cistern next to the engine house, which is 16 feet in diameter and 20 feet deep. On February 14, the machine started up. The first thing printed on it was the March number of our dear "Schulblatt". All the experts who have inspected the work are unanimous in their opinion that it has turned out excellently in every respect and has been produced at an extremely low price. However, the writer of this cannot fail to note that this so favorable success is due to God's gracious guidance of the remodeling work.

This is only due to the not only completely unselfish, but also no effort and no sacrifice sparing zeal of the members of the Directorate, above all of Mr. L. Lange and

H. Kalbfleisch, is to be thanked. God has given these brothers the grace to be able to take up the cause with a joyfulness and indefatigability that was certainly necessary if the work was to succeed so well and so soon under God's blessing despite all difficulties. —

Since God's Word says: "Whatever you do in word or deed, do it all in the name of the Lord Jesus, giving thanks to God and the Father through Him" (Col. 3:17), the Board of Directors decided to sanctify this important work, which was so successful with God's help and blessing, through God's Word and prayer, and to hold a simple dedication ceremony for this purpose. This was done on the day already announced, namely Monday, February 28.

To our great joy, God gave us the most wonderful spring weather on this day. According to the announcement, the actual consecration act was to be held in the auditorium of the Concordia College building here.

the guests taking part in the celebration; therefore, after hastily obtaining the approval of the relevant municipal council, this act was included in our in

The church was soon completely filled, so that contrary to expectations, even the thousand copies of the printed program were not enough to provide each guest with a copy. The church was soon completely filled, so that, contrary to expectations, even the thousand copies of the printed program were not sufficient to provide each of the guests. At 2-1/4 o'clock in the afternoon, the celebration began with an introductory piece of music performed by the trombone choir of the local Immanuel Community District. Thereupon, the entire congregation, accompanied by trombones and with the participation of the Carondelet trombone choir, sang the following "Praise to God for the great gift of the art of printing" to the tune of "Nun freut euch lieben Christen g'mein" (Now rejoice, dear Christians!), which had been specially composed for this occasion by Pastor G. Schaller:

Come, you Christians, praise and glorify God, Father, Son and Holy Spirit, with a joyful spirit, for His grace and goodness, which He has bestowed on us with wisdom, strength, counsel and action, and great miraculous signs.

He gave us his one and only Son for the redemption of our sins from the high throne of heaven, and lets us find grace in his rosy blood, which is enough for all sin, and works a new life.

Such great salvation is put in the word, bound in speech, in what moves God's heart. Is found excellent.

The highest treasure and hoard of the soul is God's revealed Word, given to us in Scripture.

With the eternal gospel, an angel once flew through heaven's space according to God's will, to meet the church's need.

Plan of Concordia College land at St. Louis, Mo.

He shouted with a loud voice, The printer's art was his fitness, Prepared for him by God.

This miraculous work must still be seen on earth, since God's word, set in writing, multiplies without measure. At all hours, in a fast run, it brings the number of the chosen through the earth circle to frequency.

God did not bestow a higher gift, but his word and name drove and taught dignity;
It is the last flame
Before the extinction of this world, which always holds fast to evil and is completely in trouble.

O Lord, defend the evil enemy And all the gates of hell, Which are meant to overthrow thee With lies and with murders. Let them not henceforth, by thy judgment, abuse for weed sowing, Which should only suffice for salvation.

Thereupon the undersigned held the following speech at a desk placed in front of the altar place, to be communicated here at the request of the listeners.

Speech.

May the Lord our God be kind to us and promote the work of our hands with us, yes, may he promote the work of our hands. Amen.

In the Lord beloved and honored present!

When 430 years ago, in 1440, a man from Mainz by the name of Johannes Gutenberg, who was staying in Strasbourg at the time, pressed the name of his coat of arms ring into a small wax tablet, as if by chance, and the whole row of sublime letters formed in this way in an instant fell into his eyes, the thought suddenly flashed through Gutenberg's mind like a bolt of lightning that it must be possible to reproduce a whole page of writing by carving or casting figures of letters with a single press of the hand; And so, at that moment, the art of printing was born like a child.

This, my friends, was an event which not only the children of the world have praised and extolled over and over again as a highly significant one, but which has also always been recognized even by the Church as one of the most important events in the history of the world and of the Church.

Among others, Luther's statement about this is remarkable. "The printing press," he once said, "is the highest and last gift through which God advances the cause of the Gospel; it is the last flame before the extinction of the world." The great Strasbourg theologian Conrad Dannhauer wrote: "God has given the printing press to be a midwife, with whose help in a moment thousands of

Of letters like Cadmus' armed warriors are born." *) Another Strasbourg orthodox divine scholar, Johannes Schmid, has no hesitation in saying of the printing press in a sermon that it was "invented by divine inspiration". A third Lutheran scholar by the name of Cellarius even dares to claim that Johannes Gutenberg brought more benefit to the world by inventing the art of printing than Christopher Columbus did 52 years later by discovering America. This high regard for the noble art of printing, also on the part of the church, was therefore the reason that in 1640 the bicentennial and in 1740 the tricentennial of the invention of printing itself was celebrated publicly and solemnly in several churches in Germany with sermons of praise and thanksgiving and loud jubilant songs.

And certainly rightly so, my friends. - But what time would it take me to mention all the most important blessings that the world has enjoyed through the invention of the printing press? Even though the invention of gunpowder and, in our time, the application of steam power and electricity may have had no small influence on the transformation of the world, all these and similar inventions have not been able to bring it the blessing that the art of printing has. Without this art, how many thousands of splendid writings of everlasting value would not have been written, would not have been so widely distributed, and would have soon perished! Old Dannhauer rightly reminds us that in the sixty years following the invention of this art, from 1440 to 1500, more books were published than in all the preceding centuries of the Christian era combined. In 1500, there were no less than two hundred printing houses in Germany alone. Among all books, however, it is well known that this was primarily for the dissemination of the written Word of God. The first major printed work ever was a Latin Bible, the first major printed German book was a German Bible. Previously, a copy of the Bible on parchment had cost 400-500 crown thalers, but now the printing press could deliver one for sixty. It was therefore easy for the Synod of Toulouse in 1227 to implement its decree that a layman should not even possess the books of the Old and New Testaments, and that a layman should even read the Psalter and the Breviary in the service only in Latin.

*) "*Donavit Deus obstericem typographiam, qua*

momento uno mille literae sicut Cadmi milites nascuntur. 1' (Liber conscientiae P. I, p. 412.)

With the increase in the number of copies of the Bible, the ban on the Bible could no longer be maintained in its previous form. We read that Carlstadt had been made a doctor of theology before he had even seen a Bible; we read that Luther was already eighteen years old when he got his hands on a whole Bible for the first time in his life at the university library in Erfurt and saw with joyful amazement that it contained more than he had found in the church devotional books; we read that the second Bible, which Luther found in the library of his monastery in 1505, was put on an iron chain: but soon, with the help of the ever more perfected press, it was to be different and these chains were to be broken forever.

Gutenberg himself had no idea what an important tool he was in the hands of God and why this apparently obvious invention had been kept from his time; he thought only of having found a rich source of money for himself, which he therefore wanted to keep as hidden as possible; but it was soon to become apparent to the whole world that the art of printing had been destined by God to become first a forerunner and then a faithful servant of the Reformation of the Church decided by God. As late as 1415, the Costnitz Council had suffocated the voice of the faithful witness of truth, John Hus, in the fire and smoke of a lit funeral pyre, and no one suspected that already 25 years later, in 1440, another John would invent a dead instrument which would powerfully avenge the murder and the mute slaying of the holy martyr and proclaim the suppressed truth, instead of with one, now as with millions of metal tongues throughout the world. Around the time of the first beginnings of the printing press, things looked very bleak in Christendom; that was when the Turks finally took Constantinople, then the capital of the Christian empire, and thus established themselves in Europe until today, and when the papacy had won the victory over all those conciliarities that had set themselves the task of reforming the church at its head and in its members; Therefore, the popes, as proven invincibles, thought they could look forward to an unhindered course of victory, - and nobody and they themselves did not suspect that with the letters of the printing press the fires had already been poured, which would soon bombard the castle of the Roman Antichrist, break through the walls of their human doctrines and human commandments, which they had substituted for the Word of God, and their usurped, stolen rights, and shake the whole antichristian millennial edifice in its deepest foundations.

Because what happened? The man of God

Martin Luther stood up and not only preached the old gospel of free grace and the sole salvation of all sinners in Christ, but also took up the pen and wrote what his mouth proclaimed: but the printing press now carried his heraldic word quickly, as on wings of the wind, in countless sheets to all parts of the earth. Therefore, old and new theologians rightly call the art of printing the "wing of the angel", which, according to the prophecy of the Revelation of St. John, flew with the eternal Gospel from the year 1517 on through the very heavens of the Church. Those 95 sentences, which were the first sling stones of the new shepherd boy against the Roman Goliath, taken out of the clear stream of the holy scripture, were spread and read with the help of the printing press after fourteen days in whole Germany, after four weeks through whole Europe; it was, as the childlike Mykonius writes, as if the angels themselves had been messenger runners here. After this, however, Luther let scripture follow scripture, which fell like manna from heaven on the Christians languishing in the desert, but to the enemies of Christ like death and destruction bringing glowing bullets into their frightened army camp. There is no doubt that the invention of the printing press, which had taken place shortly before, was the tool chosen by Divine Providence, which, 350 years ago, was primarily responsible for the miraculously rapid progress of the resounding pure Gospel.

was supposed to serve and really did serve. As early as 1519, Frobenius, the famous learned printer from Basel, reported to Luther himself that he had published his reformatory writings in countless

The book was printed in the form of a book and sent to France, Spain, Italy, Brabant and England, where it was devoured with ravenous appetite. It is therefore indisputably due to the help of the printing press in many respects that the Jesuit Cardinal Bellarminus had to write down with anger the complaint and make it known through printing: "The plague of Lutheran doctrine, which arose in Saxony, soon took over almost all of Germany. It then spread to the north and east, to Denmark, Norway, Sweden, Hungary, etc., and then moved with equal speed to the west and south, to France, England, and the United Kingdom.

The new sect, not content with the western and middle-eastern empires, has also reached the Orient and the South, the Greeks, the Indians, and even the New World. The new sect, not content with the occidental and middle-eastern realms, has endeavored to ship also to the Orient and the South, to the Greeks, to the Indians, even to the New World."

The Roman Antichrist and his servants realized with horror what a terrible weapon the printing press had set in motion against them. For this reason, not only the monks, in particular, opposed the noble art of letterpress printing as something

As early as 1501, Pope Alexander VI issued a bull threatening all those with banishment and other so-called church punishments who would put any book into print without it first having been examined and approved by the censors appointed by him. Indeed, as late as 1536, Parisian papal theologians dared to advise King Francis J. that he should legally abolish and prohibit all printing houses throughout France.

But a futile, impotent struggle! After God had given the world the glorious gift of the printing press, he also made sure that it would be preserved for the world; and so even today all libraries are full of book treasures, which are infinitely more valuable than the books they contain.

all the gold and silver of the earth; and still the press works day and night to enrich the world with ever new treasures of books. Praise be to God for this in time and eternity!

But, my friends, it is true that Satan and all the powers of darkness have also seized the printing press as a powerful tool to communicate their thoughts and principles to the world. And just now, as never before, the Satanic press is incomparably more active than the press of God. Not only does one book after another come out of countless presses in almost all languages of the world, in which God's word, yes, the existence and rule of God Himself, and

everything sacred, even everything merely moral, is combated and blasphemed; every day the press now delivers into the hands of millions of readers, in millions of copies, newspapers in which religion as well as morality, all divine as well as human orders, are condemned.

and mocked, and sin made the subject of pleasant amusement as a joke; but alas! even those products of the press which have not the purpose of fighting against religion and morality, yet now almost without exception contain much

soul-destroying poison of unbelief, or false faith, or ungodly and contrary-

of divine principles of life. In one word, the press in our days delivers either pure soul poison, or yet mostly poisoned soul bread, on which millions now daily eat their eternal death.

But, my friends, should I therefore revoke what I said at the beginning about the exuberant What blessing has God bestowed on the world and the church with the invention of the printing press? That is far away! That is the history and the

Loos of all good gifts of God in the world. God gives them to people to live, and most of the People use them for their death; God gives them to people as a blessing, and most people turn them into a curse; God gives them for people's bliss, and most people use them for their death. greater damnation. This we see especially in the precious gospel, of which the holy apostle Paul says that it is a savor of life unto life to them that are saved, but a savor of death unto death to them that are lost. Just as the gospel is to be recognized as the power of God to save all who believe in it, and cannot be praised enough for all eternity, so also the noble art of printing, despite all misuse of it to eternal death and destruction, is to be praised as a precious gift of God. recognize and celebrate.

With good reason, therefore, we have gathered here today with joy for a festive celebration to inaugurate a new printing press with communal prayer and praise to God. For this new printing press of our dear Evangelical Lutheran Synod of Missouri, Ohio and other states shall not be devoted to the flesh, not to the ungodly sense of the world, not to error and lies, not to the doctrine of men, in short, not to the devil, but also not half to God and half to the flesh and the world, not half to Christ and half to the devil, not half to the truth and half to error and the devil.

It should not serve half the word of God and half the doctrine of men, but only God, only Christ, only the word and kingdom of God, only the church of Jesus Christ and the truth. This new synodal printing press of ours shall also be used for the dissemination of all kinds of good sciences and arts, which may contribute to the advancement of the temporal life.

The church has not only the duty to take care of it, but also the blessing it provides for the nourishment and defense of the state. Not only does the church have the duty to take care of this, but the blessing it thus bestows on the nourishment and defense state also flows back to it, the church, again and again. Therefore the prophet Jeremiah already calls out to the church of the Old Covenant in the middle of Babylon: "Seek the best of the city, for if it is well with it, it will be well with you. Da-

Paul also calls on all Christians to pray for all people and for all authorities: "that they may lead a quiet and peaceful life in all godliness and respectability. Only God's Word alone should decide what may be reproduced in our new printing press, not earthly benefit and advantage, not money, not honor, not human favor. With the Word of God in our hands, faith and love should stand guard like an angel of God in front of our printing press.

Oh, my dear ones, do we not have reason to celebrate today, since we are about to inaugurate a God-press? Yes, truly! At a time when not only the children of unbelief, but even some Christians, use the noble art of printing for their own benefit or for the sake of human favor, to print and sell books in which

In such a time, we must rejoice that the Lord has helped us to see before us today a printing press that is intended to serve God only, built and gloriously successful. It is a miracle before our eyes. So now, in conclusion, say with me in your heart: Our Concordia printing house is consecrated to God as long as it stands; consecrated to the most holy Triune God, God the Father, God the Son and God the Holy Spirit. Let nothing come forth from this institution but that which is for the glory of this great God and for the temporal welfare and eternal blessedness of men. Cursed be the hands that write against God's word, that it may be multiplied by this press of God! Cursed be the hands, which put or print something against God's word in this institution with knowledge and will! Cursed be the hands that offer for sale printed matter mixed with the poison of hell from this printing house! Cursed be the whole house with all its furnishings, should Satan one day succeed in drawing it into his service; God's wrath must then consume it with fire and destroy it from the face of the earth. But blessed are the hands that write for this institution, for God's glory and man's salvation! blessed are the hands that typeset and print it! blessed are the hands that spread it! Finally, blessed in time and eternity are all those who have sacrificed and will continue to sacrifice work, effort and care, or earthly means, or their wishes and prayers in faith, for this press of God.

Yes, let the Lord under his blessing and protection always walk all who will go out and come in our Concordia printing house, - and he himself, according to his omnipotence and goodness, protect it from all misfortune and make it a state of temporal and eternal blessing until the end of days, through JESUS CHRIST, the Son of the living God and Savior of the world of sinners. Amen!

At the conclusion of this address, the Concordia Seminary Student Singing Choir performed a motet, after which the congregation again sang, with full trombone accompaniment, the hymn, "Now give thanks all to God." The closing of the Arthur was a finale performed by the Carondelet Trombone Choir.

Now everyone hurried to the synodal printing house building, from whose gable the national banner waved festively in the air and above whose entrance the word "Welcome" was written in large green leafy letters, inviting the guests to come and inspect it. Here one found everything, typesetters, printers and all machines in full lively and colorful activity. The entire assembled crowd moved slowly like a stream through the beautiful bright hall and observed with visibly exceptional pleasure how the un-

The machine, visibly driven by steam, reproduced here a blank sheet handed over to it as a "Lutheran" and there a blank colored sheet as the cover title page of the "Small Catechism".

After visiting the printing plant, the crowd of guests, consisting of men and women, young men and women, and a large crowd of children, moved into the nearby college building. Even the spacious auditorium and the large dining hall were not able to accommodate all the welcome guests at once. Fortunately, the beautiful, mild spring air allowed a part of the guests to spend time outside in undisturbed "Gemüthlichkeit", especially the young people could romp around in the college courtyard. Anticipating the possibility of such a large number of desired visitors, the hospitable members of the directorate had made arrangements not only to provide all guests with sufficient food and drink, but also, we may well say, to be able to entertain them in a truly festive manner. The present trombone and singing choirs competed to interrupt the cheerful common conversation in the most pleasant way by musical presentations. There was also no lack of intellectual spice, as Doctor Preuß kindly accepted the invitation of the Directorate to give a lecture on book traffic in antiquity before the invention of the printing press. At the request of the listeners of his time, this learned and interesting lecture will appear in print in "Lehre und Wehre". After this lecture, the following was agreed upon

In the evening, the audience sang the last four verses of the above-mentioned "Praise to God for the Great Gift of the Printing Press," later also the song "Ein feste Burg ist unser Gott" ("A Mighty Fortress is Our God"), and finally the Paul Gerhardt evening song "Nun ruhen alle Wälder" ("Now All Forests Rest"), accompanied by the resounding sound of trombones, after which the last guests finally departed at the eleventh hour of the night. God has given us - praise and glory be to Him! - a beautiful and, as we confidently hope, also spiritually blessed inauguration celebration of our dear Synodal Printing Office. The only wish not granted to us and not to be granted was that all members of our dear synod could have taken part in it. May this news at least contribute to the fact that they all rejoice with us, and thank the Lord with us that He has again blessed us with rich blessings by making this important enterprise a success. W. [Walther]

"Our Lord God is like a printer who sets back his letters; we see his typesetting and feel it well, but we will see the imprint there; nevertheless, we must have patience." (From Luther's Table Talks.)

To the ecclesiastical chronicle.

Entire Sanctification. In the past, the local fanatical sects taught only that one could attain entire or complete sanctification, now they begin to teach also that one must attain entire sanctification if one wants to become blessed! In an essay on "entire sanctification" in the "Christian Messenger" of Feb. 23, it says, for example: "He who is not cleansed from all defilement of the flesh and spirit, who is not completely redeemed from all sin outwardly and inwardly, lacks the sanctification which is necessary for beholding God." Either the Albrecht brothers must believe that in their present state they cannot attain to the sight of God or become blessed, or they must be in a "deplorable! blindness. W. [Walther]

Support for poor students. In the Lutheran Visitor of February 16, a writer urges the Lutherans of South Carolina to support their poor students, writing, among other things, "We know that times are hard, but we fear that the heart of some who call themselves a Christian is harder." Certainly a true word. Many a one wants to be a good Christian, and he has never sacrificed a penny for young people to be trained and brought up for the service of the church; while everyone knows that those who want to become preachers are usually quite poor, for rich people usually thank them for letting their son become, as Luther says, a "party stallion." Yes, they say, who can give much in these hard times? But the writer in the "*Lutheran Visitor*" has already given the best answer to that. That it is so hard to get the young people through is not because of the hard times, but because of the hard hearts. W. [Walther]

The Reformed Evangelist reports that a Reformed congregation in Iowa has withdrawn from the Reformed Synodal Union because, according to the vote of the Reformed General Synod, "the congregations shall have no right to refuse to adopt the liturgy" because this is "hierarchical and the doctrines contained in the liturgy wholly unreformed." The "Evangelist" strongly rebukes this move and sets the Lutheran Church up as a warning to pick fights for the sake of false doctrine. W. [Walther]

The "Sendbote" provides clear evidence of the **moderate and loving judgment of the Methodists, who, as is** well known, are always very indignant about the sharp controversial articles of others. As is well known, the Baptists do not allow anyone to take communion who has not been baptized Baptist. A Methodist preacher by the name of J. H. Garrett writes about this as follows: "The unfortunate doctrine of the closed Lord's Supper, which is the favorite theme and manner of the Baptists, is not a good idea.

Baptist Church makes it the most hateful, hellish, intolerant and insolent despotism on heaven's green earth in its form of government. Hell has never celebrated a greater triumph over heaven, Christ, eternal truth and all that is good than when they mixed closed communion. It is the spawn and insolence of the devil. It causes persecution, shame and slander. It is as full of malice as the cops of a rattlesnake is full of poison." Since we Lutherans also have a closed Lord's Supper, that is, since we also celebrate Holy Communion only with those who confess our faith, we Lutherans are obviously also affected by that Methodist bull of excommunication.

W. [Walther]

The **national churches** in Germany are obviously on the wane. Even those who until recently fearfully clung to the arm of the secular authorities as the indispensable lifeline for the church besieged by the unbelievers now admit this. An important sign of the times in this respect is that the unbelievers in Bavaria are now beginning to insist with all their might that the famous Lutheran theologian von Harleß be deposed, because he does not want to continue with the times, but even wants to make the Bavarian church old Lutheran again. These days we read the following in a local political newspaper: A report in the "Fränkischer Courier" about the "Protestant meeting" held in Nuremberg to discuss the behavior of the Ober-Consistorial-Präsident von Harleß, we learn the following: It was stated: "Mr. von Harleß, as rapporteur of the Reichrathskammer, had not only completely joined the ultramontane policy in the last address debate, thus clearly proving that he demanded a government that contradicted the entire demands of modern times, but he had also, in the case of the school law, in the case of the school law, too, he had already clearly demonstrated his reactionary direction, hostile to all contemporary demands, by his resistance to a liberal transformation of the church constitution, by his rigid adherence to the absolutism of the upper consistory, and by his unforgettable attempts to introduce church discipline. It is therefore absolutely necessary that Mr. von Harleß resign from the leadership of the Protestant church. Thereupon the speaker read out a draft of an address to the king and an address to the Protestant fellow citizens in the country, which were adopted, the former with all against three, the latter unanimously. The address was immediately signed by about six hundred present; for further signatures it will be put up in various localities. In Hof, too, a Protestant assembly adopted an address to the King addressed to Herr von Harleß. In Bayreuth, a similar demonstration is planned.

prepared. Likewise, in Augsburg newspapers, an appeal with ten signatures invites the Protestants of Augsburg to co-sign an address to the king directed against Herr von Harleß. W. [Walther]

"The Question about Closed Communion." Under this title Prof. S. L. Harkey had written an article for the "*Evangelical Review*," in which he made the unfortunate attempt to defend free communion as compatible with the Lutheran Confession. On this the "*Observer*," in its number of February 25, rightly remarks, as follows: "The article of Prof. S. L. Harkey contains passages which clearly show that the *General Council people are in the extreme embarrassment of finding even a pretext for free communion in their Confession. To accept the Fundamental Principles of the General Council and yet have free communion is in the most flagrant contradiction with each other. The exclusionary practice of the Missourians is the proper consequence of their faith, and we honor them for their firmness as much as we pity those who dare not practice what they profess. You may tug at the clear teachings of the Book of Concord as much as you like, you will never be able to get them to approve of the free communion of the Lord's Supper. Let us look at the article in question and see what tawdry conclusions such tugging leads to. There we read: 'In the 10th article of the Augsburg Confession. Confession, 'Of Holy Communion,' the negative part reads: 'Therefore also the counter doctrine is rejected.* What is rejected? The counter doctrine; not the persons who have the counter doctrine, but the doctrine itself. And how do you reject a doctrine? How will you reject the un-Lutheran doctrine of the Lord's Supper? Can a doctrine come to the Lord's table in such a way that you can take it by the arm by force and push it back and thus reject it? And yet our confession teaches us only to reject the doctrine. But if we cannot seize a false doctrine by the hand and forcibly thrust it back from the Lord's table, nor can we use our ecclesiastical officials to reject it in this way, how shall we reject it? The Confession does not say that we are to keep doctrine from entering the Lord's table.' - The impotence of such an argument is obvious to all. It is a piece of work that should never have found its way into a theological paper. But the matter becomes even more distasteful when we look at the 10th article of the Augsburg Confession. Confession. In the German text it says: 'Therefore also the contrary doctrine is rejected, '* but in Latin: And reject those who teach otherwise* [*Et improbant secus**

docentes] The Confession

therefore does not merely reject the opposite doctrine, but also those who teach them, and you, however, can be taken by the arm and thus rejected from the Lord's table. Let those who accept the Book of Concord unconditionally, as perseverance requires, reject all who do not fully agree with them, and let us say to them: 'You are faithful to your confession.' But such miserable attempts to evade the consequences of an accepted confession can only fill honest people with pity or with contempt. "

C.

Personal.

A number of my personal friends have, without my knowledge, begun the construction of a valuable dwelling house on a small lot belonging to mine and bordering on the college land, with the friendly intention of making me a gift. After careful consideration before God, I feel compelled, in hereby expressing my most sincere thanks to my dear friends for their undeserved kindness, to declare publicly at the same time that I cannot, nor will I accept this great gift under any condition. Since this matter is a matter of conscience for me, I ask the kind donors, if they do not consider me completely unworthy of their friendship, not to press me further. Not only would nothing change my decision, but any attempted coercion would cause me all the deeper heartache.

Although it is not my place to make suggestions as to what should be done with the building that is nearing completion, I believe I may take the liberty of reminding you that my people are cordially prepared to cede the lot in question so that the house built on it can be sold and the donated funds reimbursed to the generous donors.

C. F. W. Walther.

(Submitted.)

How God gave repentance to someone who had been buried in the papacy even in the eleventh hour.

On February 6 of this year, the former Roman priest Carl Maier, a native of Trechtelfingen in the Principality of Hohenzollern-Sigmaringen, 62 years old, came to me, the undersigned, with the intention of finding work as a teacher here through my mediation. He was recommended to me by friends from St. Louis. Even unable to give him shelter in my apartment for a longer period of time, I asked a member of my congregation, Mr. Heinrich Kleinsorge, to take him in, which he did willingly the next day.

As a result of a cold, the old man had already arrived at my house in a sick condition. This condition now worsened. When I visited him on Feb. 18, I found him already in a not unhealthy condition. After I

I asked him how he intended to proceed if the Lord should call him away. He said: "I am a poor sinner and have deserved hell a thousand times over; but I trust in the grace and mercy of God in Christ Jesus and take comfort in the bloody merit of my Savior Jesus Christ, who has done enough for all my sins. Having now abundantly assured him of the comfort of the Gospel, I left him.

On the 21st of this month I was asked to come to him again. I found him very weak. He wished to make a confession of his faith before witnesses. In the presence of S. Kleinsorge and S. Niere, the aforementioned Carl Maier 1. renounced the devil with all his works and creatures; 2. renounced Pabbism and all its abominations, as diabolical errors; 3. confessed a. to the canonical books of the Holy Scriptures of the Old and New Testaments, as only to the Holy Bible. Scriptures of the Old and New Testaments, as the only revealed Word of God and the unified source of all truth, as he expressly said, from the first to the last letter; b. to the three general symbols of the church, the: Apostolic, Nicene and Athanasian; c. to the confessional writings of the Lutheran Church, which he said he had studied diligently, especially the unaltered Augsburg Confession and Luther's Catechism; d. to the Lutheran Church itself, which he recognized as the only true visible Church of God on earth.

With the help of the Lord, Carl Maier wanted to stick to this confession until the end of his life and to lead his life accordingly, if God the Lord still wanted to grant it to him. Finally, he repeated the confession he had made on the 18th, whereupon I accepted him as a member of the Lutheran Church. That same night, invoking the name of Jesus, he passed away gently and blessedly between 3 and 4 o'clock.

Thus, the merciful God gave this lost soul the right elraraoter mäeledilis, i.e. the true faith, which was once given to the saints, out of free grace in Christ Jesus in the eleventh hour, and received him as a true believing Lutheran into eternal joy and glory. He who dies in this way dies well! Therefore, I took Rom. 3, 28 for the Leichentert.

May the merciful God be highly praised for such His graces in Christ Jesus our Lord. Amen.

Ballwin, St. Louis Co, Mo, 21 Feb 1870.

Theodor Buszin, pastor of the Lutheran Eintrachts congregation near Ballwin.

XL. After the above was already written, the testimonies of Carl Maier came to my hands, from which I add the following: Birthday: September 14, 1808;

Ordination to the priesthood: June 7, 1832 by D. Dir. Hermann von Vicari, Archbishop of Freiburg in Baden. By the way, he had not said mass for years, nor had he called upon the saints, and had only allowed himself to be used to teach school in the Roman church. D. O.

Up to the wallet!

In a meeting where the blessedness of giving for the kingdom of God was discussed, a preacher told the following from his ministry experience:

"I once led a weekly prayer meeting in conjunction with Brother H., which was very diligently attended and seemed to awaken and enliven religious interest in the participants to a high degree. One old man distinguished himself in the prayer meetings by his cheerful enthusiasm. He repeatedly jumped up in every meeting and expressed his joy and enthusiasm with loud cheers. They heard this and bore it with patience. But when the jubilation of the good old man began to disturb the dignity of the service and the devotion of those gathered, I said to Brother H.: "Go and make the old man stop causing such disturbance.

H. went there, whispered a few words in the old man's ear and - as if struck by lightning - the old man sank down on his seat and did not move or stir any more.

Astonished at the old man's sudden transformation, I asked Brother H afterwards: 'What magic word did you whisper in the old man's ear that he suddenly became so quiet as a mouse? <

Smiling wistfully, H. replied, 'No magic word, dear brother; I only asked him to give me a dollar for the out-of-town mission!'"

This is what the preacher said. The Christianity of the man he told about went as far as the purse; but there it would have stopped. How is it with you, dear reader, and me? Woe to us if we confess the Lord with our mouths, and yet in the depths of our hearts are chained to mammon! It comes from the depths and moves into the depths. (Messenger.)

Annual Report

about the Lutheran hospital in the city and about the Lutheran orphanage
in St. Louis County, Mo.

Quietly, through God's visible blessing, the aforementioned charitable institutions have been preserved and promoted.

In the past year, 152 patients were hospitalized, more than ever before. The hospital has gained a good reputation in the city, that even paying patients visit it. Paid > 60. 92 were admitted completely free of charge, among them are all the students.

We would like to thank all those who have been afflicted with serious or minor illness at our seminary. Our venerable hospital physician, Dr. Bosse, has also served our hospital this year all by himself, with great diligence and special luck. The debt that still weighed on the hospital, in the amount of 1060 dollars, could be paid off. Therefore, the construction of a house, especially for the contagious sick, can be started; for which, of course, mild gifts are very welcome.

The orphanage, which has been enlarged, had 29 children in care in the past year, namely 4 whole orphans, 10 fatherless orphans, 12 motherless orphans, 3 children of unhappy parents, 19 boys and 10 girls. 6 children were taken away from their fathers or mothers during the year because their circumstances had changed. The community school was attended by 16 boys and 6 girls. One girl is currently attending confirmation classes. For the half-orphans and the children of unfortunate parents, something is paid by the relatives, but very few can pay the whole sum of 100 dollars annually for the child because of poverty. For one orphan sent by the dear congregation of the Rev. Tirmenstein in New Orleans, the whole amount is paid. 5 children have already been re-enrolled, among whom are 2 whole orphans. Pastor Lehmann and his precious wife have borne the great care and work of feeding and educating these children with heartfelt love, most faithfully and free of charge. The orphan farm still owes 1900 dollars. These debts have also prevented the necessary construction of the asylum for incapacitated and lonely fellow believers from being undertaken. Nevertheless, there are 5 persons in the asylum, 2 of whom have been placed in the HoSpital and 3 in the orphanage. 4 are performing some services, 1 old man is completely paralyzed in the hospital. Unfortunately, due to lack of space, the request for admission could not always be granted.

By expressing our heartfelt gratitude for all the gifts of love we have received in the past year, which have flowed abundantly from our side without effort and in voluntary love, and by wishing and imploring a rich reward of grace from the faithful repayer of all good deeds, we also ask for further active participation and remind you of the word of our God, Proverbs Solomon. 11, 24. 25.: "One divides and has more and more; another economizes when he should not, and yet becomes poorer. The soul that blesseth abundantly becometh fat: and he that maketh drunk shall be drunken." The marginal gloss on making drunk is, "He that giveth abundantly, to him shall be abundantly restored. Luc. 6, 38."

St. Louis, February 1870.

On behalf of the Board of Directors I. F. Bünner.

Church News.

On Sunday Sexagesimä, Candidate Eduard Beck, hitherto a pupil of our practical seminary, who, after a well-passed Eramen, had received a regular Nuf from the Christus-Gemeinde here, which had become preacherless through the recall of its previous faithful pastor, Mr. H. Sauer, was ordained by the undersigned on behalf of the Venerable Presidium of our District and inducted into his office.

May the Lord crown him with many blessings.

St. Louis, Mo, Feb. 23, 1870.

A. Crämer.

After the pastor Mr. Chr. Hartmann, following the call of the St. Paul parish at Rich, Cook Co., Ill., was dismissed in peace from his former parish at Centre Grove, Clinton Co., Iowa, the same was installed in his office by the undersigned on the fifth Sunday after Epiphany by order of the venerable Mr. Praeses, J. F. Büniger.

May the faithful Archpastor give him grace to proclaim with a joyful opening of his mouth the precious gospel that Jesus Christ came into the world to save sinners.

Th. Pissel.

Address: Rev. Ollr. Hartumvvn, Natteson, Ooolc Oo., Ill.

After Pastor Baumgart had responded to a call from the former branch congregation of Pastor Wescmann in Cooper County, Mo., he was installed in his office on the third Sunday of Advent by the undersigned, on behalf of Herrn Präses Büniger.

God grant that his work may prosper!

G. F. Schilling.

Address: Rev. J. Ist. Lauririrt, Done Ill in0, , Oooxor Oo., IVIo.

On the 24th Sunday after Trinity (November 7, 1869), Mr. Hermann Rose, Candidate of Theology, having received and accepted a regular profession from the Evangelical Lutheran congregation at Farley, Platte Co, Mo, was ordained by the undersigned by order of the venerable Mr. Praeses Büniger and inducted into his office.

M. Meyer.

Address: Rev. II. Pants,

I^arle^?. O.

Illatts Oo., IVIo.

Display.

Because of the urgent emergency in our congregations in Milwaukee, and with the permission of the Most Reverend Sirs, the General Presiding Officer, and the Presiding Officer of the Western District, an invitation is extended to all the Reverend Sirs of the Northern District of our Synodal Union,

Wednesday before Dom. Jubilate, May 4 of this year, to assemble for the annual meetings in Milwaukee, Wis. and to cause their congregations to send their deputies to the same. The subjects to be discussed will be the doctrine of the call to the sacred office, the continuation of the ministry, and the future of the church. The subjects of the discussions will be the doctrine of the call to the holy office of preaching, also the continuation of the theses presented by Pastor Hügli in 1868 or those presented by Pastor Brohm at the general synod in 1869. God grant much grace!

Frankenmuth, in the month of March, 1870.

Ottomar Fuerbringer, d. Z. President of the Northern District of the Missouri Synod 2c.

Warning.

It has been reported that a certain Mr. C. F. A. Käßmann, formerly pastor in Berlin and recently still a member of the Canada Synod, has established an opposition congregation of all kinds of people in Grand Rapids, Michigan. We warn against this man. Not only did he falsify figures in a list some years ago, for which reason he was suspended from his synod for a time; he also attempted to appropriate thirty thalers from a fellow traveler last fall during his trip as a delegate to the Pittsburgh Synod. He sat in jail until the inquest; but has been recommended for acquittal by the grace of the judge of the jury. Mr. Käßmann claims to have received a letter from the man who was robbed (Charlton), in which he asks him to forgive him for having falsely accused him of theft. However, we have a letter from Mr. Charlton in our hands in which he confirms with witnesses that he never wrote such a letter to Mr. Käßmann. - Mr. Käßmann has an immense skill in persuading people and is very adept at lying; therefore, beware of him!

Elmira, Canada, in February 1870.

A. Ernst, Pastor.

Obituary.

It has pleased the Herm over life and death to call away from this time into eternity, and in fact, as we may hope, to the eternal rest, which is available to the people of God, the faithful teacher of the lower class of our school, Mr. Johann Georg Hild. He was born at Riegen in Hesse-Darmstadt on July 7, 1814, came to Pittsburgh, Pa. in the spring of 1829, and joined the first German Lutheran congregation here. For thirty years he served this congregation willingly and cheerfully as gravedigger, church servant and schoolmaster with all loyalty and sacrifice. In simple childlike faith in his Savior, full of the fear of God, in his behavior towards his neighbor without falsehood and hypocrisy, open and honest, German and coarse, he was, in spite of all the weakness even of his sinful flesh, an ornament to our congregation, a father to his school children and to our youth in general. He died after a short illness, unexpectedly for all of us and probably also for himself, on the stroke of the lung on December 23, 1869 in the 56th year of his life and was buried on December 26 with the general participation of the local community and many friends and acquaintances. In addition to the grieving widow, our Hild leaves behind three sons, the eldest of whom is studying theology in St. Louis and will take his exams next summer.

second as the support of the mother here his honest trade drives, and the youngest already for some time as well-bred and well-staffed schoolmaster to Echester, III, his office administers.

May God help that all of us who are reading this may join in the last hour of the departed man's funeral dirge and say: "Lord, now you let your servant go in peace!" Amen.

Pittsburgh, February 24, 1870.

I. A. F. W. Müller, Pastor.

Medical report

about the hospitalization in the Evangelical - Lutheran Hospital in St. Loch' from January 1, 1869 to January 1, 1870.
treateddn sick.

The number of patients admitted to the hospital and treated by the hospital physician was 150, of which 132 were male, 18 were female, 143 were discharged cured, 3 were discharged uncured, 4 died.

8 patients remained in the hospital. According to age, from 1 to 10 years 3, from 10 to 20 years 39, m 20 to 30 years 75, from 30 to 40 years 15, from 111 to 50 years 8, from 50 to 60 years 4, from 60 to 7g years 5, from 70 to 80 years 1.

The diseases were: Leg ulcers 3, Blattern 8, Augcnentziindung 1, Ooliau diliosa 1, Contusion of the thigh 1, Coralgia 1, viurrÜWu cürnnieu 3, Dich, therie 2, ^nt "ritis 1, Tsdris diliosu 21, l'odri" OMLuu- ruiis 4, Dedrig Elustriaa 11, Toliis Äluoosu 1, l'sbriz iutormittvns 18, l'vdris uervosa 20, Delirium trvmsoz 1, Lichen 1, encephalitis 2, Du-mo^te^is 1, Uz-, elrops 2, 14-e-iuorruü^iu 1, pericardial dropsy 1, scabies 2, cancer 1, pneumonia 12, Leberentzündunz 4, measles 3, kidney disease 2, 1'urotiti8 3, KûeumMû- ruus aetutus 6, Rûounmtismus oûroniou8 3, dysentery 4, consumption 2, 8)plilis 2, lIteriti8 1.
St. Louis, February 21, 1870.

Yours faithfully, L. Bosse, LI. v.

Annual account of the Lutheran hospital in St. Louis for 1869.

		Intake:	
Cash balance at last financial statement	853.13		
From the laudable virgins' association of the ImmanuelS-Diftricts to St. Louis863	.30		
DreieiuigkeitS-District daselbst886	.05		
			8149.35
Paid for by inmates...	81206.45		
Through regular monthly contributions from Concordia-Distr. there 876.35			
from the TrinityS District ...186.15			
from Immanuels distrit160	.70		
From Zion District	50.05		
from New Bremen	48.40H		
From d. Norwegian community 28.50i			
			550.15
Through Ertra contributions	453.78		
By a legacy	36.00		
			2395.73
	2448.86	Issuance:	
Paid back to notes due 8136.00 For paraphernalia	74.50		
Eirund- Taren and repairs 66.91 To the orphanage fund debt paid off		8460.20	
The same advanced ... 200.00			
			660.20
Paid for service	462.85		
For the budget	669.65		
Paid back to A. S.	100.00		
			2170.11
Cash and cash equivalents	278.75		
		As above	82448.86
			F. W. Schuricht, Kassirer.

Annual accounts of the Evangelical Lutheran Orphans' Home and Asylum Society of St. Louis, Mo.

		Intake.	
Cash balance at previous year	8 349.52		
Gifts of love, through bequests, thank offerings,			
Collections and other gifts, in which mainly laudable virgin associations lovingly contributed - (according to specification in the cash book and receipts in the "Lutheraner"....	1805,02		
Remuneration for maintenance of some children from de ren relatives	747.00		

Received back from the Hospital Society the money lent to it earlier	460.20
For two acres of land, which we left to the congregation of Mr. Pastor Lehmann for the parsonage"	250.00
For sold products, cordwood rc	116.05

8ZM9 Output.

Iluterhalt (lt. Specification in cash book 838.50	
Furniture	159.00
Other buildings and farm improvements 937.63 Incidental expenses	273.80
Repayment of borrowed funds	1500.00
83708.93 street stock on February 4, 1870	18.86

83727.79 I. M. Estel, Cassirer.

Printing Office of the Synod of Missouri, Ohio et al, Et.

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(Submitted.)

Lend that you hope nothing for it.

These words are written in Luke 6:35, words of God, words of our Lord Jesus Christ. Also of these words applies the saying of the Lord, Match. 24, 35: "Heaven and earth will pass away, but my words will not pass away." And Match. 5:28 says: "Whosoever therefore shall destroy one of these least commandments, and teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Luther says, "Therefore have no doubt, if you deny God in one article, you have certainly denied Him in all." "In 'one letter,' yea, in a few jars of Scripture, there is more and greater than in heaven and earth." "Therefore we are to learn to think great and much of the majesty and glory of the Word." "Dear, God's Word is God's Word, that may not much menkelns. He that blasphemeth and blasphemeth in one word, and saith, Let it be a small thing that he is blasphemed and blasphemed, blasphemeth the whole God, and blasphemeth all the blasphemy of God." - The above words may shed some light on the much discussed question of usury.

if you only wanted to take a close look at them. Therefore, let's just take a look at them here.

So Christ says: "Lend. What does "leihen" mean? Everyone who understands German and has had some contact with other people knows that. To lend means. To let someone use something that belongs to me for a while, free of charge. "Whoever thus lends, that he puts up, does not lend, so he does not sell, therefore it must be usury, because lending by nature and kind is nothing else, than to put out something for another for nothing, with conditions to take the same or the same again, and no more, for a while. However, it will depend above all on what the word actually means in the basic language. For example, the otherwise excellent Erasmus Schmidt thought that the word in Grundierte means as much as to lend at interest. We do not want to bother the reader here with a philological treatise, since we can reach our goal much more easily in another way and become quite sure of the matter. We have nothing to do here with what the Greek word might sometimes mean among professional writers. The question is: What does the word mean in the quoted passage Luc. 6, 35? What the word means and what it must mean is taught by the context. Christ obviously wants to give his Christians a particularly good example.

Recommend the work. He had said before, If ye love them that love you, what thank have ye? for sinners also love their lovers. And if you do good to your benefactors, what thanks do you get? for sinners do the same. And if you lend to those from whom you hope to receive, what thanks do you get? for sinners also lend to sinners, that they may receive the same again. So Christ wants his Christians to do even more than this; therefore he continues: "But love your **enemies**, do well, and lend, hoping for nothing in return, and your reward will be great, and you will be children of the Most High. For he is kind to the ungrateful and wicked." It is ridiculous to claim that the special good work that Christ wanted to recommend to his Christians and by which they should distinguish themselves as children of the heavenly Father is this, that they should lend at interest. So, Christ would hereby recommend to his Christians as a particularly good work, that they should lend on interest not only to their friends but also to their enemies. For if the word "lend" meant to lend at interest, and yet Christ says, "Lend that you hope for nothing in return," it would follow that Christ had commanded to lend at interest, and in addition had advertised this as a peculiarly good work. This, however, would be

This would also be a boon for the most disgraceful usurers. They could then give their money to the poor at interest and, if they were unable to pay, take their shirts off their bodies and still boast that they had done a particularly good work according to Christ's command. Therefore, the word "lend" here cannot mean to pay out on interest, but must mean as much as to leave a good to the neighbor for use free of charge. So Christ means here the same as Psalm 37:26: "He - the righteous - is always merciful and gladly lends*)." Lending is therefore a work of mercy and love, which is to be done freely and free of charge.

Just as little, however, can the word "Leihet" mean a mere good disposition of the heart without the corresponding deed. The Iowa professor Fritschel writes in his Theses on Usury in the 6th thesis in relation to the word "Leihet" etc.: "Christ did not want to establish external commandments and statutes, least of all those that regulate civil life and business dealings, but he wanted to

The One Royal Commandment of Love

sharpen." "Christ's mode of expression is that of the popular speaker (!) and not that of the school, therefore no exact distinctions, no juridical verclausulirungen, and therefore now also no right to boast it so exactly with the letter and to press it." "It is not outward works that Christ wants to command, but to teach a holy mind." The Gnostic sect of the Carpocratians taught that the outward conduct of man was indifferent, that everything depended on faith and love. It is true, of course, that an infinite amount depends on one's attitude; but a "holy disposition" without the corresponding deed is Carpocratian nonsense. If my neighbor is in need, my "holy attitude" can help him nothing if the deed is not added, if I do not also lend a hand. and really help.

But how is Christ's saying to be understood, when he says: "Live 2c."? Does he merely want to give us good advice, or is this saying a serious, holy commandment of our Lord, which we should obey if we lose our souls' salvation? As is well known, the Romans teach that Christ did not want to teach any commandments for all Christians in the Sermon on the Mount, but only

He had wanted to show the more perfect ones how they could do superfluous good works, how they could do even more than they actually had to do, and thereby earn a great reward in heaven. But this opinion has no basis at all in Scripture; it was invented by men like so many others.

*) malveh = xxxxxxxx; not naschach, which is-
would have to stand if it were to say borrow on interest.

many thousands of other false doctrines, which, like vermin, have gone out into the world from idle, lazy Roman monks. In the Sermon on the Mount, Christ did not establish any new commandments different from the natural law, but in the Sermon on the Mount he wants to cleanse the precious pearl of the old law of God from the dirt of the false teaching of the Pharisees. For example, the Pharisees taught that if the honor of God was not at stake, one could break one's word with a clear conscience if one could avoid harm by doing so, even if one had sworn to do so, especially if one had

only in the case of one creature, as in the case of the earth,

the city of Jerusalem and the like. Christ says Matth. 5, 34: "I tell you that you should not swear in the way you think, lightly.

Cf. Matth. 23,16-22. The Pharisees also taught that because in the Old Testament the authorities were commanded to punish, an eye for an eye, a tooth for a tooth, etc., Ex. 21, 24.

every private person can also avenge himself. But Christ says no, I should not avenge myself. If I cannot avert the evil in an orderly way, e.g. through the authorities, or, if the authorities themselves

wants to do her an injustice and I can

not to escape by flight or to make them meek by words, then I should rather let everything pass me by, rather let myself

I'd rather have the skirt with the coat, I'd rather walk two miles than one if she wants to force me to do joyful service,

than avenge myself. So also the Pharisees taught further, because in the Old Testament it was commanded to lend to the poor brother, but

If it was allowed to usurp the foreigner - namely, according to the state law, in order to at least prevent usurping the brethren and to prevent greater evil - then one is not obliged to do good to the enemies as well, to help

them in their need, to lend. Christ says, "But I say to you, love your enemies and lend, hoping for nothing in return;

You should also do good to your enemy. So that

This is obviously what has been said: The opinion of the Pharisees is quite wrong when they imagine that one should only love one's friends and brothers; they do not know the nature of the state law of Moses. It does not want to teach us how to live righteously before God, but it wants to keep the state in peace and quiet; therefore, the state law often slackens a little,

to prevent a greater evil, which God does not forbear. The second tablet of God's law demands love for one's neighbor, whether he is a friend or a friend of God.

or enemy. - Therefore, the saying: "Be charitable" is not merely good advice, but a serious, holy commandment of God, which is already set forth in the words: "You shall love your neighbor as yourself. But if this saying of Christ

a serious commandment of the Lord, I am guilty,

to follow it as well as another commandment of God. Just as I sin when I do not follow God in another clear commandment, so I also sin when I do not follow this clear word of God. Just as I sin when I turn away from the door such an amen to whom I would owe an alms, yes, just as I steal from what is due to him and actually belongs to him, so I also sin when I turn away from him who wants to give me alms, namely, when he is really in the position that he can rightly claim my kindness and I can grant him what he desires. So also here applies:

"Verily I say to you, what you have not done to one

among these least of these, neither did ye do it unto me." Matth. 25, 45.

To whom shall I lend? To him with whom lending is in its place. To him who has no means to repay me, I shall give, give alms; but to him who has the means to repay me, but is now in need and wants to borrow from me, I shall lend if I can. So I am not obliged to lend to anyone, just as I am not obliged to give to anyone. Yes, I can sin if I lend to every rascal who is in need.

I can also sin if I lend money to a person, since it is certain that he wants to misuse it for usury or for indulgence and splurging or for arrogance or for dangerous speculations; because then I make myself liable to the sins of others. Luther writes (Erl. Ausg. 43, 145 ss.): "So also here; whether he shall

He will gladly lend and give to anyone who asks him, but if he knows that there is a knave, he is not obligated to give to him. For this is not Christ's word, that I should lend to a

To give to each one what is mine, and to withdraw from mine and others who may be helped by me, and after that to lack myself, and to afflict others. For he saith not that we should give and lend to any man, but to him that asketh us, as to him that asketh it.

is needy, etc.; not the one who muth-

than they would otherwise have, or would want to feed themselves without work with other people's burdens. Therefore, one should look at this and know what kind of people one would have in a city, which are poor and unable, or not warm, and not allow any 'boys' or countrymen, who have no need and could feed themselves well. For the same joker's unruly spirit is now driving many astray everywhere in the country, who want to make use of this doctrine, and thus to

They must eat and drink well, and slash through everything, and so move from one place to another. Such shall be directed to Master Hansen and taught otherwise, so that they do not of their courage would have to betray religious people.

This is also taught by St. Paul in 2 Cor. 8, where

He himself seeks a tax from the Corinthians for the poor Christians in the time of trouble, that they should not think that others should have rest and that they should have trouble, that is, that they should have toil and labor and lack themselves, so that others might have good cheer from theirs; and 2 Thess. 3, he commands Christians to abstain from those who walk disorderly, but to work quietly, to eat their own bread, and not to afflict others; and he commands that whoever will not work should not eat. Let him who is able to work know that this is God's commandment, that he should take something to nourish himself and not be a burden to others. For those who need it are enough without, that one nevertheless has enough to lend and to give, as the Scripture says Deut. 015 There shall always be poor in thy land. For we should not lend and give in such a way that we throw it to the wind and do not see to whom we give it, but should open our eyes beforehand to see who he is, whether he is *willing*, *that* is, whether he is in need and asks rightly, or whether he is a tempter or a knave.

Now your worldly person belongs to you, that you are wise here, because you live among the people, and know the poor and see what you get for people and to whom you should give or not. If then thou seest that there is a right bitter man, open thine hand, and lend or borrow to him, if he be able to give it thee again. But if he cannot, thou shalt give to him, and make a mark in the register; as there are pious men, that would gladly feed themselves with wife and children, and work, and yet will not go out of places, come here and there into debt and mischief; for whom also every city shall have its common treasury and alms, and ecclesiastics to see who such are, and how they live, etc., lest there be room left for the idle strikers to afflict the people."

In general, he who wants to ask his neighbor for alms or to lend him money should first "consider": "It is more blessed to give than to receive. This is not meant to take away the courage of someone who cannot help himself to approach his brother in need; he should only do it confidently, because in this case he has a right from God to do so. But every Christian should first "consider" whether he is really in the case of having to borrow or even beg. As love commands to lend, so love also commands that I should not make myself burdensome to my brother without need; so love finally also commands that, when he has helped me, I should show him gratitude.

With the commandment: Lend 2c. is not only meant, I should lend to the poor. This is a great error. The rich man is as good as my

I am as much a neighbor to the rich man as I am to the poor man, and I am therefore bound by love to the rich man as well as to the poor man. When the Good Samaritan saw that poor man lying there in his distress, he did not first ask whether he was rich or poor, but helped him without further ado. In the same way we should help the rich and the poor. Even a rich man or a man who has much in his fortune may suddenly find himself in need of a sum of money for a short time. Suppose I have the money lying around and I don't need it at the time, shouldn't I do him a favor and lend him the money for a time, just as I would a poor man? Christ says: "Lend, that you hope for nothing in return. - —

It is true that this good work has now become very rare in the world; there are not many who lend and help their neighbor so freely; everyone wants to be paid dearly even for the smallest service of love. And the Christian, who also wants to and complies with this commandment of his Lord, must allow himself to be ridiculed as a fool, is deceived and therefore often suffers losses: but he must also take comfort in the fact that Christ adds: "Your reward will be great. God, the Lord, is so rich and so kind that he can and will replace all this. If he does not replace in earthly goods what you lose when you try to live up to his commandment, he replaces it a thousandfold in spiritual good things here in time and there in eternity; yes, he has already replaced everything a thousandfold. "Godliness is profitable for all things, and hath promise of this life, and of that which is to come." 1 Tim. 4, 8.

And now, finally, the question: If someone wanted to borrow from me who was not in need, who wanted to do business with my money, could I not demand compensation from him for lending him my money? Answer: With such a person, lending would not be in its place; such lending would be like giving alms to a poor person. That would not be a work of love; God does not demand that of me either. I would therefore not lend money to such a person, for that would be foolishness; but I would, if he were otherwise in my position, make a contract with him that he would have to give me a part of the profit he would make with my money. That would not be

wrong.

H.

To the ecclesiastical chronicle.

Public schools. Recently, the Missouri Legislature came close to legislating that the income of the school districts should not only be used for the public state schools, but should also be divided among the church schools according to the number of school children who receive free instruction therein. be distributed. However, thank God, nothing came of it. Such a law would undoubtedly have led to the refusal of school taxes on the part of all conscientious members of any religious community. What Christian would obey the state if it wanted to force him to pay tares for the maintenance and promotion of schools of other faiths? In this case, every resolute Christian would rather be pawned than pay the tare voluntarily. In this case, the words of the holy apostles would obviously be applied: "One must obey God more than men. Acts 5:29.

W. [Walther]

Spell. The pope has recently put the Irish so-called Fenians under his spell in his *whole-sale* manner. This "representative of Christ" did not consider it appropriate to act according to Christ's order Matth. 18, 15-17, because he thinks that he represents Christ's place, so he thinks that he can act as if he were also a Christ. That he is now, however, but- the Antichrist. W. [Walther]

Untold preachers. The bishops of the "United Brethren in Christ" (Otterbein people) held a meeting in Dayton, Ohio, on Jan. 6, in which they disapproved of ordaining men to administer the sacraments who had not yet been baptized themselves, and issued an injunction to all preachers in their community who had not yet received baptism to do so. - A sad proof of how much the rationalistic principles of the Baptists have leavened other sects in America. W. [Walther]

The doctrines of the Roman Church are so badly at odds not only with the Word of God, but with themselves, that a child can see it. The "Catholic Messenger of Faith" from Louisville of March 9 repeats the old assertion: "Every dogma (doctrine of faith) is a truth revealed by God, always, everywhere and believed by all," and yet he himself reports in the same number that many good Catholics do not yet believe in the infallibility of the pope, indeed, fight against it resolutely, but that the same, if it were to be declared an article of faith, would then be elevated to dogma, which every Catholic would then have to believe. A child of five sees that if a statement of faith contradicted by many Catholics can only be "elevated to dogma," a dogma cannot be a "truth believed always, everywhere, and by all." To believe both is not just a matter of reason, but is obviously unreasonable, pure nonsense. W. [Walther]

Women's suffrage. A local atheist political journal argues in favor of this right, among other things, that if it is implemented, women will become less religious.

would be. She writes: "When women are forced to turn their attention to the worldly interests of the community and the state, when they have to divide their thoughts between the earthly and the heavenly, then they will get different opinions about the latter than before, they will learn to think about it in approximately the same way as men. Without a doubt one may assume that with this explanation a devil apostle is blathering from the school. In any case, Satan really has nothing else in mind with the suggestion of the women's suffrage agitation than to snatch the women from their profession, into the things of this world, of which they understand nothing, and to depart from heavenly things, first to corrupt themselves and through them the youth to be educated by them, and thus to destroy state and church. But what is the point of saying anything about this? In these terrible times, as the last ten years in particular prove, not only are the most insane principles, those that transgress all orders of God and nature, being voiced, but they are also being carried out in practice. This will undoubtedly happen with regard to the question of women's suffrage, whatever may be said against it. Experience has taught that even the so-called Christians of our time, in all such fashionable questions finally believe to have to progress with the times, after they have opposed them a little brusquely for a short time.

W. [Walther]

Age of the world. As is known, the unbelievers want to prove from it that the Bible cannot be true and therefore also not God's word because the world is obviously much older than it should be according to the Bible. This however one wants to prove again from the fact that one in recent time fossilized bones excavated, which must have needed for their fossilization many, many thousand years. Some time ago one found also with Natchez in the state Mississippi such a fossilized bone, namely a tooth. This was for many unbelievers an important find, more valuable than gold or silver. Behold, behold, they exclaimed, there we have found again in our own country a proof that it is nothing with the Bible! The earth, as this tooth proves, is obviously many, many thousands of years older than the Bible.

says. But what happened? One day, a real naturalist comes across the tooth, looks at it closely, and finds - that it is a pig's tooth! Now it is known that pigs were brought to America only three hundred years ago. Since that time, no one wants to determine the age of the world from that Natchez pig's tooth and refute the Bible.

W. [Walther]

It is **easier to plant unbelief than to weed it out**. This can now be seen clearly in Germany's ecclesiastical conditions. There, as is well known, in the last century

The professors and preachers began to disbelieve the people who still believed in the Bible. They succeeded very well in doing so. Now it is the other way round: in many parts of Germany most of the preachers are believers again, and the people unbelievers; but now the people do not want to have their faith restored as easily as they had it taken away before. In Saxony, for example, an "association of secular church leaders" has even been formed, which wants to work with all seriousness to prevent the believing preachers from making the people Lutheran again. This association holds public meetings. On December 5 of last year, it met for the second time in Leipzig and decided, first, to spread throughout the entire country, and second, that the congregations not only have a free choice of preachers, but that they should also be encouraged to

The association wants to ensure that at least only ratio preachers are allowed to preach. The association wants to cause with it that at least only ratio-

nalist preachers are elected to the regional synod. The "Association" therefore wants to urge the Landtag to ensure that this is carried out and established by law. W. [Walther]

The "Messenger of Peace" of the united, "Evangelical Synod of the West

calls himself a "messenger of peace", but nevertheless he obviously does not know where the way to peace in the church and thus at the same time the real power in the fight against unbelief is to be found. The peace and the power of the church lies in the "one faith" of which Paul speaks in the fourth chapter of the letter to the Ephesians. The unrighteous, however, put in the place of the "one" faith, an unrighteous faith composed of several faiths, or rather of faith and unbelief. But it is precisely this unrighteous faith, this mixed religion and faith mongering, which most deeply undermines peace in the church of our time.

and in some places in the most unlawful way, even against all secular law. One thinks only, for example, of the shameful Union tyranny in Prussia in former times and now. Nevertheless, in a report on "ecclesiastical conditions in Germany," the Unirte "Messenger of Peace" laments: how painful it is that "the bickering and

Arguing more and more to take the upper hand

The unbelievers are not only afraid of the fact that "a common front against the common enemy seems to be more and more remote" and that "the friendly offer of a hand for common work and common struggle" against unbelief is rejected as "political intrigue or at least as soul-destroying faith mongering," and so on. If only the unbelievers would first renounce unbelief, accept the Word of God completely and sincerely, and confess the "one" faith, then peace would be possible.

and nothing would stand in the way of common work and common struggle. As long, however, as the "friendly offering of the hand"-includes nothing else than the entering into an alliance with the "un-Irish" faith and a denial of the "one" faith; as long, unfortunately, a common work and a common struggle with the un-Irish is quite unthinkable, at least on the part of the Lutheran church. Z.

Secret Societies. On November 16, a number of distinguished citizens of Philadelphia held a meeting in the hall at the intersection of Chesnut and Eighteenth streets, which was called to order by Dr. N. D. Pease. As the purpose of the assem-

He emphasized the initiation of a series of public meetings directed against the work of the numerous secret societies in our country. Dr. Pease then spoke at length about the secret society system and finally referred to the *National Christian Association*, of which he is an agent and which has its own organ in the "*Christinn Cynosure*". After Messrs. Stevenson, Wiley, Dr. Cooper and some others spoke, the following resolutions were adopted, among others: That in our judgment the time has come for the friends of light and liberty to bear public witness against the increasing evils of the secret society, and that we hereby express our satisfaction that an orderly movement is in progress, that, in the judgment of this Assembly, the swearing in or the obligation of members of any society to secrecy makes such a society essentially different from, and in conflict with, the Church of Christ and a republican state system, both of which call for examination and seek the light.

(Evangelist.)

Death notice. Through a friend we learn that the dear Pastor Ernst Harms, who was a number, of years a preacher within

He died of pneumonia in St. Jürgen in Hanover on December 21 of last year at the age of 43. He was called to the latter place, where his father was also a preacher, after he had already been pastor in Oese for two years. He left a widow with eight children. Some time ago he himself wrote that he had become a "decided Missourian" only in Germany after his return there.

Roman Catholic School Institutions. The "Christ. Messenger" writes: "Episcopal Bishop Bedell of Ohio warns Protestant

Whom not to send their daughters to Catholic schools. He says: "In two cases that recently came under my observation, the first lesson these Protestant children were taught by their Christian teachers in the convent was concealment! They were taught to deceive their parents, both in regard to the religious instruction they receive and the religious customs imposed upon them.

Secret societies. The Mennonite Messenger of Peace writes: "The 'Religious Telescope' thinks that nothing can come of the union of the United Brethren Church with the Evangelical Fellowship as long as the latter does not decisively declare itself against secret societies. This, however, does not seem to us to be such a great obstacle, for a large part of the United Brethren Church is not so particular about the lodges, and cares as little about them as the Evangelical Fellowship."

Women's emancipation is spreading in all areas. Recently, when the Methodist Reverend M. P. Alderman in Hingham, Massachusetts, was unable to preach due to illness, he had his wife climb the pulpit and preach.

Omaha. In the February 1 issue of The Lutheran, there is a report from Omaha in Germany. A Mr. A. Schade reported from there that the report was unfounded.

Filling stone.

Modesty of a pope. When the horny Benedict XII in 1334 to the
When he was elected pope, he declared to his electors, the cardinals: "*Asinum elegistis*", that is, "You have elected an ass." Since the popes are known to be infallible, every good Catholic must believe this about his Benedict. We Protestants do not believe it; for we know that as godless as the popes have been, they were prudent, even Benedict XII, who obviously made that confession only out of modesty. Modesty is, however, according to the ways of the world, that precarious virtue that one thinks highly of oneself, but speaks little of oneself. W. [Walther]

The stenographic colloquium,

which contains the negotiations of the delegates of the Synod of Iowa on the one hand, and that of Missouri 2c. on the other hand, transcribed on the spot, comes more and more to honor. Now even one of his former main opponents, Prof. G. Fritschel, has brought it upon himself to write a brilliant justification of it. Whether the formerly so biting opponent was prompted to do so by remorse or other motives is not of further consideration here; enough that the professor in No. 5 of the "Kirchenblatt"

In the current year's edition, we thus write: "Everywhere we encounter in Missourian writings that, where it is spoken mildly, it is said that such an erring person should not be denied church fellowship immediately, not without further ado, not on the spot. Also in the (as we already communicated earlier, and as the comparison with the trials conducted by our stenographer, Rev. Kern in Milwaukee), the so-called stenographic report of Past. Beyer, the Missourians always say that the ecclesiastical communion should not be abolished immediately, as, for example, p. 81. 82. the words 'not immediately', 'not as soon as possible' are printed with blocked type." The professor here nöthigen to the following conclusion:

"The Missourians everywhere say that the erring shall not be denied ecclesiastical communion at once, not immediately. In the stenographic report they speak just so. So the Missourians' speeches in the stenographic report cannot be falsified." Thanks be to you, Professor, for this, though belated, yet well-timed acknowledgment of a little effort! Of course, you are not allowed to speak as you wish (of course!). - not everyone is made to weather the storms.

you still need the delicate words: "changed throughout", "changed", "changed", "changed", "changed", "changed", "changed".

falsified" (which is probably the same as lied about?); but since you have subsequently made the same clear enough

If you take back again, then we understand each other already and are thus on this point united. If the urge of the circumstances gives way, then you will already also überdiescnPunkt without such fog caps talk. Until then, be without worries. No one quite understands you than who should (or should not) understand you?)

I. P. Beyer, Pastor.

*) We use the opportunity, which this submission gives us, also for a word. In the above cited essay Prof. G. Fritschel tries to formulate our doctrine of the

open questions for his purposes in his well-known manner. Instead of a wide-ranging answer, which the

In view of the fact that Prof. Fritschel's sophistries neither deserve nor need our attention, we only repeat the following untwistable statement which we already made in "Lehre und Wehre" (Doctrine and Defense) of 1868; "What we maintain is rather this: even non-fundamental error, if it goes against God's clear word, is not to be treated as heresy, but only to be shown in its baselessness with all patience and doctrine. We maintain that even non-foundational error, if it goes against God's clear word, is not to be treated as heresy, but only to be shown, refuted, combated and punished in its groundlessness with all patience and doctrine, but if the church has exhausted all means to bring an erring person in this respect to the recognition of divine truth, has exhausted all means to bring an erring person in this respect to the recognition of divine truth, the persistence of the error obviously does not have its reason in weakness of understanding or in lack of insight, and thus it is evident from an error, even non-fundamental, that the erring person consciously, obstinately and stubbornly contradicts the word of God, that he thus with his error has the

organic foundation of faith, then such an erring person, like all those who persist in mortal sins, is not to be borne, but rather to be denied fraternal fellowship." (p. 107.) 8nx>ienti sat I that is, an understanding man has enough at it. W. [Walther]

The Iowa pastor Mr. Strobel is accused in number thirteen of the "Lutheran" of having advised the unjust removal of Mr. Vomhof in Davenport. The same has sent in an alleged "correction" in which it says among other things: "I gave the advice to hold a congregational meeting and decide whether they want to remain Iowa or become Missourian. In the former case, of course, Pastor Vomhof would have to resign, since he claimed that the Iowa Synod had false doctrine, and if the congregation wanted to stay with the Iowa Synod, then he and the congregation would be divorced people." Pastor Strobel adds a number of things, but this does not concern the accusation that he had advised the removal from office; indeed, among other things, he tries to use this opportunity to say that there were "serious accusations (against Pastor Vomhof), in which no action could be taken against him, since," as he naively adds himself, "there is no obvious evidence of his guilt," which the latter seems to the writer to be almost sorry about. However, what has been communicated will be sufficient for the reasonable reader. The "correction" attempted is nothing more than a confirmation of the accusation on the part of the accused himself.

Editorial.

Church consecrations.

To all the dear readers of this paper, herewith serve the news that the recently organized Lutheran Immanuel congregation at Clarinda, Page Co., Iowa, had the joy of dedicating their newly built little church to the service of the Triune God on the 4th Sunday of Advent.

Before this congregation could be provided with God's Word and Sacrament in its new house of worship, church activities had to be administered in an old log house; it would have served us for a long time, too, if it had not been at the same time District - School for the English.

There arose the need to have a house of one's own, not only for worship, but also for schooling, which unfortunately could not be given until now, because there was no room in any house for it. Towards autumn, however, the Lord gave us the courage and joy to start building our own house and helped us to complete it happily, so that the house could be consecrated to the service of the Triune God on the above-mentioned day.

This is the only Lutheran church in the whole county, indeed in the whole southern part of Iowa, and therefore, because all my neighbors are more than 100 miles away, I had no other choice than to lead this festivity alone and to preach both sermons and confession myself.

May God now give grace that also here His holy Word and His reverend Sacraments may be administered purely and unadulterated; may He also give light, wisdom and strength to this congregation, so that they may also use this treasure.

I hope that she will be a light in this dark part of Iowa, and that she will be the salt of the earth, seasoning the dull ground. God help us in mercy! Amen.

L. Hannawald, Pastor.

On Sunday Quinquagesimä the part of the Evangelical Lutheran Zion congregation in the city of Chippewa Falls could hand over its newly built church, with a joyful heart, to the service of the Triune God. The pastors Julius Friedrich and Albert Siegler delighted us with their presence and especially with their sermons. The former preached on the Feast Gospel and the latter on the first petition of the Lord's Prayer.

C. F. Ebert, Lutheran pastor.

Church News.

On Sunday Quinquagesimä, Pastor H. G. Sauer was inducted by me into his new ministry at the first German Lutheran congregation in Mobile, Alabama.

M. Tirmenstein.

Address: Lev. II. 6. lev,
Lox 121. ^lolaile,

The Lutheran congregation in and near Bremen, having become vacant through the blessed death of its faithful pastor, formerly Herm Pastor Schuster, has again been supplied by the Lord with a preacher and pastor in the person of Herm Pastor H. Steger from Adams Co, Ind, through a proper appointment. Rev. Steger was installed in his new office by the undersigned, by order of the honorable Presidency of the Middle District, on February 18.

The Lord crowns the work of the called one also in his present field of work with rich blessings.

W. S. Stubnatzy.

Address: Nev. H. LteZor,
Lroiuen, Marstall Oo., luä.

On the second Sunday of Advent, Rev. F. Wesemann, according to usual directions and order, was inducted by the undersigned into his new field of labor at Town Lowell.

Lebanon, February 8, 1870.

Geo. Link.

Address: Leesville, Dockte Oo., ^Vis.

Rev. G. H. Hörnicke, formerly of Osseo, Hennepin Co, Wis, was installed in his office by me on Sunday Estomihi, Feb. 27, in the former branch of the Unteyekneten at Town Wilson, by order of the Vice-President of the Northern District, F. Lochner. May the Lord increase and richly bless the dear congregation under the care of its own pastor. A. D. Stecher.

Address: Lev. O. H. Hooi-riolco,

^Vilsou, oare ol Rov. D. Ltceller, 8llel)ovAan, ^Vis.

Mr. E. Riedel, since pastor of the Lutheran congregation at Dubuque, Iowa, having accepted a regular appointment from the congregation at Thornton Station, Cook Co, Ill, was installed in his office by the undersigned on Feb. 17 of this year, by order of the venerable President Western District of our Synod.

May the faithful God bless the effectiveness of His servant also in this field of work.

I. P. Beyer, Past.

Address: Uov. L. Lieäel,
Horns ^Vooä, Oooü Oo., III.

The candidate of the sacred office of preaching, Mr. H. Bremer, was ordained and installed in his office by the undersigned, according to the precepts of our agendas, on the first Sunday in d. Lent, March 6, 1870, as pastor of the Evangelical Lutheran congregation at Farrowtown, North Calhoun Co, Ills, by order of the venerable Herm President J. F. Bünger.

May the Lord of the Church, our highly praised Lord Christ, give this servant of his mouth and wisdom to carry out his ministry honestly for the salvation and blessing of his commanded congregation.

C. Cousin.

Address: Hov. H. Lroruor, ^arrcnvtcnvu, Veääer I*. O., Oalüoun Oo., IIIs.

After the blessed departure of our dear teacher Hild, Pastor C. A. Frank of Freedom, Beaver Co., Pa., after the small group of faithful Lutherans had to give up the entire church property as a result of an unfortunate split, was unanimously elected and appointed as the second preacher and teacher for the sub-class of our school; however, in such a way that he retains the congregation in Freedom and a small branch congregation located in the country as his parish. On the fifth Sunday after Epiphany, February 6, 1870, Pastor Frank was solemnly installed here. God bless him!

Pittsburgh, Pa, March 21, 1870.

I. A. F. W. Müller, Pastor.

Conference - Displays.

The Fort Wayne Preachers and Teachers Conference will hold its next meeting in Fort Wayne from April 19 afternoon to April 22 morning *inclusive*. Items to be discussed: the doctrine of original sin according to the Concordia formula, the question concerning sureties, and marriage to unbelievers or false believers.

L. Dulitz.

The Cincinnati Districts Pastoral and Teachers' Conference will meet, God willing, at Columbus, Ind. from April 21-25, at the home of Rev. J. G. Nützet.

G. M. Schumm, Secretary.

Display.

Because of urgent emergency conditions in our congregations in Milwaukee and with the approval of the Reverend Sirs, the General Presbyter as well as the Presbyter of the Western District, the invitation is extended to all Venerable Sir Pastors of the Northern District of our Synodal Union,

Wednesday before Tom. Jubilate, May 4 of this year, to assemble for the annual meetings in Milwaukee, Wisconsin, and to cause their congregations to send their deputies to the same. The subjects of the proceedings will be the doctrine of baptism to the sacred office of preaching, also the continuation of the theses presented by Herr Pastor Hügli in 1868 or those presented by Herr Pastor Brohm at the general synod in 1869. God grant much grace!

Frankenmuth, in the month of March, 1870.

Ottomar Fürbringer, currently President of the Northern District of the Missouri Synod, etc.

Request:

Wilhelm Lehr from Hanau left for America at the beginning of the thirties and has not been heard from since that time; should anyone know anything more detailed about his life or death, the undersigned would be very grateful for information about this.

Wilhelm Boch, onre oi> Lev. O. Hanser, 70, ^Vvenue, Loston, Ugss.

Gifts received for Concordia College in Fort Wayne, Ind.

1. funds to replace firevrrlust of needy sophomores:

By Past. H. Wunder, Chicago, Ill.: by clay H. Bartlina for A. Leseberg P2.45, for G. Rosenwinkel 5.85; by Past. Fourth's congregation, York Centre, Du Page Lo>, Ill, 3.65; by amember in Past. Wunders Gem. 2W; subsequently from Teacher Kleinstaub's school children 0.50; (from J. D. Meyer, Crete, Ill., for his. son 10.06) zust 24.55. By Teacher Winterstein, Saginaw City, Moo. for F. Häuser of Hermannsau Women's Association 10.03, from Mrs. Marg. Ries 0.30, Conr. Seidel 0.50, Hel. Schien. 1.75, Kun. Mittelberger 0.50, total 13.08 (of the 12.25 given for F. Hanser in the previous advertisement, only 2.25 is intended for Brandvrlust according to a later order of Mr. Past. Günther). From Past. H. A. Allwardt, Germanin, Wis. for K. Groß, G. Johannes, S. Ernst and other pupils 5.00 each, total 20.00. By Dr. Sihler from Mrs. Chr. Rose 2.30. By Past. Jak. Seidel, Quincy, Ill, by Bro. Haas 3.00 for G. Seemeyer, Collecte of the Sinz- verein at an infant baptism at L. Vollbracht and a special contribution by Mrs. Vollbracht 3.35, zus. 6.35. By Past. J. Bergen, Jacksonville, Ill, 17.50. By Kassirer E. Roschke 169.76. By Kassirer D. Troste 97.37. By F. W. Reinke of Past. Sallmanns Gem., New- burgh, O., for L. Hölter 75.00, including 18.00 from the AbendmahlS^Kasse, only in part for fire loss; by Past. Sallmann 5.00 for C. Schliepsiek, together 80.00. From Past. G. Reisingers Gcm, Pekin, Ill, by Dr. Sible 20.00. By Past. F. W. Pennekamp, Darmstadt, St. Clair Co, Ill, by members of his congregation 23.10. By Past. H. Grätzel, Baltimore, Md. women's - Collecte 7.00, house - Coll. 3.00, by K. Krach 0.25, L. Besold 0.50, C. Milchling 0.50, J. Klingler 0.25, J. Bartenfelder 0.25, T. Dietzs 1.00, H. Lange and family 10.00, Ch. Dünner 0.50, Winterstein 0.30, Tb. König 0.25, L. Seitzs 0.25, L. Lassahn 0.50, H. Grätzel 1.45, together 26.00. By Kassirer J. Birkner M.55. By Kassirer E. Roschke 91.05. By Past. V. Both of s.Gem., Waconia, Minn, 6.30. By Past. Heid, Peoria, Ill, v. s. Gem. 10.65, Fr. Peters 2.00, add.*12.65. By Past. C. A. Graves, West Meriden, Conn. by N. N. 5.10. By Past. C. Thurow of his. Immanuels - Gem. on Honey Creek 18.00. By Dr. Sihler from Mr. G. H. 5.00.

2. for buildings:

By Kassirer E. Roschke to restore the Colleae 449.90. By Past. F. Sievers, Frankenlust, Mich, str nothwendige Bauten in Fort Wayne von Joh. Neumever 2.00. G. A. Bauer u. Seb. Bauer 0.50 each, J. C. Apvolt, M. Beißer 1.00 each, Tob. Engerer 0.50, J. I. Eschenbacher. Mich. Förster, L. Hachtel 1.00 each, J. G. Helmrich 2.50, I. G. Jitner Sr. 1.00, Ph. Jung 1.00, P. Knörr 0.50, A. Kuch 1.00, C. Mackensen 0.50, P. Maurer 0.25, J. T. Schmidt 1.00, J. G. Schwad 0.25, J. G. Strobel 0.50, Ch. Voß 0.25, L. Wegener 0.50, W. Wegener 0.25, 1st <I. White 1.50, J.G. Zeilinger 1.00/ Kimball 0.50, B. Koch 5.06, total 26.00. By Past. F. W. Pennekamp vonGliedern s. Gem. 23.10. By Past. J. Kilian, Serbin, Ter. m disposal for college 72.90. By Kassirer J. Birk- ner for disposal 349.61, for new building 61.00. By Past. Hügli, Detroit, Mich. for reconstruction, by Fraul. Hückstädt 3.00, Mr. Titze 1.00, together 4.00. By Kassirer E. Roschke for restoration of college 361.42. By Past. G. Streckfuß, Okaw P.O., Washington Co, Ill, str household - inventory (To F. W. Reinke) 27.25. By Past. C. A. Graves, for reconstruction, by Sunday school children 4.00. By F. W. Reinke of Niethammer M reconstruction 2.00. By Past. C. Thurow, Jefferson Ci.y, Mo., for construction of college at Fort Wayne by Zion congregation at Jefferson Crty 13.00, by St. John's congreg. at Strinatown 6.30, add. 19.30. By Past. P. Seuel, Albany, N. Zj. for old demolished building Coll. on 6 Sonnt, n. Epiph. 17.30, subsequent 3.70, zus. 21.00. By Prof. Lange of Past. Th. Gruber's Gem. of Hampton, Ill, from d. Gem. of Hampton 33.25, from Fi- lial Port Byron 2.50, add. 35.75 for the College.

3. other monetary consignments:

By Mrs. Kath. Meyer for J. Hörr 2.00 by Fm Pastor Gottlieb. By Kassirer C. Roschke for E. Pedn- sen from Past. Kattheins Gem., Hoyleton, Ill, 3.10. By Kassirer D. Droste for E. Schulze 10.00 by Past. Tramm.

By Kassirer J. Birkner for maintenance of poor pupils of eastern TMrict 7.18, for budget 4.23, for A. Pechtrlb 10.60, for J. Hd'rr 10.00, for H. Lā'wen 5.00. By Kahm E. Roschke for F. Damköhler 10.00, for C. Schliepfiek 3.00. By Past. Partenfelber, BayCity, Mich. for HochM-Coll. at Geo. Steknbauer 6.50 for A. Deschlcin. By Past. Heid, Peoria, Ill, for G. Heid from the congreg. 10.50, from some members 15.50, total 26.00. By Rev. Claus, St. Louis, Mo. for G. Heid 10.00. By Rev. P. Seuel, Albany, N. York, for L. Schulze 5.00.

4. gifts of clothing, linen, books re.: By Mrs. Kath. Meyer, Port Richmond, Staten Island, N. H., from the Women's Club of St. John's Gcmcinde fir Jak. Scholz 3 shirts, 2pr. underpants, 3 handkerchiefs, 2 pr. stockings; for A. Pechtold 3 shirts, 2 pr. underpants, 3 handkerchiefs, 3 handkerchiefs, 2pr. Stockings; for poor sophomores 6 shirts, 6 pr. underpants, 6 handkerchiefs, 6 towels, 5 pr. cotton stockings, 2 pr. woolen stockings; for J. Hvrr 1 pair of shoes. By Past. C. Gross, Buffalo, N. A., 1 quitt, 1 sheet, 4 pr. stockings, 2 handkerchiefs, 2 underpants, 8 bows, including 1 paquet containing the quilt and sheet for G. John, from A.Kromphardt, West Seneca, Erie Co, N. York. From Mrs. Loren; Sammetinger, Wapakoneta, O., a large paquet of clothing for the neediest sophomores and a lot of dried apples for the kitchen. From Mrs. Schramm, St. Louis, Mo. through M. C. Barthel, 1 shirt, 1 pair of underpants. Through M. C. Barthel, book agcnent: 52 Dietrich's catechism, 1 Alkenburg Bible, 1 gr. gcw. Gesangbuch, 55 kl. gew. Gesangbücher, 1 scrivers Seelenschatz, 30 kt. gew. Bibles. Through Past. C. Thurow, Jefferson City, Mo., from Wittwe Barbara Kautsch in Stringtown 1 pr. of woolen stockings, from Mrs. Magd. Kautsch 4 pairs of woolen ditto. By Past. H. Wunder, Chicago, Ill, 2 pr. boots, 2 pr. stockings, 1 vest, 1 shirt. Through Past. Tb. Mießlrr, Cole Camp, Benton Co, Mo, from his comm. 6 towels, 2 pr. stockings, 2pr. shoes; for W. Uffenbck 1 pr. stockings, 1 towel. By Prof. Engel of the St. Salvator Women's Association and some others at Venedy, Washington Co, Ill, 20 bust shirts, 46 linen towels, 13 pairs of underpants, 10 pairs of woolen stockings, 12 red and 3 blue handkerchiefs, 2 pillow cases.

With next the closing of the account for losses of the sophomores will take place; the income exceeds the loss considerably.

G. Alex. Saxer.

Gifts received for "Concordia" Collegium in Fort Wayne, Ind:

(since February 22, 1870)

. for fire losses of sophomores, monetary gifts:

By Past. J. M. Hahn, Lake Creek, Benton Co, Mo, Collecte of his congregation \$11.00. By Past. V. Koren, Decorah, Iowa, by some Norwegians \$17.78. By Cassirer E. Rvschke \$68.90. By Past. F. W. John, Commerce, Scott Lo>, Mo. by F. W. Reinke, by Mrs. Riibel 1.00, Bohnhardt 0.50, Mrs. Bohnhardt 0.25, Musbach 0.25, together 2.00. By Past. F. M. Große, Macon City, Mo. by s. Gem. 7.00. By Past.G.Brüggmann, Gasconade County, Mo., from the Zion congregation there 5.45, from the branch in Osage County 5.25, together 10.70. By Dr. Sihler instead of 2pairs of woolen stockings 1.00. By Past. H. Koch, Humberstone, Ontario, Canada, from some members of the community in Humberstone 4.50, S. Koch 1.50, H. Koch 4.00, together 10.00. By Kassirer E. Roschke 60.60. By Past. J. F. Niethammer, Lisbon, Mich. by H. Sehler 5.00. By Past. E. F. Frese, Loaan, Nebr. of s. Gem. on Brown Creek 4.56. By Past. H. Wunder by Past. H. Schmidt, Schaumburg, Ill, collected by Vorsteher Kastning 3.25, by Vorsteher Becker 4.00, by Vorsteher Thies 7.00, by Vorsteher Wilkening 1.00, by Sporlder 1.00, Battermann 2.00, Grrtmann, Lichthardt, Grewe 1.00 each, Mrs. Mielke 1.50, total 22.75.

2. other gifts of money for scholars: by F. W. Lothmann, secretary of Concordia Jünglmgsvcreins at Cleveland, O., for P., M., E. Schwan, H. Haake, F. Welcher 10.00 each, for H. Wischmeyer 20.00, total 70.00. by M. L. W., Fort Smith, Ark. for F. Wyneken 10.00, by Past. K. Klinskick, Coll. on the double wedding yon M. Rapp and F. Johannes, Prairie City, Bates Co. on Mo. 25.00 for G. Johannes. By Cassirer E. Roschke, by Past. Niemann, Little Rock, Ark, for A. Brauer 10.00, H. Wesels h 10.00. By Past. G. Endres, Jackson, Mo. to be part of a Collecte. Congregation for I. StrockfuH 5.00. By Past. H. Wunder by Past. H. Schmidt, Schaumburg, Ill, "for H. Schmidt: WeddingColl. at H. Lenschow 10.50, from individual members of the congregation by Thies 7.00, from Mrs. Friedrich 0.50, Bicsterfeld 1.00, Müller 1.00, Kreft 0.50, together 20.50.

3. for a new school bell:

By Past. C. H. G. Schliepsiek, Dwight, Ill, wedding - Coll. at L. Krug 3.0ä, at H. Dirks 4.23, Müller Siegert 3.00, together 10.26.

4. for construction and inventory:

By Past. H. Sieving, Secor, Ill, by Heye Johnson 5.00, S. Woltzen 1.00, Andressen 0.50, F. Koch 2.00, H. Fleßner 1.00, F. Beck 2.00, H. Dkerkina 10.00, Frerichs 0.25, J. Adam 0.25, J. Meier 0.25, H. Sieving 1.00, combined 23.20 for construction at Fort Wayne. By Past. I. M. Hahn, Lake Creek, Benton Co, Mo, Coll. of his comm. for construction at Fort Wayne 22.00. By Past. Th. Micßler, Cole Camp, Benton Co., Mo. from s. Gem. for building in Fort Wayne 25.00. By Cassirer E. Roschke for restoration of college 181.10, from Zion District in St. Louis for building in Fort Wayne 76.80. By Past. J. F. Nuoffer, Crete, Will Co, Ill, of s. St. JoHanncs-Gem. first consignment 72.35 for restoration of burned college. By F. W. Reinke of I. Schaible, Ann Arbour, Mich. for rebuilding of burned house 5.00. By Geheimecrath F. Klefeker in Berlin 11.90 for rebuilding of burned schoolhouseS. Through Past. Steittbach, De Kalb Co., Ind. from its congregation for rebuilding 16.20. By Rev. M. L. Wyneken, Little Rock, Ark. for rebuilding from its school children 8.00, from Women's Association 15.00, Kindtauf-Coll. at J. Illig 3.50, from some members of the congregation 45.50, total 72.00. By F. J. Oetjen, Millersburg, Iowa, for rebuilding 7.00. By Rev. A. W. Frese, Bismark, Nebr. for new building & reconstruction, by members s. Gem. in Cumming Co, Nebr.: F. D. Hasenkamp 2.00, A. Schlüter 0.50, A. Lambrecht 4.00, C. Schlüter 1.00, Wittwe Stark 0.25, F. Küster 1.00, B. Röhl 0.10, H. Brockmann 2.00, E. Schlecht 2.00, L. ElSholz 0.50, M. Wegner 1 dollar gold, together 13.35 and 1 dollar gold; from the comm. at Poplar Creek, Dodge Co., Nebr., by I. Schmanke 0.50, L. Engclbrecht 0.50, F. M. Wegner 0.50, C. Wegner 0.40, G. Wegner 1.00, W. Wegner 0.50, F. Kienbaum 0.25, F. SteinhLfel 0.25, F. Becker 0.10, W. Metschke 0.20, A. Schultz 0.20, F. Dremel 0.25, together. 4.45; byPast.Frese himself 1.00: Summa 19.00 and 1.00 gold. By Past. C. F. W. Huge, Crown Point, Lake Co, Ind, by s. Gem. for reconstruction 10.00, By Past. Hcin in Wiesbaden for reconstruction 33 doll. Gold d. i. \$38.25. By Past. J. Jak. Hoffman," Portage City, Wis, from whose parish: collected by Vorsteher Gonken from Frau Koch u. Auguste Knoop 0.10 each, Wittwe Hermann, Lehrer Kutz, Wittwe Kraft, Fenzke, E. Bök, Affeldt, Milke, Malke, Rusch, Gotner, W. Röker, Strenzel, Göde, Zimmermann, F. Manthey, W. Bulgrien, L. Manthey, Zeske, W. Lenz, F. Vösc, Kutzke, Fenner, Aug. Bulgrien, Markworth, Ford. Röker, Pollow, Hadler 0.25 each, Auguste Leclaire, Mrs. Schumann, Neu, Groth, E. Krause, Gust. Röker, A. Jöms each 0.50, Gonten, A. Vörkmann each 1.00, Past. Hoymann from s. Kasse f. poor students 5.00, Coll. at Lewiskown branch 2.45, add. 19.85 for construction in Fort Wayne. By Kassirer E. Roschke for restoration of the college 43.50. By Past. G. Endrcs, Jackson, Mo. from s. Immanuels-Gem. zu Weißwasser by Fr. Nothdurft 5.00, A. Meyer 1.00, H.Aufdenberg 0.50, W. Nagel 1.00, Ch. Bloss 0.50, W. Rose 4.00, Wittwe Rose 1.00, H. Ahrcns 1.00, Ch. Wettengel 0.50, A. Overbeck 0.50, W. Bruns 1.00, F. Emmermann 0.50, Wcdekind 2.00, Wille 0.50, A. Meyer 1.00, total 20.00; from Zions congreg. in Hobbic Township by Chr. Brakebusch 1.00, W.Häger 3.00, Cl. Kcrstner 1.00, Joh.Kerstner 1.00, Heinr. Krstner 1.00, Henry Krstner 2.00, F. Gehrike 1.00, Geo. Siemers 3.00, Konr. Siemers 3.00, H. Sebastian 1.00, H. Großheider 2.00, W. Macke 1.00, L. Müller 1.00, H. Wessel 1.00, W. Luske 1.00, A. Müller 0.50, teacher H. Ritzebrock 1.00, W. Niemann 1.00, J. Rose 1.00, total 26.50, plus 1.50: total 48.00, of which for construction in Fort Wayne 43.00. By Past. E. F. Frese, Logan, Dodge Co. nebr. of sr. Congregation to Brown Creek for construction m Fort Wayne 8.00. By Past. C. Frank, Pittsburgh, Pa. from Trinity Parish at St. Llair 6.70, from d. St. Petrigemcinde in Scwickly, Pa. 8.30, together 15.00.

5. gifts to clothes washes and the like:

By Past. Steinbach, DeKalb Co, Ind, from s. Gem. 1 pr. stockings, 1 bag aeplschnitze. By Past. A. Henkel, Burr Oak, St. Joe Co, Mich, from s. Parish 6 pr. stockings. By Past.F. KLnig, Cincinnati, O., subsequently from s. Gem. 2 pr. stockings, 12 towels. By Dr. Sihler from Past. Wüstemann's Gcm, Kendallville, Ind, subsequently 2Pr. stockings, a number of towels. By a widow from Past. Lehner's gcm., New Haven, Ind, 2 pr. stockings. By Past. G. Endres, Jackson, Mo. of s. Immanuels Gem. at Holy Water from Mrs. Herzinger 1 blankct, 2 towels, from Mrs. Nokhdurft 2 sheets, 6 towels, 2 packs stockings, 1 handkerchief; from Ch. Fridchhoff cloth to 1 pr. pants for Joh. Streckfuß. By Past. G. Schumm, Lancaster, O>, from s. Gem. subsequently 1 Pr. stockings, 2 bedsheets; from an unnamed person there fabric for trousers and vest together with Futter (for Th. Biltz).

Correction. In the earlier ad of the gift from the Zanesville, O>, community, read: 19 shirts, not 10.

G. Alex. Saxer.

Received in the Northern District treasury:

For the seminary - household in Addison: From Past. Speckhard Hl.OO, Collecte on 22nd Sunday after Trin. in Sebewaing P3.61, Kindtauf-Coll. at Andreas Grcmel \$1.59.

For poor students in St. LouiS: KkndtaufColl. at Chr. Flügel \$1.05, at Kohl 81 Cts. Collecte at a private communion in Sebewaing Hl.OO. .HvchzeitS-Coll. at Joh. Ricker in Amelith \$5.00. From Pastor Speckhard \$2.00 for Friedr. Schneider.

For Mrs. Past. Röbbelen: From J. M. Arnold Sr. in Frankcnlust K5.00.

For Past. King's Gem. in Cincinnati: Coll. on 1st Advent in Frankenlust \$10.82.

For Past. *Stechers Gemeinde inSheboygan: By Martin Gremel in Sebewaing Hl.OO.

For the Emigrant Mission in New Aor:k From Past. Speckhard Hl.OO, from his congregation in Sebewaing \$4.00. From Theodor Eißfeldt in Grafton Hl.OO.

For fire loss of poor students in Fort Wayne: From Past. Ottmann's parish in Sheboygan Falls \$8.00, in Plymouth \$9.00. from L. Weihbrecht in Milwaukee \$5.00. weddingS-Coll. at J. C. Rieker's in Amelith \$5.00. from Past. Präger's St. Petri parish H4.25. From Past. Jos. Schmidt's St. Peter's congregation at Dallas \$11.75. Of Zion's congregation at St. Johns H4.25. Coll. at Immanuel's congregation at Milwaukee H36.02. Of St. Peter's congregation at Granville \$3.00. Of St. John's congregation at Town Milwaukee H2.80. ^Of Past. List's parish in Town Sherman H7.66, in Cascade \$2.09, in Town Scott \$2.00, from Rev. List Hl.OO. From W. Hartwig \$1.50, from Past. A. Stamm's congregation at Kirchhayn \$6.30, at Cedar Creek H2.70. By Past. Winter from H. Hillberg \$2.00, W. Gade \$2.00, H. Gade \$2.00, Chr. Schmidt \$2.00, Joh. Weseloh Hl.OO, H. Schröder Hl.OO, Wm. Scheele Hl.OO, F.Oat Hl.OO, H.Gcfft Sr. \$1.50, H. Luhrs, K. Thieß, P. Bergman, W. Meyer 50 Cts. each, H. Klipp 75 cts, Joh. Wilhelms 35 cts, Mrs. Gade 31 cts, their son 7 cts, Past. Winter 67 CtS. From St. Stephen's parish in Milwaukee \$20.00, from: Women's Association in same \$5.00. From Past. George Links Parish \$15.00. by Past. Chr. Fr. Keller Epiphany Coll. in Ahnepee \$2.72, in Kewaunee 70 CtS., by himself \$1.10. By Rev. J. L. Hahn, Hillsdale, Mich. st. OO, Mrs. Emmert st. OO, Caroline Emmert 50 cts. From women's club d. congregation of the Rev. G. Bernthal \$7.00, From Past. E. Aulich's parish H5.25. Kindtauf - Collecte there Hl.OO. By Rev. Ahner from A. Greuel, H. Heinlein, J. Küffner, G. Abraham, N. N. 50 Cts. each, G. Hetzner Hl.OO, Wittwe Wiedemann Hl.OO. From members of Past. Daib's congregation at GrandRapids, Mich. \$16.00, atGrandHaven \$12.85. From N. N. of Past. Stamm's congregation at Cedar Creek H3.50. From members from Past. Präger's congregation 75 cts. From members of Gem. at Cedarburgh \$2.40.

For Franz Damköhler: From Heinr. King in Freistadt Hl.OO. Fr. Schässon 50 Cts.

For Past. Schröder's congregation in Philadelphia: By Past. J. F. Müller Kindtauf Coll. at L. Kloha \$1.50. Coll. on 3rd Sunday after Epiphany \$2.00. From M. Reinhard 14 CkS. From N. N. 25 LtS. From A. Koch 25 CtS.

To the college - household in Fort Wayne: Birthday - Collecte in the family of Mr. Pastor Sievers \$2.00.

For the Lutheran Hospital in St. Louis: From Past. Sirvers \$2.00. From Joh. M. Förster in Frankenlust Hl.OO. From Past. Multanowski's parish in Waterford H1.10.

For Past. Brunn's establishment: From Past. Bauer's branch at Swan Creek 89 Cts. Reformation Feast - Collecte in Frankenlust \$10.70. From Past. Speckhard at Sebewaing Hl.OO. Coll. at a private communion there 75 Cts. Kindtauf - Coll. at Andreas Beck's there \$3.00. From Past. H. Fischer's parish \$5.75.

For the Hoiden Mission: Epiphany Collecte in Frankenlust \$11.88. From Past. Huthümmers congregation in Lisbon \$4.00. Past. H. Fischer's congregation \$7.50. Past. E. Aulich's congregation \$2.75. Of Past. Daib's pupils in New Haven, Mich. \$2.17 for East Indies.

On the synod treasury: From Past. Hörnicks St. Johannis - congregation \$3.07. Past. Müller's congreg. in Amelith Coll. on 1st Advent and Christmas \$8.42. From Past. Sievers' Gem. in Frankenlust ChristmasS-Coll. H17.20. From T. G. Arnold 50 Cts. Fr. Zill \$3.92. Past. Huthammer's Gem. in Lisbon \$16.00. Harvest FestivalColl. in Town Wolf River \$3.60, in Caledonia & Winchester \$5.28, at Schroeder's Corner \$3.62, in New London H4.65. Coll. in Hillsdale, Mich. \$2.55. From Past. Rennie's St. Petrus comm. in Town Granville \$1.67. by Past. Multanowski collected at Mr. L. Welcher's wedding in Woodland K6.00. By Past. Werfelmann's Gem. in Grafton \$5.08.

For poor students in Addison: from the laudable women's club in Grand Rapids, Mich. \$8.00.

For teacher salaries: FromPast. Bauer's congregation at Tandy Creek Christmas Coll. \$6.73. From its branch at Blue Bush \$1.20. Christmas - Coll. at Sebewaing, Mich. \$3.77. Proceeds from two collects at Past. Geo. Links parish \$28.60.

Contributions to the widow's fund: By Dir. Crull ! Hl.OO. Past. Hudtloff \$2.00. Past. J. L. Hahn \$2.00.

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For Building fund, resp. for fire damage to college at Fort Wayne: By Past. Hörnicke A5.00. By Past. J. Herzer von Freseman A5.00, W. Pott-schmidt A1.00, F. Pottschmidt A1.00, Mascmann A1.00, Zager A1.00, Mrs. Valentine Al.00, N. N. A3.00, Miss Held Al.00, from Past. Ottmann's parish in Sheboygan Falls A16.00, in Plymouth A17.00. Karl Kurzer in Sebawaing 50 Cts. Karl Gobel Sr. A1.00. Mrs. M. Auch in Unionville A5.00. Past. Präger's St. Peter's parish in Granville A7.00. Past. Jos. Schmidt's Zion congregation at St. Johns A4.25. by N. N. in Dallas A5.00. Theod. Eissfeldt in Grafton Al.00. St. Peter's congregation in Granville A7.00. Past. Lifts parish in Town "herman A7.66, in Cascade A2.09, in Town Scott A2.00, van Past. List A1.00. Past.' A. Stamm's congregation at Kirchhayn A13.00, at Cedar Creek A4.00. of Rev. I. N. Beyer A3.00, of his congregation at Caledonia and Winchester A5.63, at London A4.15. of St. Stephen's congregation at Milwaukee A68.00. of the congregation at Frankenmuth A112.00. Past. Geo. Links Gem. A110.40. Past. Ch. F. Keller's comm. in Ahnepee, Reformation Festival Coll. Al.68, New Year's Coll. 80 cts. Past. Hudtloff's congregation in Town Berlin A4.00, by himself A3.00. By Past. J.L. Hahn of L.Erb 50 Cts, C. Mannerow 50 Cts, C. Hollmorgen A1.00, Klingelschmidt 50 Cts, W. Schuster A1.00, L. Schmidt Al.00, Mrs. Joung Al.00, Miss Wiest 50 Cts, N. N. 60 Cts, C. Schmidt 50 Cts, F. Schmidt 50 Cts, Wink A2.00, Past. J.L. Hahn A2.00. By Past. G. Bernthal in Richville A5.00. Past. Multa-nowski's congregation in Waterford A10.96, by himself A5.00. Coll. of Trinity congregation in Milwaukee A60.00. By Past. F. A. Ahner by A. Greuel 50 Cts., W. Wiedemann Al.00, G. Hetzner Al.00, G. Abraham 50 Cts, J. Hartmann 50 Cts, N. N. 50 Cts. From Past. E. Aulich's congregation A11.00. By Past. A. Henkel by C. Froh, H. Siedlinger, H. Baumeister, C. Kuhagen each A1.00, H. Frost, H. Eberhard, C. Ahlgrimm each A1.00, Chr. Froh 50 Cts, Fr. Küster 50 Cts, Fr. Gapold, C. Schröder, H. Niecker, D. Luders, F. Stutzmann, Fr. Repke, G. Dühner, M. Baumeister each 25 Cts. Past. Daibs Gemeinde in Grand Rapids P39.00, in Grand Haven A15.05. Bon L. Fischer in Town Lwewell A5.00. By C. Wieland in Town Bowne K2.00. By several members in Past. Bölings Gemeinde A22.50. By Past. J. F. Müller by Mrs. Müller 50 cts, L. Forst 50 cts, Geo. Eichinger 50 cts, J. Huiter 50 cts. Past. Werfelman's congregation in Saukville A11.19. By some members of the congregations in Cedarburgh and Grafton A6.33.

For the orphanage near St. Louis: Wedding Collecte at Carl Selle in Frankenlust A8.50. From the piggy bank of Past. A. E. Winter's children 50 Cts. From Past. Steege thank-offering for happy delivery of his wife A5.00. Communion - Collecte in his branch A2.65.

Contributions to the synod treasury: From the pastors: Speckhardt Al.00, J. N. Beyer A2.00, J. L. Hahn Al.00, Nenn icke Al.00.

For inner mission: From the Immanuel congregation in Milwaukee A6.00. From the students of teacher Selle in Grand Rapids A2.50, teacher Denninger there A5.87.

For the Widows' Fund: New Year's Collecte at Frankenlust A11.55. Coll. on Sunday Sexagesimä at Amelith A1.75. Thank-offering for happy delivery of Mrs. C. Laubenstein A2.00. C. Eißfeldt, Kassirer.

Received in the Western District treasury:

For the synod treasury: From Past. Eirich's congregation in Minden, Ill, A13.00. Past. Bcrgt's congregation at Paitzdorf, Perry Co, Mo, A15.00. From Past. Bergt A2.00. from Immanucls - District in St. Louis, Mo., A26.90. from Past. Ficks parish in Collinsville, Ill, A49.70. From Mr. Decklast in Hermann, Wis. 50 cts. From Mr. Maragrander, Rochester, N. York, A7.00. From Past. Kleppisch's Immanuel's parish at Waterloo, Ill, 60 Cts. From Past. Besel, Perryville, Mo., A1.00. From Rev. Stephen's congregation at Echester, Ill, A15.70. From Trinity District at St. Louis K14.95. From Rev. Thurner's congregation at Guttenberg, Iowa, A4.00. From Rev. Thurner A4.00.

To the College Maintenance Fund: From the Trinity District in St. Louis A11.00. From the Immanucls District A11.00.

To the Synod Missionary Fund: From a Member in Past. Wiegels congregation, New London, Oneida Co, N. N., A25.00.

For inner mission: By Past. Eirich's congregation in Minden, Ill, A12.00. By 'Past. Pissel, Matteson. Ill, A5.W. By the Trinity District in St. Louis A1.05. By Past. Thurner's congregation, Guttenberg, Iowa, A3.00.

To the Synodal Building Fund: From Past. Zschoche's 6)emunicipality, Paola, Kans., A14.00. Past. Bergt's congregation in Paitzdorf, Perry Co, Mo, A50.00. Past. Holls' Cross congregation, St. Clair Co, Ill, A15.00. Dessen congregation in Columbia, Ill, A15.00. Past. Eirich's congregation in Minden, Ill, A50.00. Subsequently, by Past. Ficks Gem.

in Collinsville, Ill, A32.10. Past. Schmidt's congregation in Schaumburg, Ill, A30.00. From members in Rev. Wonder's congregation, Chicago, Ill, A14.00. From F. ClaSinann by Rev. Löber, Niles, Ill, Al.00. subsequently from Trinity District in St. Louis A38.00. from Rev. Heinemann's congregation, New Gehlenbeck, Ill, A22.25. from Jakob BLumner by Rev. Sondhaus, KimmSwick, Ms., L5.00. By Dr. Sihler from Mr. H. F. Burk- hardt, Boston, Mass, A500.00.

For the Emigrant Mission in New York: From Past. Bergt's congregation in Paitzdorf, Perry Co., Mo., A10.00. From its branch congregation Al.65.

For Past. Brunn's institution: From Past. Stephen's parish in Echester, Ill, K6.00.

For the Hermannsburg Mission: From Mr. Meier, Drake, Mo., Al.15.

For college construction in Fort Wayne: Subsequent from Past. Timenstein's parish in New Orleans, La. 50 CtS. From Past. Eirich's parish in Minden, Ill, A25.00. By Past. John, Commerce, Scott Co, Mo, A5.50. by Zion's District in St. Louis \$12.25. by Past. John's parish in Lacon, Ill, A10.50. By Past. Lehmann in St. Louis County, Mo. by Martin Bates A10.00, Gottl. Lindemann Al.00. By Past. Bart-ling's congregation in Springfield, Ill, A14.90. By Past. Senne in Alma, Kans. a, Al 6.50. By Past. Holiday's congregation, Aurora, Ill, A20.00. Subsequently by Past. Besels parish in Perryville, Mo., A2.00. Collecte of parish in Dundee, Ill., A18.50. By Past. Bad's congregation in Shelby County, Ill, A15.70. Past. Thurner's commun. in Guttenberg, Iowa, A8.00. Past. Burk- hardt's congreg. in Troy, Ill, A6.80 (formerly acknowledged as by Rev. Ruhland's congregation).

For fire losses of sophomores at Fort Wayne: From Past. Bergt's congregation at Paitzdorf, Perry Co, Mo, A6.75. Thank offering from Mrs. N. N. at Rev. Heinemann's congregation, New Gehlenbeck, Ill, K10.00. Collecte, sent at Altg's wedding in Shelby County, Ill, A4.21. From Rev. Thurner, Guttenberg, Iowa, A3.00.

For poor students: From M. S. in St. Louis A5.M. By Past. Bergt in Paitzdorf, Perry Co, Mo, Coll, sent at Benj. Fihler's wedding A5.85. Childhood Collections A10.00. By Wih. Hemmann A3.00.

E. Roschke, Kassirer.

Received for the Lutheran orphanage at St. Lonis:

From the congregation of the Rev. Brohm's congregation in St. Louis Al.50. Of Geo. Axt there A15.00. Of Christian Rahders in New Orleans A10.00. Of the school children of Herr Lehrer Hoffman" in Chicago A2.00, of Herr Lehrer Büniger there A2.50. Of Herr Past. Wehrs in Lake Zurich, Ill, A2.00. of Mrs. Güllemann in Carlville, Ill, A2.00. of Lenchen N. N. in St. Louis from her piggy bank A4.00. of Mr. Past. Althoff in Greenville, O., A10.00. From Gottsr. Merz in Des Peres, Mo. thank offering for blessed harvest K5.00. M. Barthel in St. Louis 50 Cts. By Rev. Multanowski collected at Mr. Grümke's wedding A2.27, by himself A2.73. Karl Käster, TesPeres, Mo., H10.00. Through Past. Claus in St. Louis at Bertona's wedding collected A2.50. By Mr. Paust A2.50. By Mr. Past. Wcyel A5.00. By C. St. in Alleghany thank offering for happy delivery and recovery from protracted illness A2.50. By Mr. Krieg in St. Louis 50 CtS. By Mr. Past. Vomhof, Davenport, Iowa, 50 CtS. From N. N. through Past. Dvderlein, Chicago, Ill, A5.66. Through Past. Beyer there, A5.00. From the congregation at Fort Dodge, out of the poor box, 85 Cts. From the singing society at Venedy, Ill, by Mr. ^ieving A9.10. From a friend of the orphanage at Macon City, Mo., A3.00. From Mrs. Schumann at St. Louis A5.00. From the money box of klctnen Karl Schumann there A3.00. From Mrs. Otto there A5.00. From the school children of Mr. Lehrer Lauterbach at Fort Dodge 75 C;s. From the congregation of Mr. Past. Partenfclder, Bay City, Mich. there, A7.50. Of the sewing, knitting and crocheting school in the congregation of Mr. Rev. Büniger, St. Louis, Mo. al6.00. Of the congregation of Mr. Past. Böse there, A17.85. Of an unnamed person in Collinsville, Ill, A2.00. Of the congregation of the Rev. Zucker, Proviso, Ill, K17.00. From Mrs. Knös by Mr. Past. Schaller A2.00. From N. N. in St. Louis A2.25. From Mr. Past. Böse there A4.00. From the virgins and school children in the congregation of Mr. Past. Bartling, Springfield, Ill, A6.15. Coll. at the wedding of Mr. Zellmann in Mr. Past. Schäfer's Gem. A2.00. Of A. S. in St. Louis A4.00. Of K. in L. by Mr. Prof. Brauer A5.00.

St. Louis, March 10, 1870 J. M. Estell, Cassirer.

For the orphanage

of properties:

From Mr. B.F. Hänichen L son in St. Louis 1 dozen. chairs worth A9.00, 1 large washstand A7.00, 1 tong table A7.00, 1 walnut table with lock A4.50, bedsteads, firnißt and provided with castors, A3.00, 1 large sheet metal cabinet (half) A4.50, 1 frame to the Drying the laundry A2.50. From Mr. Fattmann in St. Louis 1 large tin cabinet (half) A4.50. From Jak. Äonig L Co. that. 4 large Be.tstellrn?A28.00. From Rvhl- fing

L Wehking in St. Louis 1 skylight A2.50. Vm Heinicke L Estel there porcelain dishes :e. A25.85. Vn Johann Grimme 1 plow A14.00.

Rev. A. Lehmann, Inspector.

For the seminary household: By Mr. Pastor Erdmann of Red Bud from his parish 1 box of sausages. From Mr. Gärtner Kuhlmann in Miners- town 2 barrels of kitchen vegetables. From Mr. Pastor Claus' branch parish in Lvwell 5 gall. fat, 2 hams and 4 dozen eggs. eggs. From Mr. Past. Pennekamp A3.00. By the Norwegian pastor Mr. Dahl A8.00 from his congregation in Blue Earth, Minn. and A2.00 from himself. By the Wiebracht brothers 13 gall. Apple Butter. From the congregation of the Rev. Heinemann 5350 lbs. of wheat flour and 125 Bush. Bran. From J. Dittmer's from Mr. Past. R. Rlodel's congregation 1 bushel dried apples, 1 bush. Beans and A2.00. From Mr. Past. Köstering- Gemeinde zu Frohna 4 sacks of flour, 1 barrel of dried fruit, 1 box of meat :c. From Mr. Penningroth from Hcm Pastor Schwensens Filialgemeinde 5 Gall. Molasses.

For poor students: By Mr. Past. Sond- Haus collected at the wedding of Fr. Mette O2.00, likewise at the baptism of children at H. Jungcrmann A2.25. By Mr. Past. Dvrmann of the women's association of the St. Pauli parish A16.70, by Mrs. Kraft A5.00. By Mr. Past. W. J. Friedrich, Eau Clane, Wis. by Mr. Lotz A10.VÜ. By Mr. Past. H. Meyer Collecte of his congregation \$12.00 for Krafft. A. Crämer.

As a result of our request, the following donations have been sent to us to date to cover our church debt: By the pastors: L. Lochner A11.35, Chr. Körner A10.M, F.W. Kähler A5.00, E. Bürger A15.60, J. H. Werfelmann A5.00, A.Ebcndieck A22.44, O. Schröder A1 5.00, Cl. Stinken A40.W, P. Seuel A1W, G. Präger A5.i 0, M. Tnmenstrin A73.50, R. Schuster A5.25, J. G. Hahn A2.00, L.Dulitz A10.50, J. G. Nütze! P5.82. By Past. H. Walker himself A5.00.

May Jesus Christ, the Archpastor of His Church, richly repay these abundant gifts to the charitable givers in suffering and soul, in church, school and home, here in time and there in eternity, and give you others, to whom we present our need, a sacrificial heart!

Rockville, Tolland Co, Conn, May 26, 1869.

In the name and on behalf of the community

C. A. Graves, Pastor.

A legacy.

On January 4 of this year died blessed in the Lord Mr. H. Bardonner in Hamilton County, Indiana, already since 1846 until his death an avid reader of the "Lutheran". Two weeks before his death, he left A500.M to the Synod, which, intended for the Brunn'sche Anstalt in Steeden, was promptly paid out by the relatives, sent to the undersigned by Pastor Schlesselmann and has already been handed over by him to the treasurer of our General Synod.

C. F. W. Walther.

For poor students received from the worthy Women's Association in Carlinville, Ill, 6 bust shirts unk 2 pairs of undergarments. From Mr. J. Findorff in West Bend, WiS., A2.00.

For Pastor Brunn's institution in Steeden: Through Pastor Schlesselmann in Hamilton County, Ind. by Mr. N. Zelt A20.00. Through the same by an unnamed person A5.00. C. F. W. Walther.

The undersigned certifies with heartfelt thanks to God and the kind givers to have received from St. Paul's Parish at Martinsville as a contribution for fire damage sustained A33.00. G. Kröning.

Changed addresses:

143. 8tr, Oiueillnati, OIüo.

Rev. 3. 4?.

Dra^ver 78, Xurora, IIIs.

üov. LraelrliaAs,

LennivAton, L^vitrerlanä Oo., In6.

Teacher,

care o4 I4ev. ^4. kanold, 'VVoleottsvilie, Oo.,

-I. Z. Lrust,

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Christ was given for our sins and raised for our righteousness.

Rom. 4, 25.

Based on this saying, Johann Gerhard, the famous Lutheran theologian who died in 1637, will raise the important question:

"In what sense and in what respect does the apostle ascribe to the resurrection of Christ our justification, which consists in the forgiveness of sins?" It is certain that this is not to be understood in an exclusionary way, as if Christ's suffering and death were thereby excluded from the acquisition and merit of justification, when it is said of Christ that he was raised for the sake of our justification. For immediately before it is said that Christ died for our sins, that is, to atone for them and to obtain their forgiveness, and in other passages justification, which consists in the forgiveness of sins, is attributed to the shedding of blood or to the death of Christ. Matth. 26, 28. Rom. 5, 9. and so on. But this statement of the apostle is to be understood: 1. from the revelation, testimony and confirmation; because the resurrection of Christ is an irrefutable testimony that our sins have been completely atoned for and that there is a complete remission of sins.

righteousness is brought to light. For this reason Jerome also says in his commentary on this passage: Christ was resurrected for this reason, in order to seal righteousness to the faithful. And Chrysostom says in his ninth sermon on the Epistle to the Romans: In the resurrection it is shown that Christ died, not because of his sin, but because of ours. For how could he have risen if he had been a sinner? But if he was not a sinner, he was crucified for the sake of others. - Christ had taken upon Himself the sins of us all, under the burden of which He had labored until death, and the devil, death and hell had exercised all the right against Him, which was theirs against the human race for the sake of sins, and in the end had brought Him to the cross; but because He was delivered from that anguish and taken from death, it may be clearly seen that He made full and perfect satisfaction for our sins, extinguished the wrath of God altogether, and brought about perfect righteousness, that we might stand before God; for the heavenly Father deems the ransom offered to Him right and acceptable, when He brings our Surety with glory out of the dungeon of death. If Christ had remained in death, the sufficiency of his merit would still have been doubted.

For where death still reigns, there has not yet been a complete redemption of sin. - But the word of the apostle is also to be understood in terms of the appropriation of justification. Christ, who rose from the dead, ascended to heaven and sat down at the right hand of God in order to offer the benefits obtained through his suffering and death to the world by means of the word of the gospel and to appropriate them to the faithful, thus justifying them and making them blessed. If Christ had remained in death, he would not have been the conqueror of death and would not have been able to appropriate to us the righteousness acquired at such a cost. Therefore the apostle says significantly, Rom. 5, 10: That we are saved through the resurrection and life of Christ, and Rom. 8, 34: Who will condemn? Christ is here who died, but rather who was also raised from the dead. Here the apostle, showing the reasons why no one can condemn us, considered it too little to say, "Christ died," but added a little word that clearly indicates that the following is even more important for his proof: "Yes, rather, he who also rose from the dead. From these passages we conclude thus: A thing by which we are preserved to blessedness and delivered from damnation belongs absolutely to our

Justification before God. But through the resurrection of Christ we are preserved to blessedness and delivered from damnation. So the resurrection of Christ is absolutely part of our justification. —

Finally, the above-mentioned apostolic word "Christ was raised for our justification" also applies to the actual absolution from sin. The resurrection of Christ is not only a tangible testimony to the full satisfaction and perfect righteousness acquired through the merit of Christ, but it is also - to put it this way - the actual absolution of sins for those who believe in Him who died for our sins and was raised for our justification. For as the heavenly Father, when He gave Christ to die for our sins, did in His flesh for the sake of the

Sin condemned sin, Rom. 8, 3.
(i.e., condemned sin because it sinned against Christ by bringing death to Him who was innocent), and how He thus took away sin's right over believers so that sin could no longer condemn them; or how He condemned our sins in Christ, which were laid and imputed to Him as the guarantor, i.e., He condemned our sins in Christ.

He also, by raising Christ from the dead, actually absolved Him of our sins, which had been imputed to Him, and thereby absolved us in Him at the same time, so that Christ's resurrection is the cause, pledge, and fulfillment of our justification.

Theses

On the doctrine of good works based on the doctrine of free will, election by grace, and justification. *)

Thesis I.

After the Fall, man is so corrupted by nature through sin that he cannot do any truly good work on his own.

Thesis II.

According to this, the doctrine that man still has free will in spiritual matters after the Fall is false, be it that this doctrine occurs either

1) in Pelagianism; this is the false opinion that the Fall of the first human beings harmed only themselves, but not also their descendants, and that thereby the human nature has remained uncorrupted; or

2) Semi-Pelagianism, which is the false doctrine that man must have the

For the meetings of our Northern District Synod in Milwaukee in May of this year. - For the sake of completeness, the first five theses already discussed are also included here.

make a start at conversion, but could not lead them out without God's help; or

3) in synergism; this is the false opinion that, while the grace that precedes begins in the person to be converted, his own will can join it.

Thesis III.

The so-called good works of the unregenerate can only be called good in the sense that they outwardly agree to some extent with the laws of God: Laws of God agreement (and in this respect God also rewards them out of great kindness with temporal goods). But truly good works they are not; because

1) God's word explicitly testifies to this Rom. 14, 23. Matth. 12, 33;

2) The person who does these works has not yet been reconciled to God and is therefore still under God's wrath, John 3:36;

3) They come from an unclean heart, Titus 1:15;

4) the purpose they have is a false one. Thesis IV.

If man is to be able to do truly good works pleasing to God, he must first and foremost be inspired by the Holy Spirit through the Word of God and the Holy Spirit. If a person is to be able to do truly good works pleasing to God, he must first of all be born again through the Holy Spirit. Sacraments.

Thesis V.

The election of grace relates to this change in such a way that God, by virtue of his eternal election, also works and creates powerfully in time out of pure grace for the sake of Christ, so that his elect - that is, all those whom he has predestined to eternal life - also come to the means of grace and become blessed.

Thesis VI.

Through the rebirth, man receives a sum of spiritual powers from God, through which he now also becomes capable of beginning to do good works.

Thesis VII.

The Christian receives these powers with faith, which is active precisely through love.

Thesis VIII.

The practice of good works is not at our discretion, but is earnestly required by God of the born-again.

Thesis IX.

Therefore, the Christian should make every effort to establish his calling and election by good works.

Thesis X.

The Christian does good works voluntarily and with pleasure according to the inward man; although the old man continually resists.

Thesis XI.

Only these are good works commanded by God and done according to the precept of God's Word.

Thesis XII.

Everything that the Christian does in filial obedience to God and in accordance with His will is a good work.
Thesis XIII.

"When we speak of good works, we comprehend both the good heart inwardly and the works outwardly."

Thesis XIV.

The good works of believers are imperfect in this life.

Thesis XV.

However, because the Christian is no longer under the law but under grace, God also looks at his good works according to his grace and allows them to be accepted in spite of their imperfection. but well pleased for Christ's sake.

Thesis XVI.

Good therefore call the good works of believers
1) because they come from a good source, 2) because they happen according to a good standard, 3) because they have a good goal.

Thesis XVII.

The good works are neither whole, nor to the part, nor in any way cause the Justification.

Thesis XVIII.

Inasmuch as only the faith justifies, the
If faith is active through love, good works are indeed present in justification; but faith does not justify by works, but in so far as it takes hold of Christ.

Thesis XIX.

Strictly speaking, there can be no question of a reward for good works.

Thesis XX.

When the Scriptures speak of a reward for good works, it means a reward of grace. When Scripture speaks of a reward for good works, it refers to a reward of grace.

Thesis XXI.

This reward of grace does not consist in the blessedness already acquired through Christ, but in temporal goods and in so-called incidental heavenly goods.

Thesis XXII.

Apart from justification, even the least good work of a Christian is of the highest dignity.

Thesis XXIII.

The purpose that the Christian should have in mind in his good works is the glory of God and the benefit of his neighbor.

Thesis XXIV.

The doctrine of good works is just as necessary in its place as the doctrine of justification.

"The devil refrains from tempting those whom he rightly believes he possesses forever." (Leo M.)

Our response to the invitation issued to all Protestants by the Pope to attend his Conciliar.

(Late, but still not too late).

The pope presents himself very kindly. He invites us to come to Rome, also to return to the Roman Catholic Church as the only beatifying church. - In more recent times, the papacy is so pious. It is a fact that it now seduces many not only by the promise of earthly advantages, but also by its piety and false halo. In order to counteract this, and because the pope challenges us to do so by his invitation, we consider it our duty to give him an answer that is in accordance with the truth, so that we also make a confession and testify against the pontificate.

Our response, Roman Pontiff, to your invitation is this: Be lifted up from us, Satan; for it is written: Thou shalt worship God thy Lord, and Him only shalt thou serve. And we say this much: whoever does not agree with us in this answer and does not confess it with us, is an enemy of Jesus Christ.

Where this answer of ours comes from, every Christian will immediately realize, and that it is the only correct and complete answer to the Pope's invitation, everyone will understand who has not already drunk more or less from the goblet of divine wrath.

Christ gave this answer to the devil when he took him to a very high mountain, showed him all the kingdoms of the world and their glory in a moment, and said to him that all these things were given to him, and he would give them to whom he wished; but he would give them to him, Jesus, if he fell down and offered them to him, the devil.

From this it is clear what the devil's effort is aiming at. He wants to be God; people should fall away from God and worship and adore him as the right God. And the Scriptures also call the devil the god of this world for this reason; Because he has his kingdom and rule in all those who do not have true, living faith in our Lord Jesus Christ, who do not believe to be saved by the grace of our Lord Jesus Christ alone, whether they rely on something completely different, or whether they partly rely on Christ's merit, but not only on Christ's merit, but also on the works and intercessions of others, be it the blessed Virgin Mary, John, Paul, Peter, or all the saints. Those who do so are under the curse, and not Christ but Satan has his kingdom in them; all of them also worship the devil. - But not all worship the devil in the same way. That the pagans worshipped the devil in their idols goes

from the fact that Paul says they offered their sacrifices to the devil. So they worship him, but only as an idol. Carl Vogt also worships the devil, but only as an ape and that is very appropriate, because the devil is God's ape; Carl Vogt also knows well that he owes his ape's face to the devil through Adam's fall; he likes it now both that he worships his progenitor for it and wants to convert all the world to him. The atheists also worship the devil, but as nothing; the free men and all who are for free love, in theory or in practice, worship him as an impudent goat; the Jews worship the devil as the father of Abraham, and so on. The devil is quite willing to put up with all this, if only he is worshipped, if only he attains divine honor. But it is a little inconvenient for the hopeful spirit to be worshipped merely as an idol, a monkey, or, among the Turks, as a great prophet, or as a goat, etc.; it prefers to be worshipped as the only true God. This could only happen in Christianity, in the people of God. Just as the devil agreed with Judas and Judas with the devil to betray Christ for thirty pieces of silver, so the devil agreed with the pope, and the pope with the devil, that the latter should let him go completely within himself, so that he could declare himself in the pope as the head and Lord of the Christian church of God's people and be worshipped and adored as the true, right, one, living God. As a reward for this, the devil gave the pope what he showed Christ, as far as God allows it, the world with its glory, lust and splendor, especially the indulgences and masses for the souls, and so on.

That this is not our private opinion, but divine doctrine, that no one but the devil in the pope allows himself to be worshipped and is worshipped, is evident from the fact that pope doctrines are called doctrines of the devils in Scripture, as the prohibition of marriage and eating. This is proof enough. Then St. Paul says that the future of the Antichrist, the pope, is through the action of Satan; the pope curses the gospel, makes new articles of faith, desecrates the holy sacraments, strangles Christ's sheep wherever he can get them, calls himself the

true Christian, because he calls himself the way, the truth and the life, etc. So it is certain that the pope is the incarnate devil and the pontificate is the idolatry of the incarnate devil, the worship of him as true God. Therefore, you wretched pope, when you invite us to come to your council or to return to your church, we Lutherans must, in order to give you the answer that is due according to God's word. Call out to you: Lift yourself up from us, Satan; for it is written: You shall worship God your Lord and serve Him alone. - —

Most infernal Father of Rome, sorry that this answer did not come sooner.

In the certain confidence, indeed in the certainty, that not only all God's children agree with us in this answer, but also that all the holy angels rejoice in it, just as the highly praised Trinity, God the Father, God the Son, and God the Holy Spirit, have long since spoken their Yes and Amen to it in the written Word of God, and thanking God for his grace, by which we are not papists, but of those who believe to be saved without works, by faith alone in Christ crucified, Lutherans, and knowing well that no one, as an enemy of Christ, will disapprove of this our answer, we sign

Joh M. M. Moll,- V. v. N.

F. Schumann,) in Wisconsin.

To the ecclesiastical chronicle.

Moldehnke's Philosophy. In Brobst's "Monatshefte", February number, the doctor of philosophy Moldehnke has philosophized "three points against Walther's doctrine of the ministry of preaching", which show what Moldehnke achieves when he moves from the light narrative of all possible travel adventures to the field of theology. And in doing so, he seems to have fallen into the not insignificant error of having confused theological power with the puffing up of cheeks, for he takes his mouth very full. He states: "The worst thing for us is that human doctrines are proclaimed as divine truth," "that one goes beyond the symbolic books," "unfortunately, however, the doctrine of the estates and the profession does not come into its own with Walther," "how strange is this conclusion of Walther's." "how Walther must be caught up in his own theory that he does not see the contradictions here, into which he quite openly brings the first part of his book with the second", "thus Walther contradicts himself", "one of the main errors of Walther's deduction is that from the sentence: To the whole church belong the keys, he immediately concludes: The keys are given to her for administration, and a second main error 2c."

What are the "three points against Walther's doctrine of the ministry of preaching"? We want to mention them only very briefly, every reader will then already have enough of the theology of this doctor of philosophy:

Point 1: "If it (the ministry of preaching) is one instituted by God Himself, it does not grow out of the spiritual priesthood, nor does it "take root" in it, but is rooted in God's institution. If it grows out of the general priesthood under certain circumstances, then God does not need to establish it, but only the ordinance of God.

The church must not allow or bring about conditions in which the ministry grows out of the congregation. This is Moldehnke's teaching against Walther's teaching. The doctor of philosophy obviously cannot understand how something can arise from something else, "grow out of it" and yet at the same time be "instituted" by God. The office of our president grows, arises from the citizens, through election and transfer of rights, so according to Moldehnke's philosophy, the highest authority here is not an "office established by God himself". The office of president is "rooted" in the people, so it is not "rooted" in the institution of God. The office of a servant and maid "roots" in the authority of the master and mistress of the house, so the servant and maid office is not a divine estate. The tree "roots" in the earth, so it does not root in the almighty creation word of God. This is the first sentence of Moldehnke's world wisdom. The second in this first point is still more beautiful, for it says: "If it grows out of the general priesthood under certain conditions, God does not need to institute it, but only to let occur or bring about the conditions under which the office grows out of the congregation." O, great philosopher! So, for example: Marriage grows out of Hans and Grete, "under the certain circumstances," that Hans asks Grete: do you want me? and Grete answers: yes, Hans, I want you! and from this it now follows that then God need not institute the marriage, but only let the circumstances occur or bring them about, (here, then, the occasion that Hans asks Grete), under which the marriage grows out. Or: if our president grows out of the citizens of the republic under certain circumstances, namely that the citizens elect him, then God does not need to establish this sovereign office. Or: because parents "grow" out of children under certain circumstances, namely when they grow old, marry and have children themselves, so - God does not need to establish the parental office! Deep philosophy! That is enough of Moldehnke's first point against "Walther". Now the second. In it, M. operates with the devastating concept of the "simply impossible". One listens:

Second point: "The church certainly has a right to the office - but not to the administration of it, that is simply impossible. There, - now the Lutheran doctrine of the office of preaching lies in ruins! For who can do anything against the "simply impossible" of Dr. M.! - It is true that a simple man will shake his head and think: "That is strange, it is just as if one wanted to claim that it is impossible: The Republic of the United States certainly has the right to the office of a President - but not to the administration of the same, that is "simply impossible!" But that is not "simply impossible", son-

but only quite clear, extraordinarily simple nonsense. It is true that M. continues: "The community cannot exercise the office that requires a special person". Yes, of course, the whole church cannot, for example, baptize a child, otherwise it would, as Luther writes, drown the child; but for this very reason it has it, so that it may have it administered in its name by those appointed by it. - —

Third point: "Can these (the priestly rights of all believers) be surrendered by Christians to enrich One? Can they be given to the preacher? It is not possible. Can these be publicly administered by the preacher on behalf of the congregation? It is not possible." There is something quite powerful about the powerful statements of such a doctor of philosophy. He says it, so it happens; he says: it is impossible, so it does not happen! A simple man could ask again in amazement: How, that should not be possible? It happens every day in hundreds of circumstances that people transfer their rights to others without losing them themselves. For example, does not the housewife give her rights to the maid, the farmer to his farmhand, the merchant to his clerk, the father to his son, the pastor to his colleague, etc., etc., while they all retain their rights all the same? And now, all of a sudden, according to Moldehnke's philosophy, they should no longer be able to do this, while it is indisputable that they can nevertheless do it and really do practice it all the time? And thereby the one would be "enriched"? This is a peculiar enrichment, for example, when parents appoint a school teacher and transfer to him their rights of instruction and discipline while he is teaching school, they enrich him. This enrichment could also be called a burden. But even if it is a kind of enrichment that they want, it is not at all clear why M. says that such an enrichment is "not possible". The following omission also shows how M. has no understanding at all of the so-called doctrine of transfer: "We hold that the office of preaching is a gift, not a loss, that its establishment is an enrichment of the congregation, but not a giving up of rights and an impoverishment. If M. had wanted to prove that the congregation could not transfer its priestly rights to the preacher and that the preacher could not publicly administer them on behalf of the congregation, he would have had to prove this first of all from Scripture and show, among other things, that the apostle, e.g. wrote the untruth when he assured the Corinthians: "if I forgive anything to others, I forgive it for your sake" (that is, for the sake of the community) "in

the place of Christ", 2 Cor. 2, 10. cf. verse 4. 5. Instead, he comes up with his lame, miserable philosopher's gaul

ridden on: "it's not possible, it's not possible, it's just not possible!"

These are the "three points against Walther's teaching on the ministry of preaching" by E. F. Moldehnke, Doctor of Philosophy. - How important Pastor Brobst considered these "three points", however, is evident from the fact that even before their appearance he indicated their arrival by one of his small but significant editorial remarks, as if by a trumpet blast. If Mr. Past. Brobst thinks that the truth is promoted by writing against it and even as the Doctor does, he is in a serious error. If he wants to publish a paper for Lutheran doctrine, let him present and defend it in it, not reverse and fight it. Z.

The fig leaves of the "Lutheran church friend". God's word and truth make man either better or worse, depending on whether he receives them with a humble spirit or with a proud Pharisee heart. Hm Severinghaus, the editor of the "Lutheran Church Friend" in Oswego, New York, has become more evil after the reproach of the truth. In number eilf of last year's "Lutheran," the same received a chastisement as well-meant as it was well-deserved. Mr. Severinghaus' conscience will also have testified: "It is the fault of your wickedness that you are so chastised and of your disobedience that you are so punished" (Jer. 2). Yes, perhaps even a good spirit urged him to humbly accept the lesson and to repent in sackcloth and ashes. But unfortunately he did not let it come to that, rather he was interested in washing himself white of his sins, no matter what the cost, and to justify himself. This self-purification of Mr. Severinghaus, which, with regard to its purpose and value, could not inappropriately be called a "church-friendly eye and conscience glue," is found in number nine of his "Church Friend. One can see in this work, more than in others in the "Kirchenfreunde," how heartily sour and difficult it has become for its master. After all, it was a matter of picking up and holding out fig leaves with one hand and slapping the screaming conscience on the mouth with the other. Perhaps it should not be without some interest to hear how Mr. Severinghaus actually tries to cleanse himself of the well-founded accusations made against him in the "Lutheran" number eleven under the title "Florilegium" and so on. First and foremost, Mr. Severinghaus, who understands his audience, mounts the high horse to lead his self-defense from above. He remarks in the entrance, namely, "that he would already save the effort to answer such miserable barking of little dogs", if it did not "appear as if it were

The matter of a large and widespread newspaper"; and therefore indicates from the outset that he is far less concerned about the restlessness of his conscience than about his church-friendly honor as an editor. To the often raised accusation of the "Lutheran" that Mr. Severinghaus together with his "church friend" pays homage to the "Union" under the mask of Lutheranism, Mr. Severinghaus then answers that there is a secret in the proper word "united". He then proves that he is "Evangelical Lutheran" and that "he has no more fellowship with the united church of Prussia and with the three united synods of this country than with the Missourians or any other sect". Finally, he claims "that this does not make him unchurched", that he is "in friendly" (it is understood to be church-friendly) relations with other religious parties and thus does it just as the unchurched do, even if some of them would be ashamed to confess with Messrs. Handerer and Severinghaus to the shame and scorn of the word of Christ Joh. 8, 31: "The discipleship of Jesus Christ certainly does not depend on the acceptance of this or that creed, on the union with this or that religious society." ("Kirchenfreund" Volume 1. Number 50). Against the reproach of the "Lutheran" that Mr. Severinghaus is friendly to the men of darkness and is not an enemy of the Freemasons, since according to his own confession his "Principle" is not to "wage war with the secret societies," he justifies himself by asking: "Are the expressions 'secret societies' and 'Freemasons' synonymous? Secret Societies and Freemasons synonymous? - Next, Mr. Severinghaus does not claim to have written: R. does it like "a false cat", as it is called in the "Lutheran", (so it was called, however, as a result of an unintentional spelling mistake), but only, "he do it like a clever cat"! As for the Quaker article in "Kirchenfreunde," the editor, who incidentally counts the professor at a Quaker institute in Spiceland, Indiana, named Clarkson Davis, among his "trusted friends" and has "highly recommended" said institute, justifies it by noting that he copied it and that "such pieces are often sent to the printer as filler without much care. - Finally, Mr. Severinghaus also embarks on the most difficult part of his white-washing, the cleansing from the brand of a lying slanderer, which was given to him because of his lie with the rebel flag on our Concordia College, with our intention to trample the constitution of the country and We are not sure if we have the right to do this, but we are not sure if we have the right to do this. Mr. Scveringhaus was called upon either to prove his assertion or to retract it as an infamous lie. How did he pull himself out of this dilemma and what did he use to justify himself? - You shall have the floor again, Mr. Sevcringhaus! - He says: "We cannot prove the opposite; we have not seen it, but we can cite the following for our justification: "Yes, who would believe that in the middle of the city of Samt Louis in the spring of 1861 the flag of the slaveholder rebellion was waving from the Lutheran College (?)? And yet, to the indelible shame of "German-American Lutheranism", it is a historically established fact. fact." "So it is literally said in the Protestant Zeitblättern, in We made our remark about it on the 10th of December, that is, more than two months later and has- a complete right to believe that this is true. which is reported with so much certainty (?) and has not yet been ge- had been denied.... We have shown that we have not "lied about it," not "dreamed it over night," not "made it up out of thin air," - not "fabricated it," and that thus also this last grim and great accusation falls harmlessly at our feet." - No, Mr. Seve- ringhaus, you should not escape from our pincers so easily, only hear and understand that even these last "Protestant" fig leaves do not cover your nakedness, that even after this purification you have not become any purer, but are to stand in the pillory with the accusation of being an insolent and shameless slanderer, and that until you repent. Or should someone be able to lie, falsify and slander more impudently than this Mr. Severinghaus? He does not write that he has heard something gruesome about the Missourians in the Protestant churches. tical papers of Cincinnati, but he virtually accuses us before all the world of the But then he himself has to admit that he cannot prove it and now he wants to be justified. Let him hear for his enlightenment and improvement a word of Luther, in his explanation of the 8th commandment, from the large catechism, which of course Mr. Severinghaus will have long since thrown overboard as superfluous to "literal theology". But there it says: "So now false testimony means everything that cannot be transferred as it should be. Therefore, what is not evident with sufficient proof, no one should make evident, nor say for truth and summa, what is secret.

is to be left secretly, or ever punished secretly, as we shall hear." But supports not Mr. Severinghaus his assertion on

a manifest testimony? Yes, but to what kind of manifest testimony? To the "Protestant journals" of Messrs. Eisenlohr, Kröll and Compagny in Cincinnati, this society of blasphemers who have publicly renounced the word of truth, who call the doctrine of the Fall "a myth"; the doctrine of the merit of Christ "a heathen and Jewish delusion"; the doctrine of justification "a gallows ladder," and in general all the basic doctrines of Christianity "fables," which outside the Christian church stand together with Jews, pagans and Turks, and whose baptism must therefore also be recognized by all believers in Christ as null and void, (Cf. Fr. König: "Is the baptism of the free Christian Protestant pastors Eisenlohr and Kröll still considered a Christian baptism? The "Christian, evangelical-Lutheran, liberal preacher and newspaper editor Severinghaus fishes out of the literary spittoon of this light,

a testimony against his fellow Christians, the Missourians. And how honest is he in this dirty fishing business? He fishes up only half a testimony against Missouri from the "Protestant Zeitblättern" and makes a whole out of it; what the latter still present as uncertain and doubtful by a (?), he presents in his "Kirchenfreund" as certain and undoubtedly true without any question. And after he has thus drawn the false testimony partly from that spittoon, partly from his own fingers (thus probably consciously): We huts put up a rebel flag, - he builds on this erlo-

We would have revolted against our authorities and wanted to establish our despotism, and so on. Dear Mr. Severinghaus, how did you manage to do all this? Surely only by means of your "geheimnißvol-len" unrighteous love, which is compatible with all kinds, even with Eisenlohr, Kröll and Compagny, only not with the truth and with the righteous Lutheranism of the Missourians. - These would be the aforementioned fig leaves of the "Lutheran Church Friend". But the whole work of purification must not lack a worthy conclusion. In view of the excess of his lies and slanders, in view of the fact that he calls the confessing Lutherans an "exclusive quarrelsome mob", the president of the Missouri Synod: the "great Poncifer Maximus", the preachers of this Synod "poor satellites of Missourian Jesuitism", the work of this Synod "Jesuitical efforts", R. in the "Lutheran" a "sly cat," "false he Jesuit," "jaded he heresy hunter, fool, ruffian, little dog," and so on.

In view of all his literary falsehoods, even in Compagny with Kröll and Eisenlohr, Mr. Severinghaus consoles himself at the end with Matth. 5, v. 11: "Blessed are you when men revile you and persecute you for my sake and speak all kinds of evil against you when they lie about it!" - Perhaps the gaping wounds of conscience of Hm. Severinghaus might heal more surely under another plaster, under which for instance: "But unto the wicked God saith, Why declareest thou my statutes, and takest my covenant in thy mouth, when thou hatest discipline, and castest my words behind thee? R.

All kinds of philosophers held an exhibition and a philosophers' congress in Frankfurt. Philosophy wants to become practical, popular, charitable. Philosophical gentlemen and philosophical ladies, representatives of women's emancipation, Catholics, Protestants, Jews, freethinkers, pietists, etc. of all possible nationalities, constitutions, colors and characteristics were present. Among other charitable, world-enlightening and gratifying work, the revered, highly educated society was also engaged in finding a religious unification formula for such kind of people from the race of thinkers. It was a sour piece of work. The formula was put forward by a Catholic and a Jew and put together by a Protestant; it was initially based on the confession of the power of a living God and the obligation to imitate the holy image of Christ in life. A Jewish rabbi opposed it, saying that it did not "resemble" the expression "archetype of Christ"; therefore this expression was dropped, and one was content with the imitation of the holy archetype in general. But nevertheless, no complete agreement was reached. One searched very hard, went from the general to the general, but one did not succeed in finding the absolute general. Even the one proposed by the well-known Gustav Werner as a symbol of the universal religion of all mankind: Love thy neighbor as thyself, still seemed too narrow to the assembled. It is astonishing that these noble thinkers, so close to the goal, could not reach it. Only one step was missing, and they had found the formula of the universal religion of mankind, namely: everyone love himself!

Samuel Ludwig, that disgraceful atheist, editor of the once infamous "Fackel", went to his place at Cämminsville, near Cincinnati Ohio, in greatest poverty. While he, stripped of everything, wrestled with death, the German gymnasts prepared a theatrical performance for his benefit; but they almost let him starve to death.

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(Ch. W.)

(Submitted by K.)

Luther and women's suffrage.

"The woman, said Dr. M. Luther, has the rule in the house, but the man's right and justice without harm. From the beginning of the world, women's rule has never done any good; as they used to say, "Women's rule seldom has a good end. (Walch XXII, 1770. Table Talks.)

"The wives of the greatest lords, as kings and princes, are in no regiment, but only the men. For God saith unto the woman, Thou shalt be subject unto the man 2c., Gen. 3:16. The man hath the rule in the house, except he be a *verbum anomalum*, that is, a fool, or that he be pleasing to the woman for love, and let her rule, as sometimes the lord followeth the servant's counsel. Otherwise, and without that, the woman shall put on the veil; as a pious woman is obliged to help her husband bear accident, sickness and misfortune, because of the evil flesh. The law takes wisdom and government from women. This is what St. Paul saw in 1 Cor. 7:10, where he says, "I command, not I, but the Lord," and in 1 Tim. 2:12, "I do not permit a woman to teach, etc." (Wal. XXII, 265). (Walch XXII, 265. Table Talks.)

Rules for letter writers.

If you want the person to whom you are sending the letter to know what you want him to know, write clearly. If, however, you only want the recipient of the letter to think that you are a scholar, write illegibly.

If it is important to you that the person with whom you correspond knows that you and not someone else wrote your letter, then write your own name in such a way that it cannot be confused with any other. If, however, you want your letter to be regarded as an anonymous pasquil, then you must of course squiggle your name in such a way that even a detective cannot decipher it.

If it is your wish that your letter be answered, or answered soon, then not only observe the first and second rules, but also do not forget to state exactly and clearly which is your post office along with the county and state of the same. However, if you do not want an answer, you may violate this third rule.

If you want your letter to be read in its entirety with pleasure and at once, be as brief as possible and yet express yourself clearly. If, however, you do not want to please the recipient of your letter and do not care whether your letter is read in full sooner or later, it can be as long as you like and yet so unclear that it is difficult to guess your opinion.

If you ask for advice by letter, you can at least put the matter broadly, but briefly summarize what you are actually seeking advice about in short, clear questions. But if you do not care whether you get the right advice, then you can write as if you wanted to give the recipient of the letter a riddle; if he then finds out correctly what it is about, then it is good, if not, then it is also good.

(6) If you report in your letter the dispatch of a postal money order, then report at the same time on whom it is placed, and if you report the dispatch of a package by express, then state at the same time through which company you are sending the package. If, however, it is your wish that the money and packages get lost or do not easily find their address, you must inform the company to which you are sending the package. then you can save the trouble of observing this rule.

If you have subscribed to a newspaper and you no longer want it or you are moving elsewhere, report this in good time by sending a letter to the newspaper's dispatch department, so that your copy is not sent to you in vain. But if you are not a conscientious Christian, you will leave this matter to the postmaster, and you will not care, even if your negligence causes harm to your neighbor.

No hard feelings, dear letter writer! You are greeted by a friend who desires no thanks for his good advice and therefore does not name himself.

Filling stones.

"All heretics boast of their small number" (as if that is why they are the "small herd") "and in order to be able to seduce, they seek to become the great multitude." (Augustine contra aäversar. lczis ot ^ro^llct. lib. 2, oax. 41.)

"As by a miracle a great multitude of fish were resolved by means of a torn net, Luk. 5, 6. so in the midst of the divisions of heresies the unity of the contending church is preserved, and men are brought into the harbor of eternal life." sJ. Gerhard's loc. cko ocoles. § 244Z

A false prophet. The notorious mocker of religion, Voltaire, wrote on February 25, 1758, when unbelief was beginning to make great strides: "Twenty more years, and there will not remain a single altar to the God of the Christians."

The six main pieces. The famous Hermann writes: "The sixth number coincides with the working days of the week, that a child has a stint to say every day from this true 'Enchiridion' (little manual)."

Do not despise any sermon of the pure Word of God! "We have enough to learn throughout our lives from every sermon, be it as little to look at as it wants to be. (Luther, XII, 1794.)

Church News.

Rev. F. W. Lange, called from the Evangelical Lutheran congregation at Pleasant Grove, Mo. and dismissed in peace from his former congregation at Hmnbolt, Kansas, was installed in his office on Sunday Judica by the undersigned, by order of the venerable Mr. Praeses Bünger.

God bless the work of the dear brother, that the church may become a Pleasant Grove, where "firs grow for hedges, and myrtles for toms," Isa. 55:13.

Address: Hev. D. 4V. DanZc, Oooclr's Willis, Cooper Co, Hlo.

After Pastor Chr. Aug. Weisel had received a regular appointment from the Lutheran congregation of St. Paul's in Liberty, Steuben Co., N.I., and, since the special circumstances made an early filling of the pastorate there urgently necessary, had accepted it with the approval of his former congregation, he was inaugurated into his new office by the undersigned on Sunday Reminiscere in the presence of the honorable Presidium of the Eastern District.

May the Lord make him a blessing there for the souls so often moved! H. Koch.

Address: Clir. AVoIsoI,
DU-ort/, 8t6ul)6u Co, X. X.

Conference - Displays.

The Cleveland Districts Conference will meet, God willing, May 17, 18 and 19 at the home of Mr. President Schwan in Cleveland (east side). I. Rupprecht, Secretary.

The Canada Spccial-Conference will assemble' God willing' on Tuesday evening, May 3' this year, in Berlin, Waterloo County.

Elmira, March 24, 1870.

A. Ernst.

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Display.

Because of urgent emergency conditions in our congregations in Milwaukee and with the approval of the Reverend Sirs, the General Presbyter as well as the Presbyter of the Western District, the invitation is extended to all Venerable Sir Pastors of the Northern District of our Synodal Union,

Wednesday **before Dom. Jubilate, May 4 of this year, to** meet in annual session in Milwaukee, Wisconsin, and to cause their congregations to divert their deputies likewise to this end. Objects of the negotiations will be the doctrine of the calling to the holy preaching office, also the continuation of the theses presented by Mr. Pastor Hügli in 1868 or those presented by Mr. Pastor Brohm at the general synod in 1869. God grant much grace!

Frankenmuth, in the month of March, 1870.

Ottomar Fürbringer, currently President of the Northern District of the Missouri Synod, etc.

. With reference to the above advertisement

The undersigned requests all those members of the Synod and guests of the Spnodal who intend to attend the meetings in question to arrange for lodging in good time and to address themselves to the undersigned. Upon their arrival, the honored. Synodal members should be informed according to the

School Buildingc at 8th St., between State and Prairie St., from where they will then be transported to their quarters.

In response to inquiries about fare reductions, we can report that from here steps could only be taken for those synod members who have to use the St. Paul Railway or one of its sections, but that our efforts were successful through the courtesy of the superintendent who lives here. He has already commissioned all local agents of these railroads. He has already instructed all local agents of these railways to issue a half-price ticket from May 2 to anyone who attends our synod as a preacher, teacher or deputy, upon presentation of a certificate (probably from the church council). It should be sufficient to issue the Certificat in the following manner: "JVe tIre uudei'üi^nccl l68titv lrrsssv tlInt lilr. X. X. (l*a8t0r or Denelrer or DtzleArto) oi' twe Oon^reAntioQ nt . . . ntten68 tlls 80881VN8 o(t tlIk! Oeriuau Lvrrn-

- l^utlrerarr 8)no<I vl ^li88vuri, Olriv rrnä otlrsr 8tnto8 nt JliXvaulcee, ^Vi86on8in." Those who have a church seal may attach such.

F. Lochner.

315 Eighth St., Milwaukee, Wis.

This year's meeting zcIt of our Synod Western Districts cannot be announced until next number.

To the message!

The construction of the hospital has begun and by God's grace has progressed so far that by the time the readers of the "Lutheran" get their hands on this paper, the brick work will be finished. Of course, we felt compelled to limit ourselves only to the most necessary (the building measures 2228 feet), but now we hope that

We are all the more confident to see our request favorably answered in No. 8 of this year's "Lutheran".

If sewing societies would like to give us bedding or quilts for the new building, they would greatly encourage us to continue the work of the Lord with renewed zeal.

St. Louis, Mo.

F. W. Schuricht, Cassirer. 1411 siidl. 7th st.

Request:

Where is Christian Schütte from Ouentzen near Lade in Wcstphalen? The same went from St. Louis to Cairo, Illinois in 1864.

For information

Heinrich Au m ann. Collinsville, Maclison Co., III.

Excerpt from the Catechism of

Dr. Joh. Conr. Dietrich.

This dear booklet, long awaited by many of our pastors and teachers, has just come out of our new synodal printer in a splendid edition and is available from our agent, Mr. M.C. Barthel here, bound for 20 Cts. per piece in individual sales, but with a corresponding discount for dozens or hundreds. A further recommendation is not necessary with such a carefully made excerpt from the dear Dietrich.

C.

Received in the treasury of the Middle District: (since Jan. 22, 1870).

For the synod treasury: Wkihnachts - Collecte in Past. P. Nupprecht's congregation in Henry County, O., 84.25, in Williams County 82.80, in Will and Defiance Counties 82.00. By Past. Jor' Parish 88.20. By Past. A. Saupert by dess. Parish 819.35, by Mr. Köster L Co. 85.00, Fr. Both 82.00. By Past. Tramm Christmas - Coll. of his congregation in Vincennes 815.50, by L. Seelmann 50 cts, Mrs. L. Haag 81.00, Mrs. M. Schmidt 25 cts, Miss H. Klusmeier 25 cts. By Past. s tock 85.00, Past. H. O. Schmidt's congregation 83.00. Past. Merz 8'1.00. Past. Siegers Gem. in Adams County, Jnd, Christmas Coü. 7.30. By Mr. Drunagel of Past. J. Nupprecht's Gem. 828.00. Past. Jor' Gem. 87.50. Past. Brackhage 81.00.

For the rebuilding of the college in Fort Wayne: By Past. Pissels Gem. 823.00. By Rev. Lothmann from Daniel Haag 810.00, E.Beese 81.00, Mrs. Martin 81.00, Margar. Etzel 50 cts, Louis Haserodt 81.00, Past. Demetros Gem. 815.00. Past. L. E. Kniefs Gem. 811.00. Past. Wambsganß' upper Immanuelsgem. 810.00, its lower Jmm. gem. 812.67, its St. Petrigem. atKewaskum 8'10.42. Past. Schwans Gem. 8132.00. Past. W. Lothmann's Gcm. 814.65. Past. B. Burfeind 87.00, Past. G. Polack 836.15. By Kassirer Roscbke 8149.85. By Past. Wynekens Gem. 8'1.00. By Director Sarer 82.00. By Past. Sievers' Gcm. 8'39.78. From Past. Horst's Gem. half of the entry, 89.95. By Past. J. G. Schäfer and his Gem. 825.00. Past. P. Nupprecht's Gem. in Williams and Fulton County 818.00, from B. Kimpel 810.00, V. Preacher 85.00. Don Past. W. Hattstadt's Gem. 821.30. pass. Hom's St. John's parish 836.50, whose St. Paul's parish 86.00. Past. Ch. Bauers Gcm. to Tandy Creek, lte & 2nd consignment 819.00. By Dir. Sarer by Past.Reinke 820.00. By Past. A. D. Stecher 827.00. By Cassirer Birkner 8577.50. By Past. Weisel sen. 8107.00. By Past. Detzer- from several women of his congregation 823.55. From Past. Dr. Sihler's parish from J. Knothe 815.00, Fr. Walda 81.00, Gottl. Müller 85.00, W. Bruns 85.00, G.

Thicme 8100.00. From Past. P. Brandt's congregation in Washington, D. C., 8100.00. Past. G. W. Schumms congregation 815.00 By Director Sarer from Past. Hitler's Gem. 8'26.00. By some members from Past. Bauers

Parish 824.00. By Past. Schlesselmann by J. Zelt 820.00. By Director Sarer 89.00. By Past. G. W. Schumms Gem. 817.00. Wedding Collecte by Mr. G. Ochs 86.50. By Past. Fr. Nützels Gem. 84.00. By Past. P. Rupprecht by H. Niemann in Williams County, O., 82.00. By Past. C. G. Schuricht Gem. at Vandalia, Ist., Coll. on Feast of the Purification of the Blessed Virgin Mary, 822.22. By Past. A. Saupert from his Gem. 841.20, from the Women's Association 8'22.30. From Past. Fritzes Gem. 828.10. From Past. Gross' Gem. in Buffalo after the fact 85.50, from the Women's Association in its Gem. 830.00. From Lehrer Bürger and the students of the upper class in Buffalo 88.50. From teacher Wischmann and the students of the lower class there 83.00.' From Pastor Großberger's St. Andreas congregation in Buffalo 820.00. Past. M. Michael's St. Peter's and St. Jacob's congregation in Eden 845.00. Whose Martini - congregation 812.00. By Hcrrn Kassirer Roschke 8449.90. By Past. H. O. Schmidts Gemeinde 88.25. By Rev. Stubnatzy from Sophie Hermann 50 Cts, Elisabeth Müller 50 Cts. By Past. Runkel, Aurora, Ind. 85.00. By Rev. M. Merz's Gem. 820.00. by Past. Reisinger's Gem. in Pekin 840.00. Past. Oestermeyer's St. John's - Gem. 826.00. From the same ChristmasS-Coll. 83.45. Whose

St. Johannis-Gem. deSgl. 814.50, Kindtauf--Collecte at Mr. Neidenbach 82.51. Past. E. Rolfs Gem. 827.50. Past. H. Fischer's Gem. 819.85. From Past. Clöters Gem. 810.50, Wedding - Coll. at Mr. J. H. Sahnnow 81.00, Kindtauf - Coll. at Mr. F. Zirl 81.00. By Mr. Drunagel of Past. J. Nupprechts Gem. 857.00. By Past.H.Maacks Gem. 825.00. By Dir. Saxer 827.10. By the same 84.00. By Past. König by Mr. Robert 82.00. By Past. Wambsganß, 2te Sendung, of whose obererImmanuel's-Grmeinde 819.80, of whose unterer Jmm. - Gemeinde 823.30, from its St. PetnGem. 819.00, from its Gem. in Woodland 815.50. From the Immanuel's - Gem. in Fort Wayne from H. Vohland, H. Meier, G. Bradmüller, H. Römermann, H. Bcñte, W. Ranke, H. Bartels each 85.00, F. Ehlert, J. Büch each 84.00, H. Hobrock, L. Müller, W. Reinwaldt, C. Brauer, H.Rahe, Ch. Borgmann, W.Fricke each 83.00, Chr. Walda, H. Busche, W. Böse, F. Brandt, F. Paul, F. Scheumann, Ch. Koch, D. Thiele, C. Müller, F. Bester, W. Reuter each 82.00, C. Tielker, F. Tiemann, F. Tcgtmcier, E. Müller, W. Nodemann, Cb. Koch Jr, F. Stahlhut, F. Ranke, P. Bohn each 81-00, W. Rippe, H. Wcndt each 82.00, C. Kräft 83.00, G. Niemann 81.00. Past. C. Braun, Houston, Ter. 85.00 Gold. Past. Carpenter, Ter., 85.00 gold. By Past. W. Lothmann by E.Schmittgen 82.00, Mina Beese 75 cts, Mina Wittert, L. Schwarz 50 cts each. Past. Bode's Gem. 86.90, Past. Falkensteins Gem. 86.35. Past. Jor' Gem., Logansport, 3rd Send., u. zw. of Ch. Schwier 85.00, W. Meier 82.00, H. Voigts, G. Drompp, Ch. Rol denbeck each 81-00, J.März 50Cts., Wittve Vorplat 25Cts.

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From its congregation in Goodland by Heimlich, W. Geier, F. Geier, Fehrl, C. Fir, A. Vetter, F. Matthei, A. Huff each .dl.OO, W. Welke 75 Cts., Paulus, Naatz each 50 Cts., N. Bücher 25 Cts. By Dir. Saxer \$5.00, P2.00, K21.00, rK27.35. By the same from Kassirer Roschke H181.10. By individual members from Past. Brackhage's congregation in Bear Branch \$44.00. From Past. Tr.GotschS Dreieinigkeits-Gemcinde in Memphis, Tennessee, from W. Benjes, W. Werner each O5.00, from Frauen-Verein O5.00, Past. Gotsch with family O3.00, Anna N., H. Griebel, H. Hampe, A. Kunz, F. V. Lchaper each.D2.00, W. Baumann, I. Brust, Marg. Burwinkl, J. Gottschalk, Louise Kellermann, J. Krnkel, H. Langbein, K. Langbein, R. Langbein, F. Östmann, W. Reinhardt, W. Ringwald, A. Seeling each P1.00, Christine Römmling 75 Cts., K. Borner, Rbecka Bürkle, Dorothea Haak, Fr. Lind, Christian Schm., H. Wolf each 50 Cts. By Mr. Hrcpolsheimer in Laporte tKl.OO. By Director Sarer \$16.00, K72.00, O11.90.

To the general building fund: By Past. H. Horst by J. Hoch, M.Fladt sen., H. Weber, G. Geier, St. Renner, M. Fladt jun., H.H. each K2.00, H. Fritz, G. Hoffman", A. Hoffmann, G. Geier jnn., J. Fladt, C. Strunkenburg, I. Geier each P1.00, H. Kühn, Ch. Sammet, A. Tinnappel each 50 Cts. By Past.Markworth: by himself \$2.50, K. Radübel, A. Köhler each \$2.00, A. Strey, K. Schmidt, W. Kobiski, K. Ebert, K. Vollendorf, W. Ziegenhagen, A. Stübs, K. Rusch, F.Wendt, G. Bucht, J.Kä'tzcr, G. Mees, D. Timm, L. Timm each O1.00, G. Timm D5.00, W. Schmidt \$1.50, H. Ebert K6.00, his wife S1.50, Mrs. Matthias, E.Timm, S.Mundingcr, J.Timm, W. Loren.; F. Pagel, F. Stewsand, K. Thews each 50 Cts., K. Timm, G. Wicke, Th. Hoppe, J. Bauers, H. Pagel, F. Jahnke, H. Ebert, G. Wieske, W. Walchow, F. Hohenstein, E. Pietz 25 cts. each, F. Meier, DanielTimm Sr. 20 cts. each, W. Gollnicke 10 cts., M. Fenner 5Cts., A. Schnell 3 Cts. Of which K13.33 for pupils. By Director - Laxer from Kassirer Birkner.D 177.50,from Past. Weisel se". \$160.50, by Past. Bühl K10.00, by Past. Fruchtnicht P8.00. from Past. Fr. Nützel's congregation \$7.00. by Past. Trautmann's congregation .D9.00. by Past. Ernst's gcm. \$20.27. Past. Dr. Sihler's Gem. -D-17.10. By Hcrn H. Olricse .K15.00. By Director Sarer of Past. Frce S8.85, Past. Horn \$15.00, Past. Tramm's Gem. \$90.00, by Past. Dulitz by Wittwe Hortmann.Z2.00, G. Bernhard, G. Rükla, Ch. Ahlschwede each O1.00, Roller 50 Cts. From Past. Hitler's Gem. P6.00, Past. G. Mohr's parish P12.00. By Director Saxer K61.00. By deuselbm of Kassirer E. Roschke K361.42. By the same K19.30, K35.75, -K23.20, -D22.OO, -D25.00, by Kassirer Roschke -K76.80. By Past. Dctzer from his parish at Florida \$6.50, from Wittwe Hecht and Anna Hcnning K5.00. By Past. Jungk by M. Bäuml K5.00, Wittwe Eberle O2.00> G. Link, J. Nuskje M.00.

At disposal for construction purposes: By Dir. Sarer of Past. H. A. Stub K26.60, by d. Parish in Pittsbng O25.00, in Clarinda -D 11.00, in Lyons P32.00, not named \$26.00, K422.51. By Past. C. F. EbertS (parish K14.00. By Past. Jox by Ad. Wagner .D5.00, A. Ltoll ^4.M, H. Steinmann \$3.00, H. Paul, C. Berg, H. Frese, H. Neune each K2.00, A. Eberlin O1.50, Schwiring, H. Pauk, H. Potthoff, F. Jerges, W. Pauk, Bro. Schenmaun, Mrs. Griesle, C. Magnus, S. Busjan, Wittwe Horst, Bro. Borger each \$1.00, J. Stock 75 Cts., Ad. Weiß, Rosine Weiß 50 Cts. each, Karoline Schmidt 25 Cts.

For Fort Wayne students damaged by fire: from Past. Wambsgaß' upper Immanuel's parish 85.00, from the lower parish 86.33, from its St. Peter's parish nearKewaskum \$'5.21. From Past. W. Lothmann 25 Cts. By Rev. H. Horst from G. Geyer and his children 82.00 each, J. Körner, Mrs. Körner, M. Fladt, Jr, H. H. 81.00 each, M. Daatz 75 Cts. C. Pulsckcr, J. Horch, J. Fladt 50 Cts each, I. Grcnbaum 35 Cts; from the latter's filial parish 89.40; total 819.90; half of which for building. From Rev. Markworth's congregation half ofLendung with 813.33. By Rev. Bauer from his congregation's women's club at Tandy Creek 85.00, from himself 82.00, from his children Ch. and F. 81.00. From Past. 6). W. Schumms congregation 810.00, from the Young Women's Association 86.50. By Rev. Nützel for the Eirich brothers 86.00, for Samuel Ernst 84.00. By Rev. Fritzes congregation 825.00. By Past. A. Saupert by Fr. Voth 8'2.00. By Rev. Tramm's congregation 820.00; by the same for L. Schulze 810.00. By Rev. F. W. Husmann's congregation 810.50. By Past. Dulitz by D.Snnrdcrinann 82.00, D. Scheppert 81.00. By Past. M. Merz's congregation 811.00. Past. H. O. Lchmidt's congregation 88.00. Past. G. Mohr's congregation 810.00. Past. Siegers Gem. 87.60. Rev. H.Maacks Gemeinde 812.45. Of individual members in Past. Brackhage's Gem. and by himself 810.50. From the women's club in Past. Hochstetters Gem. for J. Gramm u. F. Buöky 820.00. By Past. Jungk a part of the Hochzciits-Collecte at Mr. Bäuml with 83.00, from Jak. MuSk 82.00, F. Hüdcpohl 75 Cts., Elisabeth Butsch 50 Ctö.

On the Emigrant Mission: By Pastor A. Saupert of A. Bayer 85.00. Past. Bodes Gem. 85.00.

For Past. Brunn's Anstalt: From Past. Bode's congregation 812.00. Wedding collccte at H. Fark 83.87.

To the widow's treasury: By Past.F.W.Husmann H5.00.

For church building in Philadelphia: From Past. Dulitz's congregation in Huntington K7.50.

For the General Pres.: From Past. Hitler's congregation in Pomeroy \$2.50.

For the Hermannsburg Mission: By Past. Carpenter in Teras from Jacob Theis \$10.00. From Fräulein Theis K1.00 silver.

For inner mission: By Past. Carpenter in Texas by Wittwe Wunderlich \$10.00 Gold.

For the heathen mission: By Past. W. Lothmann collected at Mr. J. Weidner's wedding \$2.50.

Correction. In No. 11 of the "Lutheran" read under "Reconstruction" instead of "By Pastor Detzer": By Mr. C. Bide 2c.

Fort Wayne, March 1, 1870, D. Troste, Cassirer.

For the seminar household

the following gifts have been received:

From Addison, Ill: From H. Marquardt 2 sacks of flour, 5 p. oats, 2 ounces of hay. C. Schaper 2 p. oats, 1 p. potatoes. Joh. Becker 1 p. oats. Jürg. Brackmann 1 p. potatoes, 1 p. oats. D. Rosenwinkel 5 p. potatoes, t p. turnips, 1 p. grain, 2 p. oats, 12 lbs. butter. W. Schaper 3 p. oats, 1 p. potatoes. H. Rosenwinkel 2 p. oats, 1 p. reuben, 2 p. grain, 6 lbs. butter. F. Fieue 3 p. wheat, 3 p. oats, 12 lbs. butter. H. Geils 1 'p. Oats. F. Lesberg 3 p. potatoes, 3 p. turnips, 2 l. Wheat, 2 p. oats. Wilhelm Stünkel 2 l. Potatoes, 1 p. oats. Heidemann and Stünkel 2 p. flour. H. Stünkel 2 l. Oats, 2 p. grain, 2 l. Potatoes, 2 p. Reuben. Fr. Stünkel 1 hog (150 lbs.), 3 p. oats, 1 p. wheat, 2 p. potatoes. W. Leseberg 2 p. wheat. H. Rathe 2 p. potatoes. L. Hememann 2'piecec meat, 6 lbs. butter, 2 p. oats, 1 p. potato," 1 p. grain, 12 cabbages. Wittwe Bergmann 1 p. wheat, 1 p. oats, 1 p. potatoes, 1 p. reuben. L. Blecke 2 p. oats, 1 p. wheat, 1 p. potatoes". H. Weber 2s.potatoes, 2s.oats, 2s*grain. F. Stuwe 1 p. grain. D. Fieue 2 p. wheat, 2 ls. Oats, 2 p. potatoes, 1 p. cabbage, 1 piece of meat. H. Picbl 1 p. cabbage, 4 pieces of meat. L. Firne 1 p. wheat, 1 p. oats, 1 p. potatoes, 1 l. Grain, 5 lbs. butter. D. Plaß 2 p. oats, 1 p. grain. W. Fiene 2 l. Oats, 1 p. grain, 3 p. potatoes, 1 p. wheat, 12 lt. meat, 1 side bacon. Wittwe Notermund 2 p. oats, 1 p. potatoes. H. N. 1 p. oats, 1 p. potatoes. Fr. Kruse Jr. 2 p. potatoes, 1 p. oats. B. Hcinberg 2 p. oats. H. Fiene 1 p. wheat, 1 p. turnips. F. M. 1 p. wheat, 2 p. oats, 1 p. potatoes. Fr. Bünzow 1 p. oats. H. Marquardt juu. 2 p. oats, 1 p. wheat. H. Hachmister 1 p. wheat, 2 p. oats, 1 p. potatoes. L. Kehrbach 1 p. oats, 1 p. barley. Br. Knigge 1 p. oats, 1 p. barley. L. Homeyer 1 p. flour, 1 l. Grain. D. Kruse 6 p. potatoes, 1 p. grain, 1 peck beans, 8 lbs. butter. F. Kruse Sr. 3 p. potatoes, 12 lbs. butter, 1 p. turnips. W. Precht 2 l. Apples, 1 l. Potato," 1 cartload straw. Fr. Krage 3 p. wheat, 2L. Oats, t>L- potatoes, 150 lbs. beef. H. Neubaus 5 p. potatoes, 1 L. Flour. F. Balgemann 3 p. flour. H. Ochlerking 3 L>. Wheat, 5 p. oats, O l. Potatoes, 2 p. Turnips, 1 leite Spckk. H. Heitmann 1 p. flour, 3 p. potato", 2 p. grain, 1 l. Ha-fer, 1 p. Cabbage. Fr. White 2S. Horn, 1 L. Wheat, 1 S. Oats, Z S. Turnips, 4 Bush. Onions. W. Heuer 150 Pounds of beef, 1 p. kobl, 1 p. turnips, 4 p. wheat, i l. potato," 28 lbs. butter. Wittwe Prenßner 3 l. Potatoes, 1 p. wheat, 2 p. grain, 2 p. oats, 1 p. turnips, 2 l. Rye, 1 piece of bacon, 1 load of straw. Wittwe Weiß \$2.00. F. Mescnbrink O5.00, L. Weiß 2 p. potatoes, 1 l. Wheat, 1 p. rye, 1 p. grain, j p. turnips, 12 lbs. butter. W. Plagge 5 p. bran, 1 p. flour. F. Oehlcrking 2 l>. Potatoes. J. Rinne 1 p. potato." C. Wegener 1 p. wheat.

From Lchaumburg, Ill: From H. Lichthardt 3 S. flour, 2 L. Grain, 1 p. oats, 2 p. turnip", 1 l. Potatoes, 1 pc. lpcck, 1 roll of butter. From Pentecost 2 p. wheat, 3 p. potatoes, 2 p. oats, 1 p. cabbage, 1 p. turnip.

From Rodenberg, Ill: By L. Büsing 2S. Turnips. H. Pfortmüller 2 p. potatoes. E. Meyer 140 lbs. beef, 2 p. turnips. A. Meyer 2 p. oats, 1 p. flour. H. Geistfeldt 2 p. oats, 1 p. wheat, 1 p. cabbage, 140 lbs. beef, 14 lbs. butter and pickled cucumbers. H. Hinz 3 p. oats, 2 p. potatoes, 1 p. turnips.

From Proviso, Ill: Bon Ch. Degener 140 lbs. beef, 2 p. grain, 2 p. oats. L. Lüssenhop 1 p. oats, 1 peck bean." Wittwe Degener 250 lbs. beef, 2 p. grain, 2 p. oats, 2 p. potatoes.

From Cork Centre, Ill: By J. Goltcrmann 1 p. Potatoes, 2 p. Reuben.

From Du" ton, Ill: By Kirchhofs L Nirmeyer 2 Fuder food.

From Nil it, Ill: 2 ounces of food.

By Kassirer E. Roschke \$30.00, -H5.00, \$6.00, K4.50.

Addison, Ill, March 3, 1870.

H. Gehrke e.

Received:

for the household and for poor students in Addison:

By Mr. Past. Schmidt for the household 85.00, for poor pupils 85.00, on Lichthardt's wedding ges. 815.00. By Mr. Past. G. Löber's congregation 89.00. By Mr.

Past. C. Frank from the congregation at Freedom 88.50, from the congregation at New Sewickly Town 85.00. From the congregation at Akron, O., for C. Gotsch 851.25. By Mr. Past. Allwardt for Franke 877. By H. Voth of the Young Men's Association in Cleveland for Mack 810.00. By Mr. Andr. Müller from the Singing Society in New York 8'10.75. By H. E. Brückner 85.00. By the congregation at Akron, O., for Nogler 8'13.60. By Mr. H. Brockmann for the household 87.80. By Mr. Past. Merz on H. Hackmann's wedding collected 86.00. By Herrn E. Roschke 85.20. By Mr. Past. Müller for Knaak 810.00. By Mr. C. u. Fräulein C. Giese for the household 83.00, for poor pupils 83.00. Collected by Mr. Lauterbach on Thiedes wedding 84.55. By Mr. Past. Jungk for Bonneroot 810.75. From the congregation at Addison 810.00. Collected by Mr. Pastor Francke on Louis' wedding 85.70.

From the Women's Club at Laporte: 2 quilts, 8 shirts, 4 pairs of woolen stockings. From Mrs. Kregel in Addison 6 pr. woolen stockings. Mrs. Weiß 2 pairs ditto. Mrs. Pfingsten in Schaumburg 1 quilt.

In addition to the last mentioned gift of 85.70, not one cent has gone into the poor student fund since the Fort Wayne fire; therefore, there is a not insignificant debt.

I would like to ask you to allow me to make the remark that in the future I will no longer acknowledge such gifts that are sent to and for individual students, in that they can thank their benefactors directly; from now on I will only acknowledge the receipt of such funds and gifts whose use is left to me and for which I am therefore responsible.

J. C. W. Lindemann.

Received for the Lutheran Hospital in St. Louis:

From an unnamed person: at Collinsville, Ill, 82.00. From an unnamed person: at Pleasant Ridge, Ill, 81.00. From Mrs. Sarah Hebel, College Point, L.J., N.A., 85.00. From Messrs. Leonhardt L. Schuricht at St. Louis 4 Sacks of flour. By Herrn Past. Hügli of G. J. in Detroit 82.00. By Mrs. Pastor Kanold in Wolcottsville, N. A., 85.00. By Mrs. Liescmcyer in Gasconade County, Mo., 81.90. By Mrs. A. Wehrs as a thank offering 82.00. By Mr. G. Ncumüller collectirt in the parish at Altenburg, Mo., 811.00. By Messrs. Kalbfleisch L. Lange in St. Louis 3 sacks of flour. From Mr. Heinz in Lowell, Mo, 5 gallons of wine. F. W. Schuricht, cashier.

1411 South 7th St.

With pleasure and heartfelt thanks, we, the undersigned, acknowledge receipt of the following.

Gifts of love for the construction of our church:

From the Lutheran Immanuel congregation in St. Louis, Mo., 854.00. From the Lutheran Zion congregation there 829.00. From the Lutheran Holy Cross congregation there 818.52. From Herrn. Cross there 818.52. From Herrn Teacher Bartling in Addison, Ill, 81.00. From N. N. in St. Louis, Mo, 81.00. From W. L. Wells in Philadelphia, Pa, 82.00. Summa 8105.52,

God's blessings to the kind givers!

Davenport, Iowa, April 6, 1870.

W. Vomhof, pastor. Paul Ttahnmx, secretary. Fr. Meier, Treasurer.

For poor students, Mrs. Pastor Gotsch in Mempis received from the local Women's Association 17 bosom shirts together with 3 boxes of paper collars, 9 pairs of pillowcases and 8 pairs of cotton socks. From the worthy women's association of the community of Past. Wagners in Chicago 818.00. By Past. Krause in Faribault, Minn. two collections of 84.00 and 83.00.

C. F. W. Walther.

For the seminary organ received until March 31, 1870: By seminarian L. Schmidt Collecte on teacher Stünkel's wedding in Grand Rapids, Mich., 8'6.00. By Kassirer E. Roschke 811.00. By Mr. Pastor Johannes Große Collecte of the St. Johannis- Gemeinde in Chicago 815.00. By Mr. Past. Wunder Collecte of the Teachers' Conference in Chicago 816.00.

Addison, Du Page Co, Ill

K. Brewer.

Changed address: R.6V. 2Q Allier, UrstWell .

Printing Office of the Synod of Missouri, Ohio et al. St.

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What even Roman Catholics say of the Jesuit purposes of the "Conciliar".

The learned and respected Roman Catholic professor at the University of Munich in Bavaria, Stiftsprobst Dr. v. Döllinger, is, among other Catholic scholars, the main author of a book published under the name "Janus". This book, written by Catholics, causes the Roman Jesuits a severe headache, deep heartache, and puts them into the most fatal embarrassment. If the book had been written by Protestant scholars, the Jesuits would soon know how to help themselves, they would just shout boldly and flatly and loudly: Protestant lies! But now - since it was written by Catholic scholars, since it was written by a Döllinger, a man so famous among the Catholics, who had bishops and archbishops among his pupils, and who now also draws his proofs from books and other sources, which must be recognized as indisputably genuine even by the most mendacious Jesuits, if they want to appear otherwise than in their senses. Now they are pure as if hit on the mouth! They cannot refute the book, they do not even try. They now help themselves differently, as well as they can. The pope has issued a solemn prohibition that no Catholic should read the book if he loses his soul. The Archbishop of Mainz gives vent to his pressed heart by scolding. The Louisville "Katholische Glaubensbote" says: "The Italian Catholic press has been thrown into the greatest excitement by Döllinger's move. It calls Döllinger a "reckless", "obstinate" person. "For a long time already" - one paper says - "we had no respect for his!" gray hair; but now he is completely disgraced." The convert *) and Catholic buffoon M. Oertel in New York grimly calls the book an "infamous book." - —

From this book we want to communicate some things in the "Lutheran". First of all, "Janus" states that the Council was convened in order to satisfy the favorite wishes of the Jesuit Order and that part of the Curia, i.e. the Roman Court, which is guided by the Jesuits (and that is above all the old, childish Jesuit puppet, Pope Pius IX himself). These favorite wishes are first of all the so-called Syllabus (i.e. a list of eighty sentences which the pope has condemned),

Janus" occasionally says about the converts to the Roman Church: "It has often been remarked that it is especially converts with little theological education, but much youthful zeal for the faith, who surrender themselves in willing, even joyful, spiritual bondage to the infallible Lord of the soul; glad and happy to have a Lord, a visible, tangible, easy to question one.

then the new Marian dogma, and finally and primarily papal infallibility. For this time we want to communicate some articles of the Syllabus, which are to be defined, i.e. fixed at the Council as generally valid doctrines of the Catholic Church. - —

1. the church is a coercive institution and can also punish with beatings, dungeons, gallows and stakes. The Inquisition is right.

It is true that the Syllabus does not say this so clearly and unambiguously, but it is the true meaning, the real intention of the Jesuits. These braves just like to mumble in the dark. For the Syllabus condemns the following sentence: (§ 24) "The church does not have the power to use means of violence, nor does it possess any direct or indirect temporal power." How this is actually to be understood is taught to us by the Austrian Jesuit Schneemann, who says: "The Church may also impose temporal punishments, and not merely deprive those found guilty of spiritual goods. The love of the earthly, which violates the order set by the church, can obviously not be effectively suppressed and pushed back by merely spiritual punishments, by depriving spiritual goods. After all, these punishments do not hurt the latter very much. Temporal or sensual punishments must also be applied."

And the "*Civiltà Cattolica*", the Jesuit newspaper in Rome, which was highly praised by the pope a few years ago by its own breve and was described by him as the purest journalistic organ of true church doctrine, says in an article, "that it is necessary that the church intervene against recalcitrants by way of temporal punishments, namely with fines, imposition of fasting, with imprisonment and beatings; since without the external penal institution the church could not last until the end of the world. He is a rebel against God who denies this right. - Yes, the pope himself, this gentle lamb, Pius IX- highly praised from all sides because of his angelic mildness, sweetness, friendliness, kindness and sweetness-, completely cherishes the-

The same pugilistic, persecution-addicted, with dungeon, sword and funeral pyre flirting, Jesuit inquisition - spirit. For already in 1851 he condemned the books of the canonist Nuytz in Turin and forbade to read them.

because in them only a spiritual power of punishment is granted to the church. In 1863, in a Concordat concluded with the South American Free States, he stated in the eighth article that the secular authority must inevitably execute any punishment imposed by the ecclesiastical courts. - Thus," says "Janus," "those who believe that in the Church the biblical spirit has gained the upper hand over the medieval doctrine, according to which it was a penitentiary and could also impose gaol, gallows, and stakes, are under a great delusion. On the contrary, these doctrines are to receive a new sanction through the authority of a general council, and that favorite theory of the popes, that they could force the princes and authorities to execute their sentences of confiscation, imprisonment and death under penalty of banishment and its consequences, is now to become infallible dogma. Consequently, the old institute of the Inquisition would not only be justified, but even recommended as an urgent need in view of the great unbelief of the time. The "Civile" has long since called the Inquisition "a sublime spectacle of social perfection. And that is why the Pope has recently canonized and beatified two Inquisitors in quick succession. - So, as soon as the Roman priests have regained power, they will hang and burn the "heretics". And this is what the pope and his party want to enforce at the Council. - —

2) Protestants shall not be admitted to equal political rights with Catholics; Protestant immigrants shall be allowed free emigration.

not to allow the practice of their worship.

The Syllabus also teaches this, and the Conciliar Council should also confirm this as an article of faith. For the Syllabus condemns the following sentence: "In our time it is no longer expedient to maintain the Catholic religion as the only state religion, with the exclusion of the other cults of whatever nature" (§ 77); it also condemns when someone says: "It is to be praised when in some Catholic states legal provision has been made for immigrants to have the public exercise of their cult of whatever nature" (§ 78). According to this, then, as the Catholic "Janus" himself says, "coercion and oppression according to the doctrine of the Jesuits and their

Patrons, as soon as one has the power to do so or acquires it, is a sacred duty. Until this happens, the church will, of course, according to Schneemann's advice, in the exercise of its temporal and corporal penal law, only with the greatest prudence, orient itself according to the circumstances and therefore, at the present time, in the changed times, will not carry it out in quite the same way as in the Middle Ages. Thus lies, hypocrisy and dissimulation are nurtured and cultivated on a grand scale and propagated from generation to generation".

3. the current liberal state constitutions must be overturned.

The Syllabus concludes with the statement: "Those are in a damnable error who consider the reconciliation of the pope with progress, liberalism and the new civilization possible and desirable" (H 80).

Janus" says: "The hierarchical constitution of the Roman Church has developed more and more into unbridled arbitrary rule by individuals, and every true Ultramontane (i.e. Jesuitically papist-minded) feels a deep hatred against the liberal institutions of the state, indeed against the whole constitutional system. The "*Civiltà*" has given expression to this hatred in a significant way: "The Christian states" - it says - "have ceased, human society has become pagan again, and resembles a body formed by earth, which is waiting for the divine breath. But nothing is impossible with God, who, according to the prophetic vision of Ezekiel, revives even barren bones. These dry bones are the political authorities, the parliaments, the ballot boxes, the civil marriages... But these bones can be brought back to life if they listen to God's word, i.e. if they accept the divine law, which is given to them by God.

proclaimed by the infallible and supreme Doctor, the Pope."

It is well known how the English state constitution, the so-called *Magna Charta*, the forefather of the European and American Constitutions, already by Pope Innocent III.

was afflicted with the fiercest wrath. The-

Shortly after the completion of the new Belgian constitution in 1832, Gregory XVI issued his Encyclica, now again used and confirmed by Pius IX, in which freedom of conscience was considered a mad absurdity, freedom of press a pestilential delusion, from which one should be warned.

could not have enough abhorrence, was declared. - On June 22, 1868, Pius IX called the new Austrian Constitution "an unspeakable abomination" and declared: "By virtue of our Apostolic Authority, we reject and condemn the laws cited.... and declare them, together with their consequences, to be absolutely null and void forever. But we exhort and adjure the authors thereof to remember the spiritual punishments which befall those who violate the rights of the Church." Accordingly, the entire legislative and official body in Austria is under the spell. - Janus" relates that he was assured by an American bishop that the situation of the Catholics in America, as far as political influence and admission to offices are concerned, is so unfavorable because the Protestant side always holds against them that they see their norm in the papal rallies, that they cannot honestly take the common liberties and the obligations based on them, but rather harbor the ulterior motive, if they should ever become strong enough to work for the overthrow of the constitution. That this fear of the Protestants in America is correct is now confirmed by "Janus". He says: If the will of the Jesuits is fulfilled, the bishops will solemnly condemn the constitutions of the countries in which they live and which they have invoked, and will thus commit themselves to work to the utmost on the abolition of these laws, on the overthrow of the constitutions. This, of course, will not be said so openly; on the contrary, the "*Civiltà*" and their comrades will say what has often been said since 1864: the Church, too, must at times observe a *prudent economy*, must take into account the given conditions and accomplished facts to the extent that, without forgiving the principles, it nevertheless conforms to these conditions and statutes externally, with all inner

The people of the country are not to be treated like that. But this submission, or rather this silence and letting it happen, is provisional, and has only the meaning that it is to be preferred as the lesser evil for the time being to the greater one of a hopeless struggle. As soon as the situation changes

If the constitution is changed, and the fight against the freedom laws promises to be successful, the position and attitude of the bishops and the clergy led by them will change as well. Then, as the Curia and the Jesuits maintain, any oath taken to a constitution as a whole or to certain laws loses its unifying power. The apostle's word that one must obey God more than men means, according to Jesuit interpretation. The pope as the representative of God on earth and infallible interpreter of the divine will must be obeyed more than any secular authority and any state law. That is why Pope Innocent X, in his bull "*Zelus domus dei*" of November 20, 1648, in which he declared the Peace of Westphalia "null and void, condemned, without any influence and success for the past, present and future," expressly added that no one, even if he had promised to keep it with an oath, was obliged to observe these peace treaties and statutes. Even as late as 1805, Pius VII, in a letter to his nuncio in Vienna, records the penalties established by Innocent III for the crime of heresy, namely the release from all feudal obligations and allegiance to heretical princes. And he only regrets "that we have fallen into such sad times and have come to such a degradation of the Bride of Christ that it is neither possible for her to carry out such holy. He only regrets "that we have fallen into such sad times and have come to such degradation of the Bride of Christ that it is neither possible for her to carry out such holy principles, nor even useful to remember them, that she is rather forced to stop the course of righteous severity against the enemies of the faith. - —

So, according to the testimony of Catholic theologians, these are some of the "sacred principles" which are to be elevated to inviolable church dogmas at the present Council. - —

As once the Lord Christ protected the dear Württemberg land in great danger from has powerfully protected the papacy.

By F. W. Schmitt.

- Fortunately, by God's merciful hand, the Lutheran Church of Württemberg was saved from many hardships and storms: from Austrian tyranny, the Peasants' War, the deforming influences from Switzerland as well as from the Rhineland, the roguish "Interim", from the sweet enticements of the Roman whore, French immorality, the terrible Thirty Years' War, from the danger of the Turks, as well as from the violence of the French despot and darkly calculating Roman, Louis XIV, and earlier threatening interventions of the Roman anti-Christ - from all these frightening, and many other dangers, the faithful, merciful God and Savior had saved His beloved Zion.

In Württemberg, he led out victoriously and protected and preserved the work of reformation in dear Swabia, which he had begun through Duke Ulrich - a Saul who had become Paul - and which was brought to completion by the godly Dukes Christoph and Ludwig, under many a visitation of his seriousness, as well as of his goodness, so powerfully, already for two centuries. Under the reign of Duke Eberhard Ludwig (1677-1733), the church could build itself quietly and was mostly at peace within its borders; this prince, just as he claimed a free course for his excesses in life, nevertheless also allowed the church its undisturbed development during his more than fifty-year reign.

But then - under the successor of the aforementioned duke, the country's community was in serious danger of being forced under the pope and sold. Years before, the dear Christians were already looking forward to the demise of Duke Eberhard Ludwig with worries and anxious hearts. Towards the end of his most relaxed life, Eberhard Ludwig had a single son as his successor; but this hereditary prince, Friedrich Ludwig, was of such a physical constitution that everyone saw that nothing but a very early grave was open to him. After the latter's death, however, the ducal hat had to fall to the next relative from a side line, Prince Carl Alexander. But he had already fallen away to the papist sect in 1712 and had taken a quite fanatical papist - a born princess of Thurn and Taris - in marriage. Of course, Carl Alexander pretended - even in his last will and testament - that he had become Roman "out of conviction"; but who, who meant well with the imperial cause of Christ, did not have to fear it? After all, Carl Alexander had been in papist lands from his youth, and had been completely dependent on the Austrian court, which was dominated by Jesuits; after all, he had been accustomed from his youth to strict military orders and demands of unconditional, blind obedience; after all, one generally shared the conviction that he had sold the paternal, Lutheran faith for a proud, Austrian marshal's baton, and for mere money to pay his debts.

Who could still, as a Lutheran, have confidence in such a prince, even if he had quite amiable, natural

dispositions? Who should not have trembled for the continuance of the dear church of the fathers under such rule? After all, one could see openly and clearly how much the papists were interested in making Württemberg princes into Roman overlords? *) But even more was

Carl, Alexander's brother, Friedrich Ludwig, had also been seduced into the Roman Church at the court of King August of Saxony, who had become Roman, and even into marrying the King's mistress, the Princess of Teschen.

Such concern was caused by the fact that just at the time of the approaching end of Eberhard Ludwig. Eberhard Ludwig's end, the satanic rage of the great anti-Christ in Rome had not only flared up anew against the defenseless, poor Lutherans of Salzburg, but also in the neighboring Palatinate, and even in the small Franconian principality of Hohenlohe-Bartenstein bordering on Württemberg, Protestantism was to be eradicated by the regents who had fallen away from Rome by means of the so-called *Simultaneum*. In a genuinely Jesuit way, the Roman sect was first introduced in these lands, where the Augsburg Confession was to be the only valid one according to the imperial land laws, as a "tolerated" sect alongside the national church - this was called the *Simultaneum* -; as such, it first built churches and monasteries. When this was achieved, the papists demanded equal rights and, as a consequence, a share in the Protestants' church property. When the latter refused, the papists made themselves the ruling church, and now, against all law and order, violently took away the church property that had been peacefully denied to them, and finally tried to force even the non-Roman to accept the "Catholic" festive order, in order to lead them back by cunning and force "into the mother arms of the only beatifying church.

Thus, the dear Lutherans in Swabia had reason enough to worry and to pray that the good Lord in mercy would preserve their most holy faith. And the concern about how the Lutheran church would fare under Carl Alexander if the hereditary prince died, as was to be expected, was expressed everywhere in the most disturbing way, since one could well imagine that the Roman propaganda - their own duchess at the head - would not be lacking in flattery and threats and attempts of every kind to make the duke and his descendants zealots for the papal see. Already during the lifetime of Eberhard Ludwig and his hereditary princes, Carl Alexander (1729) therefore took steps to calm the country by addressing a written declaration to the Landschaft (Chamber of Estates) to the effect that, if he were to come to power, he "would not in the least disturb the Protestant religion of the Augsburg Confession; but would hold sacred all religious and peace resolutions; would neither make nor permit any changes therein; and would implant the same sentiments in his children. When, even before the old duke, the hereditary prince Friedrich Ludwig had died in 1732 and Carl Alexander had thus become the definitive heir of Eberhard Ludwig, he promised, citing the most distinguished state treaties concerning the confession, as he expressed himself, "with good, mature forethought and a voluntary heart": he would "also make the very slightest change in the confession of his faith.

He also declared that he would "not permit any changes in the religious state of the country; fill the chancellery and land offices with Lutherans, and as much as possible with children of the country; keep the synod and consistory in their constitution; keep all ecclesiastical institutions, revenues and rights undiminished; also not introduce the Catholic simultaneum anywhere; and not permit the slightest act of Roman worship in the country". Furthermore, he renounced for himself and his heirs and descendants "all rights, liberties and privileges, as they may be called, which may accrue to him in matters of religion"; no Roman law, principle or edict should be authoritative for him as regent of the country. Carl Alexander repeated and confirmed this reversal as late as December 1733; and when Eberhard Ludwig died in 1734, he repeated such assurance once again, from Belgrade, through an authorized representative, to the Privy Council and the Estates of Württemberg, now for the fourth time. At the beginning of the government, he confirmed, before the homage, "by princely true words, loyalty and faith" that "all high and low offices without exception shall be filled only with Lutherans, and the latter shall be obligated to subscribe to the Book of Concord; that in the ecclesiastical confessions and authorities, as in schools and seminaries, no change shall occur; also in the country the Lutheran religion shall be taught above all; but no Roman churches, chapels, altars, pictures and churchyards may be established; for the practice of his private worship, however, the duke wants to build his own chapel in the castle; the present court chapels, however, are to remain conceded to the Lutheran worship; grammar school and university are not to undergo any change in the state of confession; only Lutherans are to be allowed to worship in the church.

He confirmed the basic law with its content, that "in perpetuity, under no pretense or pretext, any worship other than the Evangelical Lutheran worship shall ever be permitted in the country. Finally, for himself, as well as for his heirs and descendants, he expressly renounced, as he said: "thoughtfully and voluntarily", any restriction or retraction of these promises, under whatever title it might happen; indeed, he affirmed that he would protect and shield the church constitution he had secured against all encroachments; but that he would oppose any disturbance of it with his "princely prestige". Although such binding obligations and firm assurances to the slit of the pure word and sacrament had now been entered into by the new duke, the Lutherans in Swabia, faithful to their confession, still did not calm down completely. In the following year, the duke, like the king of Saxony who had converted to the papacy, still had to

The Duke of Saxony could not understand the renunciation of the traditional, so-called regional episcopal rights; a creature of the Antichrist could not be the supreme guardian and overseer of Christ's army, - the goat not the gardener! In the place of the duke? only the privy council, to be filled with Lutherans, should exercise the highest church regiment of human rights in the country; Carl Alexander, however, should refrain from any participation in it. Finally, this entire treaty, in the form of an insurance act, was placed under the guarantee of the "Association of Protestant Estates at the Imperial Diet," and the kings of Prussia, England and Denmark, as regents of Brandenburg, Hanover and Holstein, assumed in particular the guarantee of these treaty provisions.

What men can devise and do was done to snatch the evangelical Zion in the dear land of Württemberg from the hungry jaws of Pabstism; and this bold, undaunted zeal of the Swabians for the preservation of the loud confession certainly deserves our hearty applause, but is also a mirror to us of our own malice and indifference for the preservation of the pure doctrine, and preaches to us loudly: "Go and do likewise. - The prayer of the faithful: "Lord, keep us Thy Word, the same is our heart's joy and consolation," seemed to be heard; the church was protected from the deception and violence of the devil; even a defender of the Lutheran confession - albeit a Roman one - was won in the new duke. But woe, woe, if only men stretched out their protecting and defending hand over the poor little group of Christians! Men are weak sticks, which, if someone leans on them, will go into his hand and pierce them; all men are liars, but especially magnificence-loving, rule-addicted advocates.

sten, who once let themselves be caught by the Roman siren song. God alone is true, a right firm stick and staff. How could the Christians in Württemberg rely on their duke, a man born of woman, who out of vanity, greed for honor and for the sake of money, has rejected the evangelical faith?

The first one was the one who had abandoned the heretical faith and had joined the disloyal group of the Papists who teach that it is not necessary to be faithful and faithful to the "heretics" whom "the most unholy Father in Nom" can, without further ado, release from the most sacred oaths, and does so gladly where it is

necessary for the purpose of "spreading the glory of God", i.e. of himself, the abbot of Rome. This also soon became apparent. - —

However, the first negation period of Carl Alexander aroused good hope. Both his indignation against Grävenitz, Eberhard Ludwig's pimp, and her party - hated throughout the country - and especially the choice of his councilors began to inspire confidence in him.

to awaken. Thus he drew Professor Bilfinger - admittedly a theologian devoted to the Leibnitz-Wolf philosophy, but nevertheless concerned about the preservation of the confession - as well as the pious and intrepid Negierungsrath. Moser into his immediate vicinity, and entrusted the latter in particular with the handling of ecclesiastical affairs. The duke seemed to really place himself under the salutary influence of these councils and even tolerated their "frank speaking and influence" for the benefit of the Lutheran church. *)

Even if the duke may have been honestly anxious from the beginning to fulfill his promises - we must assume so, according to love - he should soon learn how difficult it is to wriggle out of the snares of Rome, once one has allowed oneself to be entangled in them. On the one hand, the Roman side tried to force him to choose between fighting against his own Confession comrades or destroying the religious treaty. On the other hand, the disgraceful clergy used his desire to be an unrestricted ruler and to break the rights of the estates of the country, which he had invoked as restraining fetters for him, in a truly satanic way to offer to assist him in the destruction of the rights of the estates with their power and lift, in order to suppress the Protestant faith and possibly even to eradicate it from the country.

The expansion of the Roman court service, in violation of the religious treaty, was the first step. Instead of the court chapels remaining entirely for the Lutherans, the one in Ludwigsburg was completely taken away from them, and in the court chapel in Stuttgart, the Lutheran part of the court could hardly hold its service in addition to the Roman celebration. - The "Catholic *Simultaneum*" had thus already been introduced at the court - O faithless prince! In addition to a large number of Roman "world priests" **) and choir servants, Franciscan monks soon moved into Stuttgart and Ludwigsburg; and already one thought of it, to grant them a building as a hospice "for monastic living together", because they should "testify to their spiritual services with all zeal both in Ludwigsburg and Stuttgart, as well as in the whole country".

But even faster progress was made on the road to Rome in the army. Not only were the

*) Once the idea had come to the splendor-loving duke, at the threat of a penalty of a quarter-

The duke had the power to force all officials to attend one of his masquerade balls with their wives and daughters. On Moser's declaration that neither he nor anyone from his family would appear, the duke said: "If someone else had done it, he would punish him, but of Moser he believed that he was seriously conscience-stricken, and so he should be allowed to pass.

(**) Secular priests, as distinguished from the so-called religious priests belonging to a monastic order.

In addition, Roman priests were employed as military preachers, so that soon mass was said publicly for the soldiers in Leonberg, to the beat of a drum. Even abroad, here and there, the sacraments were already administered according to Roman usage. While the ruthless Württemberg general von Renningen, worked on by the bishop of Würzburg, gained more and more influence on the duke with his plans to cut off all ecclesiastical and political rights of the country by the bayonet; The honest Moser soon fell into disfavor, because after his term of office, at the risk of his life, he forcibly stopped the construction of a Capuchin monastery and church, which was contrary to all imperial and state laws, and into which the notorious Count Fugger had already introduced Capuchins before the construction was completed.

On the other hand, the duke increasingly put his trust in the godless Jew Süß, who always supplied him with money for his splendid expenses; together with the bishop of Würzburg and the general of Renningen, he was the third in league in the plan to destroy the Protestant Zion in the land of Wuerttemberg. Just as this infinitely miserly and unrestrainedly lustful Jew, as Minister of Finance, worked to undermine all moral foundations of the state and civil life, and was already thereby indirectly a bitter hostage for the church, he also destroyed, as much as was in him, God's sanctuary in a very direct way, when he sold the higher and lower ecclesiastical offices to the highest bidder, and bartered away the church properties according to his own convenience; just as he did with the civil offices and state domains. The duke kept silent about all this, even issuing him a pledge "that Süß could never be held responsible. How did the duke come to this? He needed money and money again and again for his frightening expenditure, and the meanest of all haggling Jews was never at a loss for means to procure it. The duke hated the continued protests of the estates because of the tearing down of papism in the country; the Jew called it religious hatred and self-interest. Oh, how the poor host of Christ languished under the pressure of such a shamrock.

On the bishop's advice, Carl Alexander had overturned an earlier will and had a new one drawn up, in which the bishop of Würzburg was appointed co-guardian of the ducal children in the event that the duke died, so that he would retain permanent influence over these children and over the fate of Württemberg.

At the beginning of 1737, the aforementioned cloverleaf took advantage of the Duke's bitterness about the people who were steadfastly defending their rights.

1. introduction of the "*Catholic Simultaneum*"; 2. dissolution of the princely promises concerning the confessional state of the country, by means of cutting the "Gordian knot", as those treaties were called, with the sword of Carl Alexander, by Renningen with the army attached to him; 3. Abolition of all political rights; 4. Abolition of the highest Lutheran church authority, the Privy Council, and appointment of twelve staff officers as chief bailiffs in its place, i.e. of nothing but Romanists. The time when this ungodly prank should be carried out was reserved to the bishop, who also wanted to calm the storm that might arise (by means of an army of 19,000 men of episcopal auxiliary troops standing at the border). In order to prepare this matter, the bishop knew how to bring one of his advisors, named Raab, into the service of Württemberg. And how could the pope leave himself uninvolved? He sent Father Mecenati to Württemberg "for the advancement of the Catholic faith and for the special good of the duke.

While all this was being prepared, Carl Alexander sat quietly in his castle at Ludwigsburg, surrounded by singers and monks, apparently quite inactive, but his plans could not be concealed. The time seemed to have come to carry out the matter. It was generally known that not only a coup d'état was about to take place, but also the introduction of the "*Catholic Simultaneum*"; fingers were pointed at the men, even theologians of the highest rank, who had already offered themselves for apostasy from the truth; it was learned that the collegiate church in Stuttgart and the monasteries were soon to be handed over to the Roman clergy; and that, in order to meet the needs of the new converts, whole boxes of "rosaries" were on their way from Wuerzburg; that their own military, supported by Wuerzburg auxiliary troops, was destined to carry out the conversion and to crush any resistance with blood.

Then the poor, oppressed maid of God cried out in her lamentation to heaven for mercy, but God's hour had not yet come! Also with the call for mercy to the duke it is tried. A deputation, consisting of the landscape consultant Moser, the Stist preacher Faber, and the chancellor Pfaff, who attempted to remind the duke of his promises and to call upon his mercy, was mercilessly rejected.

While the afflicted church observes a week of penance and prayer and cries out to its God: "Lord of hosts,

out of the depths we cry out to you, in our troubles, let help come to us from your mountains," the duke and the papists celebrate

Parthei in all joy and pleasure the carnival. After the end of Lent, the Duke wants to travel via Würzburg to Danzig. The departure is already set for the thirteenth of March. During his absence, Rennhingen is to take care of the military matters directly, while the Duchess, at the head of an interim government, is to take care of all other matters. Now even the blindest can see. The duke travels away in order not to have to listen to any performances and to numb his conscience; during his absence, with the help of the local army, blindly devoted to the general and commanded by papist officers, and the episcopal auxiliary troops, the poor country is subjected to the pope; when the duke returns, everything is done and nothing can be changed.

The people were terribly dismayed; while some of them prepared earthly weapons that could not be of any use, the true children of God put on spiritual armor and wrestled with the Lord in prayer. On the Sunday of Judica, so many communicants crowded to the altar of the Lord that at nightfall the communion in the collegiate church was not yet over; how soon will the accursed mass be celebrated in this place, and the Lord's Supper will no longer be available in either form! On the evening of the twelfth of March, the eve of Carl Alexander's intended journey, a deputation appeared before the Duke, about whose conversation with the latter an earwitness reported the following:

Duke: What do you want here again, I have already made my unalterable will known many times and sufficiently!

Deputation: The country's distress sends us; we ask most humbly for the preservation of our paternal faith; we offer, as a faithful people, what we possess of earthly bread, in order to save our heavenly bread.

Duke: I will not take away the faith of your fathers, but I will give it to you. Your fathers were led astray, and you will all go astray as long as you do not return to the bosom of the only saving church.

Deputation: We take the liberty, however, to remind Your Serene Highness of the oath which you swore to your people some years ago; we also take the liberty to remind you of Your Serene Highness's word as a prince; then also of the Christian assurance given on December 17, 1733 2c. Then we recall the renunciation of Your Serene Highness for yourself and all descendants in the regiment 2c. But of all this we have learned the opposite; therefore we ask most earnestly for fulfillment of all that which Your Serene Highness has signed, spoken and sworn. We do not complain and complain vainly, but we can prove our concern in a youthful manner by means of the secret letters from the court chamber, which we have received from your Highness.

According to this, our faith and our confession are to be put to an end at the beginning of the Holy Easter Week, especially with foreign assistance and foreign force, otherwise we would also have to defend ourselves against our oppressors, to the best of our knowledge and in all conscience.

Duke: You speak bold words; notice, hey my princely honor, before three times the moon turns, there is no more Lutheran prayer house in my lands!

Deputation: Your Serene Highness will be pleased to know that Württemberg is protected from arbitrariness and misalignment by a state treaty.

Duke: For the last time I declare to you that I will insist on my will, and I drown with you and all those who sent you in your blood!

Deputation: So we beseech Your Serene Highness, for the sake of Jesus Christ's suffering, to have mercy on the sick, the aged, and the innocent little children, and on the foreign warriors of all who are to fulfill Your High Princely command; only over a thousand and a thousand corpses rests what Your Serene Highness has set before Himself.

Thereupon the deputation was expelled with foot stamping under the shouts: "Murderers, heretics, traitors" 2c.

The devil together with the pope, bishop, duke and all his accomplices are triumphant, they have made the plan "to disturb the poor". Defiance, who will defend us? they shout boldly . .

God answers; dear reader, marvel and worship God's justice and zeal trembling and in awe: In half an hour after the deputation has left, the cry goes through the castle: "The Duke is dead, the blow has moved him." Carl Alexander had really departed suddenly, but not to Danzig via Würzburg, but via Rome to his place. *)

It is certainly a frightening sign of God's burning fire zeal for all apostates and tyrants that they usually come to an end with terror, think of Pharaoh, Saul, Sanherib (Is. 37, 29. ff.), Herod the Great, and Herod Agrippa. Just as Carl Alexander in the fifty-third year of his life, after a reign of only 34 years, was called away so suddenly, without having time to repent, just in the last moment before the execution of his satanic enterprise, it had happened one and a half hundred years before with the Margrave Jacob of Baden. He, longing for the fleshpots of Egypt, had formally converted to the Roman Pabst Church on July 15, 1590, after he had long since inwardly surrendered to the Jesuits and had prepared everything to exterminate the Protestant Church of his country. The day had already been determined on which the Lutheran preachers were to emigrate; in Rome, the pope therefore held a thanksgiving feast with such festivities, - but before that day appeared which the margrave had determined to carry out his devilish stroke, he died very quickly of dysentery, only three weeks after his also outward conversion to the

The Lutheran Zion in dear Württemberg was saved; the next day the Lutheran Duke Carl Rudolph of Württemberg-Neustadt, as administrator, seized the government,*) and the dear Christians sang:

The prince of this world, how sau'r he poses. But if he does not do us in, he is judged. One word can bring him down.

Praise be to God for ever and ever! Amen.

(Submitted.)

Emigrant Mission.

Deut. 10, 17 - 19.

It has been a little over a year since I have been active at America's main gateway for emigrants. During this time, an enormous crowd of people from all parts of Europe has passed before my eyes. The immigration of the year 1869 was the strongest since the year 1854. Perhaps it will be of interest if I give an overview of the immigration that has taken place here for several years, based on the official reports of the "*Commissioners of Emigration*" of the State of New York. For the sake of brevity, I list in the following table below the year only the total number and below that the number of immigrated Germans, starting with the year 1847 for comparison:

	1847	1848	1849	1850
Total number	129062	189176	220603	212796
of Germans	53180	81973	5570	45535
			5	
		185		
	1851	2	1853	1854
Total number	289601	300992	284945	319223
of Germans	69919	118611	119644	176986
	1855	1856	1857	1858
Total number	136233	142342	183773	785
of Germans	52892	56113	8097	89
			4	31874
				186
	1859	1860	1861	2
Total number	79322	105162	6553	763
of Germans	28270	37899	9	06
			2713	277

			9	40	
				186	
	1863	1861	1865	6	
Total number	156844	182296	196352	233418	
of Germans	35002	57446	8345	106716	
			1		
		186			
	1867	8	1869	Summa	
Total number	24273	213686	257523	403899	
of Germans	1	101989	101571	1	
	11759			166852	
	1.			0	

Of the 101,571 Germans who landed here last year, 1011 were from Austria, 7759 from Bavaria, 5005 from Baden, 2632 from Hesse-Darmstadt, 1537 from Churhesse, 4871 from Hanover, 5098 from Mecklenburg, 2396 from Saxony, 6142 from Württemberg, 40,784 from Prussia, and so on.

I have now been active among these thousands of my compatriots. Indeed, a large field of work! There was always enough to do. Of course, my work in one day

Roman Secte, in the twenty-eighth year of his life on August 7, 1590. Immediately after the thanksgiving ceremony of Pope Sixtus V, the margrave died.

Today, if you hear His voice, do not hide your hearts; do not be deceived; God is not mocked.

*) Incidentally, the Jew Süß was arrested and hanged in an iron coffin, dressed in his galonniere state skirt, on February 4, 1738. - —

The arrival of the people was greater and more burdensome than on the other. If one considers that many a day two or three thousand, even five thousand people have arrived, one can imagine that there is certainly a lot to advise, to help and to jump. Of course, I could only serve individual persons and families, and of course, those who were recommended to me from here or from Germany were always the closest to me. What was there to run, until even six, eight or ten or even more persons or families, who mostly wanted to travel on to the most different directions, were taken care of! Many a day I was on my feet from half past seven in the morning until eight in the evening, and it was not uncommon for me not to be able to eat a bite all day, so that I came home in the evening dead tired and completely worn out. In addition to this, there are also all kinds of annoyances and annoyances with this work. In my profession, I have had encounters with railroad agents, landlords and such people, who regard the immigrants as their prey, that were nothing less than pleasant, and it is only to be wondered at that I have so far come through with my skin intact. Not infrequently, I have also been cheated by the carelessness and negligence of the emigrants, who did not follow my advice and instructions exactly, and were therefore deceived.

I have got into great trouble because I have been on the wrong side of the road or have gone astray, so that they have even tried to put me in a false light in the public papers. Yes, lawsuits have even been filed against me, because they would like to let me go over the edge, i.e. cut off my access to *Castle Garden*. In *Castle-Garden*, the missionary is regarded by almost all sides only as a tolerated evil and treated accordingly.

I have mentioned above that emigrants are also recommended to me from Germany. The cause for this has probably mainly

an essay in Dr. Luthhardt's "Evangelisch-Lutherischer Kirchenzeitung", in which the work of the emigrant mission, which has now also been started by our synod, has been brought to the attention of the Lutheran Church in Germany. *) As a result, I have already received a large number of letters from Germany, mostly from Lutheran pastors, with orders of all kinds and beautiful encouragements. Many pastors also give my name and address to their church children emigrating to America, so that they can contact me here. Recently, a Lutheran preacher in Hanover had a leaflet printed at his own expense with the addresses of our pastors in the larger cities of this country.

*) This essay was not sent to the newspaper from here, but without our request by a correspondent in Germany.

and sent to Lutheran pastors everywhere for free distribution to those who want to emigrate to America. This leaflet also contains my address and an advertisement of Strebel's inn. Through this leaflet, individuals as well as entire families and parties have been led to me and I have assisted them to the best of my ability with advice and action in physical and spiritual matters.

For several months now, I have been using the excellent tract that our dear pastor P. Beyer in Chicago has delivered and that has been printed in our synodal printing house. This tract gives in black and white everything that I am not able to tell the emigrant verbally, partly because of lack of time, partly because of the great confusion in which the newcomer finds himself. However, if there is time and opportunity, I will gladly initiate a further conversation on the basis of the treatise with individuals or several at the same time about the one thing that is necessary. The tract, as I convince myself anew every time I hand it out, is gladly accepted by almost everyone without exception, and most of them read it immediately with eagerness, and there is no lack of those who, after reading it, express to me their sincere joy and approval in regard to the content and heartfelt thanks for the beautiful gift. Some even ask for a large copy to send to their relatives in Germany.

I now distribute this tract to emigrants free of charge. However, should anyone inside or outside our Synod want to have it - and it is useful and salutary for everyone to read - he may send only 25 cents, and 5 copies will be sent to him postage paid. For less than 25 cents, none will be sent, due to circumstances. The money will be used to print a necessary second edition.

With the help of this tract I am able to work on the masses; That in this way, under God's blessing, something can be done for the advancement of God's kingdom and for the salvation of individual souls is beyond question, and whoever from time to time gives his mite so that this tract and similar writings calculated for the immigrants can be printed and given to me in the necessary quantity for free distribution, is without doubt doing a blessed work.

I would like to take this opportunity to sincerely ask all our dear congregations and members of the same not to completely forget the fund for our emigrant mission, but to remember it better and more diligently than has been done so far. Many congregations have contributed to this. We have not yet contributed much, if anything, to the important work, and yet, on the occasion of the last synodal meeting in Fort Wayne, we made it a common one and committed ourselves by an explicit resolution to also do something for the immigrants in a physical and spiritual way. Let us then carry out this resolution! I will gladly spare no effort, no annoyance and no inconvenience that my position entails; but you too, dear Lutheran Christians, do not shy away from a small sacrifice, which is necessary from your side for the maintenance and direction of my profession. To faithfully assist the emigrants in their external affairs is only one and indeed the less important task and work of the emigrant missionary; the main thing is and always remains to create a benefit for the immigrant in the spiritual sphere; this latter, however, cannot be better achieved on my part in any way than that I always have such writings, such as the aforementioned delicious treatise, on hand for free distribution.

Now the faithful God make us all willing to serve him, and grant that we may work, each in his part, for the furtherance of his kingdom, as long as it is day, before the night comes, when no one can work.

S. Keyl.

13 Broadway, New York.

To the ecclesiastical chronicle.

Canadian Bible Interpretation. In the church bulletin of the Lutheran Synod of Canada of April 1, among the almost innumerable whimsical little articles, there is also one in which it is claimed that the number of stars that can be seen with the telescope so far reaches up to 18 million in the Milky Way alone; and this little article has as its heading the words of the Savior: "In my Father's house are many mansions"! It seems almost as if the editor wanted to send his readers into April with this little article, because this number is from April 1st; because one should hardly think that he seriously believes that the stars are the dwellings of the blessed in their Father's house.

Do not want to "obey". Under this heading the "Christian Messenger" of April 13 writes the following: In the "Revolution," a women's rights organ, a scribe is fiercely outspoken about church constitutions which have the

word "obey" in their marriage formulas. A free American woman could not submit to such slavery. The Methodist Church is praised for removing the word "obey" from the marriage formula, but the Episcopal Church has not only removed the "obey" but also still has the degrading formula by which the bride is all-

The author of the attracted article declares the mentioned marriage formulas and especially the word "obey" to be - "unconstitutional" in all seriousness and demands the accusation and punishment of the clergymen who would still further use them. The constitutional lady literally says: "We are of opinion that all these reverend gentlemen who insist on these humiliating ceremonies, which make all wives appear in the light of slaves, should be impeached in the supreme court of the United States for direct and positive violation of the 13th Amendment to the Federal Constitution, which says: "there shall be no slavery or involuntary servitude in the United States". Until we shall have arrived at this point of constitutionality, the "Revolutionary" recommends that all women who possess a degree of true dignity and self-respect should repudiate "obeying" and the scene of "giving away" as "unworthy of the higher civilization of which we now boast."

A change sheet makes the following suggestion: "Perhaps with the "revolutionaries", for whom this proposal is too "radical", and the

do not like to give the ecclesiastical blessing over their marriage, also bring about a compromise. Perhaps they would be satisfied if the formulas of "giving away" and "obedience" were retained, but in the future the bridegroom was given away to the bride, and the husband was ordered to obey the wife. Perhaps this "Amendment" will find favor and could be added at once as a subamendment or Section 2. to the expected 16th Amendment to the Constitution of the United States."

The great women's rights activist Lucy Stone refused to take her husband's name - Blackwell - when she was enshrined, and still calls herself Stone. We do not know what she calls her children, whether Stone-Blackwell or Blackwell-Stone, or whether the daughters are called Stone and the boys Blackwell. It seems that these ladies want to be married as little as possible.

Solicitation.

Those teachers of our Synod who wish to have their addresses included in our new calendar [for 1871] are hereby requested to send them in as clearly written form as possible to the undersigned by the first of June.

Also I ask those gentlemen pastors whose addresses are transitions in our last calendar, as well as those whose addresses have changed since then; also those,

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who have been newly ordained since then, to send me a letter about them by the first of June. Only those changes can be considered for our new calendar that reach me within the specified period and in the specified way.

I will also accept with the warmest thanks any information about otherwise necessary improvements to this joint enterprise of ours.

St. Louis, April 22, 1870.

E. Pruss.

Concordia College, Jefferson Avenue.

Synodal display.

In view of the circumstances of the rural congregations in the northern part of the Western Synodal District, and in particular of the congregation at Addison, Ill., where the members of the Western Synod are to meet this year after having been invited and voted upon, the postponed meetings of the same will, God willing, now be held from the Wednesday after Trinity Day, from June 15 to 21 of this year. Main subject of this year's meetings: Theses on "Communion".

By order of the Reverend President: " F. C. Th. Ruhland, Secretary x. t.

XL. All those who wish to attend the aforementioned meetings of the Synod should contact Pastor Francke in Addison as soon as possible.

Conference - Displays.

The Cleveland Districts - Conference will meet, God willing, May 17, 18, and 19 at the home of Mr. President Schwan in Cleveland (east side). I. Rupprecht, Secretary.

The Southwest Indiana Preachers' and Teachers' Conference will meet, God willing, June 16-18, incl., at the church of the Rev. Tramm at Vincennes, Ind.
A. Weyel, Pastor.

The Buffalo Districts - Conference will assemble for its session this year, God willing, from the Wednesday after first Trim'tatis Sunday to the following Tuesday at Past. C. I. Renz at Martinville, Niagara Co, N. York.

A. Weisel, Secr. i>. t.

On May 4 of this year, the one-day St. Louis Local Conference will meet at Concordia Seminary here at 9 am.

E. D. C. Evil.

Mission feast - Display.

On the first Sunday after Trinity, June 19 of this year, this year's mission festival will take place in the congregation of Pastor Tramm at Vineenms, Ind., to which the congregation cordially invites the fellow believers, especially from the Conference and neighboring communities, and asks that the offered quarters not be left empty.

Damistadt, on Easter Tuesday 1870.

A. Weyel, Pastor.

Book - Display.

Now in stock with the undersigned is **Eusebius' Ecclesiastical History**, complete and bound for \$2.25, postage 12 cts. ertra.

Louis Volkening.

St. Louis, Mo. at 22 South 5th Ave.

> Received in the Western District treasury:

For the synod treasury: From Past. Lange's congregation ' in Humboldt, Kansas, 84.50. Past. Markworth's Gem. in > Danville, Ill, 813.90. Past. Brohm's Gem. in St. Louis, 815.15. Of Trinity District there, 814.80. Of Past. Meyer's Gcm. in Leavenworth, Kans. 87.00. More often - Collecte in Past. Schwensen's Gem. in, New Bielefeld, Mo., 821.35. From Past. Gross's Gem., Chicago, Ill, 826.00. Past. Kleppisch's ImmanuelS Gem. at Waterloo, Ill., 83.03. Whose Krenz - Gem. there, 85.45. Of Zions - District in St. Louis, 811.00. Of Rodenberg's Gem. at Rodenberg, Ill., 84.00. Past. Wnnders Gem. in Chicago, Ill, 848.25. Past. Rauscherts Gem. in Dalton, Ill., 812.00. Easter Coll. in Past. Nöder's Gem. at Dunton, Ill, 88.00. Past. Dorn's Gem. at Elk Grove, Ill., 87.50.

To the college maintenance fund: From Pastor Kosterling's congregation in Frohna, Perry Co., Mo., 844.25. From the Immanuel District in St. Louis 811.00. From the Trinity District there 811.00. From Past. Kösterling's Gem. in Altenburg, Perry Co, Mo, 815.00. From Past. Ficks Gem. in Collinsville, Ill, 816.25.

To the Synodal Mission Fund: From the school children of Teacher Jung in Collinsville, Ill, 86.00. From the ZionS District in St. Louis 86.00. From Past. Heid's congreg. m Peoria, Ill, 87.40.

For inner mission: From Past. Fick's congregation in Collinsville 87.80. From Trinity - District in St. Louis 81.55. From the students of the west district of the congregation in Addison, Ill, 86.45, from the students of the north - district 95 CtS. From Past. Heids Gem. of Peoria, Ill, 810.00.

For the Hermannsburg Mission: from the piggy bank of D. Kornhaaß in Addison, Ill, 83.00.

For the Leipzig Mission: From the piggy bank of D. Kornhaaß in Addison, Ill, 83.00.

On the synod building fund: by Teacher Bartling of Past. Franke's congregation in Addison, Ill, 857.50. By Past. Kosterling's congregation in Frohna, Perry Co, Mo. 840.00. Subsequent from Trinity - District in St. Louis, 83.00. From Past. Schwensen's congreg. in New Bielefeld, Mo., 852.75. by Past. Ruhland's Gem. of Pleasant Nidge, Ill, 884.50. Past. Beyer's Gem. in Chicago, 818.00. From N. N. in St. Louis, 81.00.

For college construction in Fort Wayne: From Past. Markworth's congreg. in Danville, Ill, 87.00. Subsequently from Past. John's Gem. in Round Prairie, Ill, 83.50. From Past. Ficks' Gem. in Collinsville, Ill, 836.40. From Past. Wehrs' Gem. in Nusselsgrrove, Ill, 816.25. of Past. H. Meyers Gem. of Montgomery County,

Ill, 813.00. Past. Sondhaus' Gem. of, Kimmswick, Jefferson Co. mo., 811.55.

For fire losses of sophomores at Fort Wayne: From Past. W. Lange's congregation in Humboldt, Kans. at 83.50.

For poor students: By Past. Bergt, Paitzdorf, Perry Co, Mo, Collecte, collected at Fohler's wedding 84.15, at Etzold's wedding 85.85. From ZionSDistrict in St. Louis, Mo, 82.00. From Glencoe congregation, Ill, 84.55. E. Roschke, Kassirer.

Received for the Lutheran orphanage at St. Louis:

from March 8 to April 22, 1870

For Albert and Fritz Kissenbach's board, in advance 8300.00. Kindtauf-Collecte at K. Griesbacher by Past. A. Saupert 85.00. From Martin Haspel, Frankenmuth, Mich. by Mrs. Past. Fürbringer 83.00. By the same from Jakob Rath in Frankenmuth 81.00. (XL. The last two items were left behind by mistake in the last receipt). Kindtauf- Collecte at Mr. Chr. Walther's in Kirkwood, Mo., 82.65. By Mr. Wilh. Gehner in St., Louks 85.00. By Mrs. Pastor Seiß in St. Marys, O., 82.00. By the school children of the 4th grade of Trinity District in St. Louis by the teacher, widowed Mrs. Pastor Pohle, 83.55. By Mr. Kühlenbeck in Collinsville, Ill, for the purchase of a horse 85.00. Collecte from the students of the Serta in the Concordia College at Fort Wayne out of love and sympathy for the poor orphans by the student G. Schumann 82.40. From Mr. Johann Horst in St. Louis 50 Cts. From Mr. Wilh. Hennemann, Paitzdorf, Perry Co, Mo, 83.00. From Mr. Brandts there by Rev. Bergt 81.00. From Mrs. Louise Lauenhardt, Collinsville, Ill, 82.00. From the congregation of Rev. Biltz in Concordia, Mo., kindly collectirt by Mr. Joh. Krönke for the purchase of a horse 836.30. From N. N. by Mr. Past. Döderlein in Chicago, Ill, 85.15.

Sincerely thank you J. M. Estel, Kassirer.

Received:

For the seminary household: from Mr. L. Lange of the Zion District here 27 lbs. ham, 44 lbs. bacon side, 32 lbs. shoulders, 16 lbs. coffee, 23 . Pounds of sugar, 12 Pounds of barley, 13 Pounds of rice, 2 Pounds of tea, ' 1 Bujh. Peas, 2 Bsh. Beans. From Past. Heinemannj parish in Neu Gehlenbeck IM doz. Eggs, 5 shiukm and shoulders, 7^pfd. butter: desgl. collected by Mr. Steinmann, Sr. 845.00 to a cow. From Mr . Past. Muckels parish from Heinr. Sievers and Wilh. Häring 200 lbs. flour, 2 hams, 2 shoulders. Bon the parish in Disen 1 box of ham, shoulders:c. k From theparish in New Wells 2 barrel u. 1 sack of wheatl mchl.

For poor students: Through Mr. Past. Stamm - from N.N. 82.00 for Huntziker; from the Bremen Women's Association - 1 dozen undershirts, 18 underpants, 8 pairs of stockings, > 7 blankets. Easter Collecte of my congregation in Minerstoivn > 810.00 for Krause. By Mr. Paft. Claus 85.00 from the - Bremer Jünglingsverein, 87.00 from iym itself and some > members of his congregation. By Mr. Past. Bremer 82.00. - By Mr. Past. Ruhland 83.00. By Mr. Pultmann > from Minden, Ill, 85.00.A. Crämeir.

- With thanksgiving to God and the benevolent givers > I also certify the following further gifts to the church building of my still groaning under an oppressive burden of debt ' congregation in Minertown:

From N. N. here a pair of silver knives and forks. From the congregation of Mr. Past. Zage. 812.70. By ' Mr. Kassirer Eißfeldt 85.27. A. Crämer.

L Received for Castle Garden Mission:

From the Northern District by Kassirer Eißfeldt 816.10. From the Fort Wayne community by Dr. Sihler 820.00. From Past. Groth's congregation 89.55. Past. Kühle's Gem. 817.58. By Past. M. Tirnenstein 813.00. From the Cincinnati congregation 84.00. From Past. Nützet 81.00 From Past. Wolf's Gem. 821.30. Past. Michaels Gemeinde 820.50. .Gem. in Wolcottsville 84.89. From acm'Glicd of the Gem. in Humberstone 82.30. From the singing club in Frankenmuth 85.00. Mrs. Mönch 83.00. From Hin. dricks 81.00. From Maibohm 82.00. Mrs. Joh. Körner 825.00. Past. Ebendick 85.00. by N. N. 10 CtS. Pittsburg congregation 841.00. Past. Kleist 89.1X). Don the Middle District by Kassirer Bonnet 893.35. From the Gem. in Town Ellicottsville 83.60, in Town Ashford 81.40. From J. C. Schmidt in St. Catharines 85.70. From J. Reisig 81.00. A. Schröder, 81.25. W. Schäfer 86.00. Wedding - Collecte at Past. Carpenter 87.00. Gem. at Willshire 83.14. By Past. Oetjen 81.35. W. Farr 90 Cts. Gem. at Adrian 86.42. Kindtauf-Colleckp at Schwarz 81.50, at Schmidt 82.08. From J. Edelstein 84.04. Gem. at Cincinnati 85.00. Gem. at Washinatn 87.55. From F. Stutz's Liebeskasse 82.50.

New Zjork, April 1, 1870. I, Birkner, Kassirer.

For the preachers' and teachers' widows' and orphans' jKasse

has been received by the undersigned from: Dr. W. Sihler, Past. Lothmann, teacher Brust, Past. Döh. Ier, Past. Muckel, C. Schwake, teacher J. Möller, Past. E. Riedel, teacher Heider, Past. Weyel, Past. T. Brügemann each 82.00, Past. Bergt 83.00, by Pastors Estel, Gräbner, Bünger, Thurner, Prof. Crämer, Gvtich Sr. and by Teachers Karau Sr. and O. Gotsch 84.00 each, Past. Reisinger 85.00, by the congregation at Marysville, O., 88.50, by theparish at Darmstadt, Ind., 813.00, by the congregation at Crete, Ill., 87.75.

The stock of the treasury of the Preachers' and Teachers' Widows' and Orphans' Society is so low that the promise made by the Society to the widows and orphans cannot be fulfilled if the members do not send in their contribution soon. The regular

Contribution has been increased to 84.00 for the year. Also, any mild support is accepted with thanks.

E. D. C. Evil,

currently general cassirer.

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Printing house of Syuode vou Missouri, Ohio u. a. Ä.

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(Submitted.)

Two excerpts from two sermons by Balthasar Schuppius. *)

For the benefit of preachers and listeners.

I.

"When I look at how Sunday and other holidays in this place (Hamburg) are abused and desecrated in so many ways, my hair almost stands on end, and I worry that God will one day mete out a strange punishment so that our descendants will say: Remember this, Hamburg! I will let you judge for yourselves what the festivals and holidays in Hamburg are. Some will think that they are an occasion and an opportunity to eat and drink, to fornicate and to commit all kinds of mischief. In particular, the common people and craftsmen think that keeping the Sabbath holy means as much as not working, putting on a new dress, looking into the church a little in the morning, and then eating, drinking, dancing, and other mischief until late at night in the prescribed jars or taverns among minstrels and brass bands. After all, you work yourself tired all week long. Therefore, one must spend Sunday well, and do something good for oneself: there is nothing to be gained from it.

Formerly pastor of St. Jacob's in Hamburg, died October 26, 1661.

"On this day we shall not rest alone. For even oxen and donkeys can do that. But we are to sanctify it, that is, with holy thoughts, with holy words, with holy works we are to spend not only Sunday morning, but the whole Sunday, and the rest of the body is to be the workday of the soul. If a shoemaker's or tailor's servant finishes his work on Saturday at the proper time, then goes to the inn and gets drunk, and afterwards lies on the bench all Sunday complaining about his head, that is not sanctifying the Sabbath, if he is already celebrating and not making shoes or embroidering pants. Therefore mark well this difference between feasting and sanctifying, and say, Remember this."

"When some have been in church on Sunday morning, and have heard the main sermon or early sermon, they say: I have done God a service today: now I will go out and walk a little and make merry. O of the wrong opinion! You have by no means done God a service, but God has done you a service, in that He has recited His saving word to you, and has clearly instructed you how you should believe rightly, live a Christian life, die blessedly, rise again joyfully on the last day, and go to heaven. And God has not commanded you to spend Sunday morning, but the whole of Sunday morning.

You must keep the whole holiday holy. If a craftsman or other day laborer worked for you during the week for a day's wages, and worked only in the morning, but went to the inn in the afternoon, and drank his fill, would you also be satisfied with him? No, but he must work the whole day for you, if he wants to have full wages. How will the great King of Heaven, who has earned so much for us, be satisfied if we diminish and mutilate his day, in which he wants to have served him, for such a miserable cause!

"In saying this, perhaps a simple-minded person will think: I would also like to do it, but tell me a short report, how I should do it, so that I spend Sunday and other holidays in a praiseworthy way? Well, my dearest, I will guide you a little in your children's catechism, which shall be your memorial.

"I have often said: Whoever understands the catechism correctly and can make use of it correctly is a learned theologian. Luther used to take the catechism with him to church, and often said that he never left church without noting and learning something from the catechism that he had not thought of before. According to today's course, some people bring a lot of subtleties (subtleties) to the pulpit, so that the people

who sees and hears everything and examines the hearts of all people. From this I conclude that they have not yet begun to become wise. Trust in God alone, and put no confidence in any man or creature, but act as if there were no other man, but our Lord God and you alone in the world.

When you hear the church bell ringing, say: "Now come, you holy, highly praised Trinity, come to me and make your dwelling place in me. Oh my dearest JEsuit, make thee a pure and gentle bed, to rest in the shrine of my heart, that I may never forget thee. When you come to church, ask God to open your heart, like that of Lydia the purple woman, Act. 16, that he may make your heart burn within you, as he did for the two disciples who went to Emmaus, Luc. 24. When the preacher goes up into the pulpit, sigh and say, "Lord, heavenly Father, hallowed be your name. When the preacher says something memorable in the pulpit, sigh and think in your heart: Lord, let your kingdom come, let your will be done. When the preacher concludes the sermon and says Amen, sigh with the Virgin Mary: "Be it done to me as you have said. Amen, that is, let it be true, strengthen our faith forever, so that we may not doubt what we have heard. Upon thy word, in the name of thee, we say the Amen finely. When the notes are read after the sermon, pay close attention to the people who are being prayed for, and when you pray the Lord's Prayer afterward, and come to the seventh petition, think: Oh, dear God, have mercy on those who are being prayed for now, and deliver them from all evil. Do unto others as you would have them do unto you. Now you like that pious Christians pray for you when you are in distress, so you must pray for their distress and requests at another time, and also cry out to God. And such a general cry can do much with God. If God will hear how two or three on earth become one to ask for something, how much more will he hear when so many hundreds, yes, so many thousands at once ask for one thing."

"Go gladly to church on Sunday, if you were as learned as the apostle Paul, and if you already had a hundred postils at home to read. Do you not think that King David read God's word as well as you? Do you not think that he was more learned than you? Do you not think that he had as many books as you? Yet he says, "One thing I ask of the Lord, that I may abide in the house of God all my life. I would rather keep the door of my God's house than dwell long in the tabernacles of the wicked. I must remind you of something special here, which is very common in Hamburg, where the church is often used like the should say: That was a learned sermon. When I look around in church history, I find that in the first Christian church, preaching was not as common as it is today. Only the practice of catechism was more diligently practiced than it is today. Since there are many honest people among you, even among those dressed in silk and velvet, who would like to go to the simple fisherman's heaven, where the old fisherman Zebedee is sitting with his sons Jacob and John, I would like to be able to explain the catechism to them properly. They have enough to learn from it; it can be their library, their spiritual armory."

"When Sunday comes, take the children's catechism before you and get to know God according to his nature and will. Learn to know this God rightly, that he is not only a merciful God, that his mercy is for and with those who fear him, as we heard from the hymn of the Virgin Mary last Wednesday, but that He is also a zealous and just God, who does not leave unrepentant sinners unpunished, and who is so hateful and resentful of sin that, for the sake of a single sin, He has cast the angels out of heaven into hell and our first parents out of paradise. He who does not know God well will not love Him well, he will not fear Him well, he will not trust Him well. You house fathers and house mothers often say: My children have learned the catechism completely by heart; there is nothing in it that they do not know and understand. If so, they are more learned than I am. I am a doctor and still have to learn the words: I am the Lord thy God, thou shalt have no other gods beside me. We old people, who have long since torn off our children's shoes, would not be so fainthearted in crosses and misfortunes, nor would we be so pusillanimous in happiness.

We would not be so defiant and careless if we understood correctly what it means to say, "I am the Lord your God.

"You shall love God above all things. Nothing in the world shall be dearer to thee than God. You shall fear God above all things, and consider Him in all your words, works and thoughts: Behold, may I also do this? God is there and sees it. May I also speak this? God is there and hears it. May I also remember this? God, who is a discernor of hearts, knows and understands all the thoughts of my heart. The fear of the Lord is the beginning of wisdom. I knew this profound saying when I was still a little boy. But I was already a doctor when I did not yet

consider it properly. No shopkeeper's boy is so foolish that he steals something from his master when he knows that his master is present and pays attention to his hands. But many great politicians, many powerful rich people do just as if there were no God.

Stock Exchange in Amsterdam. Hold it too well that I remember it. God's honor requires it, my office and conscience drive me to it, it serves your welfare. There are many people, not only among the commoners but also among the nobles, who, when they come to church, do not think: "Lord of hosts, here I am as your servant and child in your house, having been commanded to hear you. So speak

Now, Lord, through your servant, my pastor, I, your servant and servant, want to hear. But when they come into the church and hide a little under the hat and lisp an Our Father, then one asks the other about the new newspapers, what the Danzig, what the Amsterdam letters have brought? The women often ask how things are going at home? whether

Margarethen's wedding soon? I cannot complain about you that you do not go to church diligently. The church is often so full that I have to force my way through the people to the pulpit. But forgive me where I do you wrong. I believe that if women were allowed to go to the market like men, many women would not come to church so diligently. For there is such chatter before and after the sermon, even under the sermon, as at the stock exchange in Hamburg or Amsterdam. But what do such people do but bring strange fire into the sanctuary, as Nadab and Abihu, Aaron's sons, who were consumed by the Lord because of it? Lev. 10: When you go into the church, listen to what God says to you, so that He may hear you again when you speak to Him in your prayer. Also, when you go out of church and have heard the sermon, do not do as the old women do who go before the mirror and see that they have a snot or dribble in their nose, but yet they do not desire to wipe it, but be not only a hearer of the word, but also a doer, as St. James admonishes in his epistle at the first chapter." (From a catechism sermon on the third commandment.)

II.

"Consider how John the Baptist, who was the greatest of all those born of women, fared at court. In the beginning he was undoubtedly in great favor with lords and servants. For Marcus on the sixth says that Herod heard him gladly. Methinks I know how things were at Herod's court at that time. Perhaps Herod, when he came out of the sermon, would have said to his marshal that John was an extraordinarily good preacher. Did the marshal hear and take care how he gave such good stings to the two proud priests, Annas and Caiphas? Perhaps the marshal would have made a reverence and said: 'Yes, did not Your Princely Grace take heed of what Pontius Pilate got for one?' If other court juniors, pages,

If the minions have heard this, they will have venerated Johannen in their hearts, and when he came, they will have made the deepest reverence before him. For they will have thought that he is in great respect and in great favor with Her Princely Grace. But when John opened his mouth and told Herod and his whore what he had to tell them, all grace was gone, John could no longer preach well. There the pages, the lackeys, the bootlickers will have reformed John, and when they waited for the table, they will have thought against each other what a silly, simple-minded priest John was. The lady will have sat there, wept bitterly and lamented what she had to hear from the useless priest. It was not without reason, she had allowed herself to be beguiled and seduced. But she was not the first whore, and she would not be the last. She hopes to see the day when she will shut the priest up, or she will not be an honest lady. The ladies' chamberlain must have stood up and thought against the court junkers and other cavaliers, what is that supposed to be? There stands the priest and scolds Her Princely Grace for an adulterer. Grace for an adulterer and incestuous person and her brother for a cuckold. How easily a disagreement and public war could arise between the two brothers, so that the whole country of Galilee and Ituraea would have to pay for it? The priest should have told this to Your Princely Grace's father, the old king. The priest should have done this to your lord father, the old king Herodi: he would have shown him something else! Your Princely Grace must take the mad priest and put him in a place where neither the sun nor the moon can shine on him, so that he can learn how to speak of lords and potentates. A court jailer will have said that John is a fantasist (dreamer), as you can see from his clothes. There he comes dressed with a dress of camel hair! Oh how they will have pulled the leather belt through the ABC! Another court cavalryman will have said that the good man was not a politician. He had lain there in the desert, and had eaten locusts and wild honey. He had not conversed much with people. He did not know and did not understand how to deal with high chiefs. Even if he is at court for a year or three, he will learn at last. The third court junior will have said: he knows a good court preacher for your prince's grace, who is a good preacher. He is a fine man who knows how to send himself into the world. He is 'like a dice; you throw it however you want, and it gives you eyes. In the meantime, he lets five be even and does not turn everything into bolts, but knows how to use theological prudence and moderation, and preaches excellent sermons. Methinks I see how Hero

He said that the priest himself had walked up and down in his chamber, had made a bunch of crickets and had thought how the mad priest had come up with the mad idea that he was publicly making a fool of him, and that he was insulting him in front of his entire court, since he had shown him all grace and all honor. The priests should not be made aware that they are allowed to treat great lords in this way. He wanted to make an example of him, so that others should take offense at it and learn how to keep their mouths shut. He would have him thrown into prison and fed with the water and bread of affliction until he learns how to speak of his authority, which is God's governor." (From a reflection on the life of John the Baptist.)

As an encore, we may add the words that are certainly very comforting for many preachers, which Schuppius let flow from his heart in a postscript to an explanation of the Litany that he had written. He writes: "When my Savior comes to the Last Judgment and says to me: What do you bring me? I will answer: Dear Lord Christ, I have been acquainted with many great lords, with noble statesmen. I have also had to live in a world-famous city among many rich mammonists. But you know that statists and mammonists in general are evil Christians. The seed of your divine word has choked under the thorns of their wealth and has not wanted to bear fruit. Here you have a bunch of poor craftsmen who have let their lives become sour with blood, and when they came out of the weekly sermons, they lifted up their hearts to you and sang a hymn of praise in your honor under their work. There you have a bunch of poor widows, who have to eat much bread of tears in the world, and there is a bunch of children, servants, maids and other poor people. This is as far as I have been able to go/ I hope that my dear Savior will be satisfied with me for the sake of my ministry .

"Life insurance" in the light of the divine word.

The life insurance companies promise to pay out a certain sum of money to the survivors in case the person who has insured his life with them dies, and depending on whether one values his life higher or lower and pays

in accordingly, this sum is larger or smaller. Everyone who has experienced a little of Christianity undoubtedly feels from the outset a lively aversion to such an imposition, to insure his life with men; but not everyone may be immediately aware of what is actually sinful about it. We therefore want to try to display the same here recently.

The cause that will move a man to insure his life is either small faith and unbelief or the addiction to riches; on the whole, therefore, it is based on the fact that one does not put his trust in God, but in the creature, in Mammon, and this is forbidden, judged and condemned in God's word, already in the first commandment.

I say: it is first of all sinful small faith or even complete unbelief, if one insures his life, because who trusts and believes the word of God, he has in it life insurance enough and desires no more. In God's word we are promised food and clothing, and this is so certain and certain that it is counted as a sin if we doubt the fulfillment of this promise, and therefore anxiously worry, or want to say: what will we eat? what will we drink? with what will we clothe ourselves? as the unbelieving heathen do, who do not know this promise of God. Furthermore, Christ teaches us that as surely as God has given us life, so surely will he also give us the food that belongs to it, and as surely as he has given us the body, so surely will he also grant us the clothing that is necessary for it, as long as we are to possess both body and life; but if we should give these out again, it would not help us, even if we had all the food and clothing of the whole world in and on us.

But even more: God has always faithfully kept this promise, this life insurance. We must all confess, indeed we owe it to God to sign a receipt with seal and signature that we have always received both food and clothing at the right time, even as little babies, when we were not yet able to help ourselves, and so from then on until today; we have always had sufficient food and clothing, it may not always have been so delicious, so noble, so much as our sinful Adam desired, but it was sufficient, it was satisfying, and when the Lord once asks us: Have you ever been in want? we will all have to confess: Lord, when we look at it in the light, never none!

What the almighty, faithful God promises you, he has also promised your wife and children, they shall not lack food and clothing, but if we have that, we shall be content. Now he feeds your family through you, but he is not bound to you, so if you die, he is not yet in embarrassment; he can maintain your family in a hundred other ways, perhaps even better than through you; in any case, he maintains it so that it will continue to have its food and clothing, as long as it shall live. What is it

into the heart and choke the word and remain without fruit. With riches comes as a common accompaniment avarice or extravagance, unrighteousness, hard-heartedness, pride, arrogance, splendor of dress, gluttony, and the like; one becomes indolent to prayer, indifferent to the heavenly, eternal treasures; therefore the Lord says: "Truly I say to you, a rich man will hardly enter the kingdom of heaven. And further I say unto you, that it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Matth. 19, 23. ff. And this he further confirms when he speaks through the apostle Paul: "For they that would be rich fall into temptation and snares, and many foolish and hurtful lusts, which sink men into destruction and perdition. Damnation; for avarice is a root of all evil." 1 Tim. 6, 9. O, how many had made a good beginning in Christianity, and fell again through riches. How many had already grasped the heavenly treasure in faith, and have had their eyes blinded again by the beauty of this world. How many have gone out with God's people from the spiritual Egypt of this world and set their faces toward the heavenly Canaan, but because they lusted again after the fleshpots of Egypt and secretly disliked the spiritual manna of God's word, God could not be pleased with them, and they are cast down in the wilderness of this life and have not reached the goal. Riches are the glue on which the devil catches the most birds among men; the faithless Laban (Genesis 30), the foolish Nabal (Genesis 30), and the foolish Nabal (Genesis 30) got caught on it.

1 Sam. 25, the rich corn Jew, whose field had borne so well Luc. 12, the rich man who lived all days gloriously and joyfully and left poor Lazarus to languish Luc. 16, and to these you can add a hundred others that will have occurred to you even in daily life.

How can you, then, in the face of such sayings of the Holy Scriptures and under the impression of so many sad examples, both of which make you imagine the dangers of wealth so powerfully, how can you want to plunge your wife and children into such dangers in the face of all these, and still pretend to yourself that you are doing to them

What do you know: whether the very money you give them through your life insurance will not be the cause of their temporal and eternal ruin? and that instead of blessing you for it, as you think, they will not curse you one day. will they curse you for it one day? For it is quite another thing if wealth accrues to you through work in your profession and unsought; then you will certainly have to watch over yourself and yours with double care that you do not set your heart on it, but with regard to the attainment of the

Therefore, it is other than shameful belly concern, small faith, or unbelief, if you, despite all this, distrust the divine insurance, and by seeking human insurance and trusting in it, actually declare the divine one to be uncertain and lying. Apart from the fact that it is contrary to all better feeling when one makes his death a desired event, in that through such a worldly life insurance his death may become more profitable for the survivors than his life was; Apart from this, what dishonor do you do to your faithful God, who throughout your life has so faithfully kept his promise to feed you, if you now do not trust him, even far prefer human assurances to his assurances, although you already see daily how unstable, doubtful and mendacious all human promises are. And what foolishness it is to think that because you acquire money for your family while dying, you will therefore save them from hardship, just as if Mammon were God, whom one only needed to have in order to escape all tribulation. Can he who takes you away from your family by death also take away the money on which you have taught them to place their hope? Oh, certainly he can. You will not be able to protect them with money from the least cross, which God has decided to impose on them; but you will have provided them with both comfort and help in the cross, if you teach them by word and example to trust and serve the true God.

While with some it is more petty faith and unbelief why they insure their lives, with others it is the desire and the addiction to leave riches to their families that tempts them to do the same. For example, an old merchant in St. Louis named Taylor Blow, who had insured his life in various funds up to 117,000 dollars, died recently. Such people think they are doing their families a special favor if they leave them quite a lot of money.

temporal treasures. But no one lives by having many goods. How can you know that the wealth you thus bestow on your own will really be of benefit to them? O, how easily can this very wealth bequeathed to them turn out to be their temporal and eternal ruin'. And this is all the more likely because you teach them by this very example of yours to trust and rely more on uncertain mammon than on God. - Wealth is always a dangerous temptation for us already too earthly minded people. Nothing more hinders the effectiveness of the divine word in our hearts; Christ therefore compares it to the thorns in the field, which nip the good fruit in the

bud: "The cares of this world," He says, "and the trumped-up riches and many other lusts go
But he who wants to enrich his own through life insurance has already left the right ground, for on the one hand he seeks wealth, which alone reveals him to be a mammon servant, and on the other hand he cannot console himself that he has obtained this money for his own in a godly and godly way, for it is indeed written in God's word that one should work in order to eat; but not that one should insure one's life in a usurious society, by which, on top of that, one makes oneself a party to so many other people's sins. Oh, how alienated from the life that is of God must a man be who can resort to such means to gain what God has denied him in the ordinary way; how absorbed in earthly things, how indifferent to the true spiritual welfare of the souls entrusted to him!

But some, especially the frivolous agents of such societies, say that by joining such a life insurance company one is actually doing a work of love, because one is supporting poor widows and orphans. But is this really the intention that such companies and those who join them have and pursue? If this is so, then they should, like an association for the poor, take care of all kinds of poor widows and orphans who need their help and direct their means to their support; but they do not do this, but support only such families whose members belong to them, and pay not according to the existing need, but according to the contract agreed upon in business. They also accept only healthy people, from whom they may hope that they must first pay as much in annual installments or contributions as must be paid out to their family after their death, hence the installments are the higher. are, the older the person is and the closer death seems to be! Why is that? Because the members of such societies are not concerned with relieving or alleviating the distress of others and doing good works for the poor, but with providing themselves with good assistance in the event of death. The fact that others receive payments in the meantime is therefore not the actual purpose of joining such societies, but only a necessary evil, a loss that cannot be avoided, a grant of rights that must be conceded to them in order to attain such a right oneself. From this state of affairs, however, it is quite clear on the other hand that it is not charity but self-love, sinful selfishness, that is the cause and impetus for excluding oneself from such an association. One wants to secure money for oneself, and because one cannot do this in any other way than by allowing others the same advantage, one gives it to him, not out of Christian charity, not out of

Have mercy on his family. Under the guise of philanthropy and compassion, one is basically only looking for oneself and one's own advantage, and at the same time one wants to convince oneself that one is doing a good work and is who knows how pious! Can one want to deceive oneself, one's neighbor and one's God more crudely and clumsily? In sum, the whole story is thoroughly contrary to true Christianity and rotten. Therefore - go away from me with your life insurance!

The *General Council* and the General Lutheran Conference.

The General Council adopted the following resolution in Chicago: "That the Venerable Dr. C. P. Krauth be sent as a delegate of our congregation to the General Lutheran Conference in Leipzig, and that Prof. S. Fritschel be requested, in conjunction with Dr. Krauth, to represent the cause of our body at the Conference in Leipzig." - What "the cause of our body" consists of is not stated. But we do not err, certainly also in the sense of the General Council itself, if we place this matter, to be represented by the delegate, primarily in the application of the "doctrinal basis" laid down by the *General Council*. In this basis, § 5 reads: "The unity of the Lutheran Church as a part of the Church". Lutheran Church as a part of the holy Christian Church depends upon its adherence to one and the same faith, to the confession of which it owes its distinctiveness and its name, its civil recognition and its history;" and § 7: "Therefore, only those congregations of any country stand in a real communion and unity with that Church, and are consequently entitled to the name 'Evangelical Lutheran', which sincerely and in fact and truth adhere to the doctrines of the Unaltered Augsburg Confession." - —

The *General Council* has rightly disaffiliated itself from the "Evangelical Lutheran" General Synod of this country, because the same does not "sincerely and in fact and truth adhere to the teachings of the Unaltered Augsburg Confession", and an ecclesiastical fellowship and unity with such an untrue, merely nominally Lutheran body would therefore itself be an untruth, a conscience-impaired fellowship, a unity displeasing to God. But how is it to be understood that the *General Council* sends to Leipzig to the "General Lutheran Conference" not a visitor who, as a guest, first takes a close look at the matter and conscientiously examines it, but immediately a "delegate" who is to join the General Conference as a member and represent his body in it? Does the *General Council* know the "General Lutheran Conference"? Does it know that the same is "sincerely and in the

Does he "hold to the doctrines of the Unaltered Augsburg Confession" in fact and in truth, and that he can therefore enter into unity and fellowship with it with a clear conscience? To the honor of the *General Council*, let us assume that he has not acted knowingly, but only without proper knowledge, perhaps under the impression of false, beautifully colored representations, that he has therefore only acted hastily, carelessly, in sending a "delegate" to this body; that he is not aware of the publicly expressed, shameful, fundamental heresies of some of the main voting leaders of the "General Lutheran Conference". Otherwise, his separation from the "Evangelical Lutheran" General Synod and his unification with the "General Lutheran Conference" would be, at the very least, a quite astonishing inconsistency, even a mosquito biting and a swallowing of camels. For the errant leaders of the General Synod are but little children compared to the scientific, gigantic destroyers of the Lutheran faith within that Lutheran Conference. If Dr. Krauth wants to remain faithful to his "doctrinal basis" not only towards the General Synod, here in America, but also over in Germany, namely that no one is entitled to "fellowship and unity" with the Lutheran Church and to the "name Evangelical Lutheran" who does not "sincerely and in fact and truth adhere to the teachings of the Unaltered Augsburg Confession"; then he will see himself placed in the admittedly not pleasant necessity of at least having to express his solemn protest against the fact that men like Dr. Kahnis, Dr. von Hofmann and others are accepted as legitimate members of the Conference, recognized as Lutherans. For these false teachers are enemies of the Christian faith and no righteous Christian can and may keep peace with such, live in fellowship and unity. - Oh, how very different it would be with the poor, inwardly torn and outwardly despised Lutheran church in Germany, if it had not, like the people of Israel there, given room to idolatry, the idolatry of genius, in addition to the service of the living God, and thereby lost the blessing and help of the living God. God is a zealous God, therefore He does not suffer that one has respect, love, trust, and esteem for any idol besides Him, even if this idol is the most famous, most scientific, and most learned. A righteous Lutheran who really considers the Word of God to be God's Word is

therefore not at all impressed by great human doctrinal systems of lies, even if they were built up as high as the "rock mountains" with the most stupendous erudition and science; for like a kick to a molehill, a "little word" drops such systems into the dust. And such systems are all the more repugnant to a Christian, the more artificial they are.

and more covertly they put their own miserable human thoughts in the place of the Word of God. And yet the General Lutheran Conference has had respect for such system-builders, has not expelled obvious heretics from itself, but has recognized them as brothers. It has, as it seems, out of sorrowful concern that the Lutherans of Germany might appear in the eyes of the world, especially of the powerful Union world, as too small, insignificant, contemptible a group, not disdained to take "flesh," even if "ingenious" flesh, as its arm to help. But God's blessing will not come from it. As little as Israel was ashamed of the help of Jehovah, as long as it still tolerated idol altars next to the temple of the living God, so little will the Conference experience the almighty assistance of God, unless it will tire itself and overthrow the heretical idol altars, and should the number of its warriors thereby also melt down so much. What harm will that do? Only when Israel's army was down from 22,000 to 300 men did the LORD say to Gideon, "By the 300 men I will deliver you and give the Midianites into your hands!"

What gross false teachers and destroyers of the Christian faith, especially a Dr. von Hofmann and a Dr. Kahnis are, we want to show the readers first:

Dr. von Hofmann, a member of the General Lutheran Conference, teaches:

About the person of Christ, that the Lord Jesus "ceased" to be God when he was begotten in the flesh, he "exchanged the divine mode of being with the human one". This man JEsus then "became God" again in his exaltation. The Logos, the "Word", the second person of the Godhead, had emptied himself of the divine glory, omnipotence and omnipresence, and had "become a man out of a God", he had "laid aside the Godhead and assumed the human nature".

Of the Holy Spirit. God did not call the world into existence through his omnipotent word, but rather created the world in that the spirit of God became inworldly. The manifestations of evil and good, "Both are an effect of God through his spirit, there through Satan, here imparted in Christ".

About the angels. It is true that v. Hofmann says that the angels are creaturely beings, but for him creation is not a calling into existence by the almighty word of God, but God sets what he creates out of himself, therefore he says of the cherubim that they are: "creaturely life, into which the eternal fullness of God's being goes, in order to become in it a variety of faculties", "in the four throne beings his one being is manifested for

Redemption. According to v. Hostnann, there is no mention of a vicarious suffering, of a work of atonement and reconciliation through the death of Jesus anywhere in the Holy Scriptures. Suffering and death befall the Lord in His calling, but not as an execution of the punishment of our sin, but as the utmost evil that sin inflicts on the righteous. He did not suffer and accomplish what we should have suffered and accomplished, but through suffering he completes his professional obedience. Thus, v. Hofmann eliminates the whole work of redemption, leaving only a person who proves his holiness in a whole human life under all kinds of temptations until the end. - Therefore, according to v. Hofmann, the content and the essence of the Christian faith consists in this: God, who has forgiven sin from eternity, has (not his Son, but) let the original world goal, which is in him, appear as the man of God, in order to proclaim God's will to forgive sin and to realize the forgiveness of sin by making Jesus Christ the beginner of a new humanity. We humans have to recognize the Lord also in the form of a servant as the beginner of the new humanity and have to let ourselves be sure that God will restore humanity one day through him who appeared in the form of a servant. This faith is now the behavior that God demands of man in order to esteem him worthy to participate in this promised restoration; this faith is the obedience demanded by God. Therefore, if a man performs such obedience of faith, such behavior is counted to him as righteousness, i.e. such behavior of man is then right and good in God's eyes. But what is pleasing to God, that he rewards. Therefore, whoever believes receives from God the forgiveness of his sins as a reward and comes to stand in such a way that he has God's judgment for himself and complies with God's will.

This justification, according to which man, on the basis of his conduct pleasing to God, comes to stand in such a way that he has God's judgment for himself, would not have been at all disturbing to the good fathers of Trent: they could have quite well reconciled their whole doctrine of satisfaction with it. Yes, we confess, in the practical interest we would still give preference to the Catholic doctrine over that of v. Hofmann."

Will Dr. Krauth enter into ecclesiastical, Lutheran brotherhood with Dr. v. Hofmann, this pantheist, Subordinationian and Pelagian? We do not believe it.

Of the inspiration of sacred Scripture. "Not all that Scripture contains is inspired truth" (Introduction to Dogmatics p. 11). In place of the Word of God in sacred Scripture, he puts: "The unfolding of the revelation of salvation in the history of the old and new covenants."

From the person of Christ. Kahnis tears apart the Trinity and denies the Son the God-like being: "the begetting of the Son is the beginning of creation." The Son "is not divine personality in the same sense as the original personality of the Father, which is identical with the divine nature", this personality is God in the predicate, but not in the subject, it is God, but not the God. It is therefore not equal to God! (Dogmatics p. 457).

- Jesus is the angel of Jehovah, not Jehovah himself. The servant form of the Son of God is the human form, the appearance in the flesh, the human character of the Son of God from His birth to the hour of His exaltation."
- The Incarnation is not only humiliation but at the same time the means for the eternal Son of God to attain a more perfect state of His heavenly personal life than the human one was. The Incarnation as humiliation is at the same time the stage through which the Lord ascends to a higher perfection than his previous one.

Of sin. "Man born of the flesh is flesh, not as if he were baar to the higher nature." "It is contrary to Scripture to convert the sinful condition of mankind into a total divestiture of the higher Nature to put. Scripture recognizes every human being ... The Scriptures attribute to every human being the capacity for truth, for morality, and indeed a share in the light that shines in the darkness. - "As the life-root of religion we have faith, the consciousness of God rising directly from human nature, which grasps the living God."

On the Holy Communion. "Because the Lord's Supper is the partaking of bread and wine as a sign of the sacrificed body and blood, it is a time of remembrance in which the partaker confesses the sacrificial death of Christ." - "The (body) to be killed, which stood before the disciples, could not be the object of the enjoyment." - "This taking in (of the body and blood), of course, is not eating and drinking, but a spiritual receiving through the medium of faith. The Lord's Supper is a spiritual eating and drinking."

Professor Dr. Dieckhoff gives the following verdict on Dr. Kahnis in the "Theologische Zeitschrift" edited by Dr. Dieckhoff and Dr. Kliefoth in 1861: "There can be no dispute about the fact that Dr. Kahnis' condemnatory opposition concerns the most genuine confessional substance of the Lutheran confession, e.g. when he rejects the ecumenical confession of the triune nature of God.... and declares the Lutheran doctrine of Holy Communion to be false and Zwingli's tropical version of the words of institution to be justified." - "We shall not be wrong in saying that Dr. Kahnis differs from the old Arians only in an arbitrariness and confusion of thought." 2c. - "The more it becomes a habit in the present day to hold fast the Lutheran name as an ecclesiastical legal title, even when one comes face to face with the truth of the Lutheran confession, the more must be done against such abuse of the name and protest against such untruthfulness."

Will Dr. Krauth make Lutheran brotherhood with Dr. Kahnis, this Arian and Zwinglian? We do not believe it! -

Dr. Luthardt, member of the General Lutheran Conference teaches:

Of free will. "On the other hand, repentance and faith are demanded of man as his performance. The demand of repentance should and can be fulfilled by the called person immediately, and faith is free obedience, which the person performs. Thus, man's conversion is his own doing." In the face of the divine call to repentance, "man has freedom of rejection or acceptance" (Compendium of Dogmatics, pp. 183-84).

Would it be true with the doctrinal basis § 7 if Dr. Krauth enters into "unity and fellowship" with Dr. Luthardt? Is Dr. Luthardt with his Pelagianism "persisting in one and the same Lutheran faith" of which according to § 5

"the unity of the Evangelical Lutheran Church depends?" - —

Consistorialrath Münchmeyer, member of the General Lutheran Conference teaches:

From Church Regiment. "Who gave the bishops or pastors this liberty, this right (to make ordinances)? We answer absolutely, God; this power of the bishops or pastors rests on a *jus divinum* (on divine right)." (Theological Journal of Kliefoth and Mejer Volume 6. p. 326). - "It is part of the authority divinely vested in them that they have the right to make such human arrangements, for the sake of good order." (S. 329).

The *General Council*, in Thesis 3: "On Church Power and Church Government," has declared the following doctrine: "the church has no power to bind consciences except in so far as she teaches in truth what her Lord teaches and conscientiously commands to be kept what he has commanded her to command."-Is Dr. Krauth willing to unite his pure doctrine on this important point with Münchmeyer's papism? '—

We could easily enlarge the register of heresies publicly propagated from pulpits and chairs by members of the General Lutheran Conference; but the above is sufficient to see whether the General Lutheran Conference is a body "which sincerely and in fact and truth adheres to the doctrines of the Unaltered Augsburg Confession," and whether, therefore, the *General Council* remains true to its "doctrinal basis" when he recognizes it as a Lutheran body. *)

Request to our communities.

A few weeks after Easter, when the requests for candidates for the preaching ministry have been received from all districts of our Synod at the Teachers' College of the Seminary in St. Louis, a survey will be made as to how the available forces can be distributed in the most equitable and appropriate manner.

Note. In the decision of the Osneral concerning the conference in Leipzig, Professor S. Fritschel is requested in conjunction with Dr. Krauth to represent the cause of the doctrinal Council at the conference. - That Professor Fritschel knows the fundamental heresies of a Kahnis, a v. Hofmann 2c., is beyond doubt, that he nevertheless accepted the request of the *General Council* to represent the cause of this body at the General Lutheran Conference, instead of warning the *General Council* or at least requesting it to send a delegate to the Conference only under protest against those heresies, shows that the Iowa talk, "of unchangeable confessional loyalty" is just talk. If Lutheranism were in the conscience of the Iowans instead of in their heads and on their common smooth tongues, such a course of action would be quite impossible. This is also so strange that the Iowans here in America still do not declare "the cause" of the *General Council* to be right and therefore forgive the affiliated connection to the *General Council*, but want to "represent the cause" in Germany. There are clever people who can do everything!

can. Up to now, 55 congregations have sent us urgent requests, and some have sent us completed appeals. However, since some seminarians have already been released into the holy ministry during the course of the year, only 32 students can be examined toward the end of June and, if found capable, proposed to the congregations for appointment. Thus, 23 congregations cannot be supplied with preachers from our synod this year. Since especially the south and southwest of the United States are more and more excluded from our synod, but also the need for preachers in other states is still growing, the urgent request goes out to all congregations to look around with renewed seriousness and zeal for pious and gifted young men and to send them to us on the first of September of this year to the seminary for training for the sacred preaching ministry. - The dear congregations must also take our concerns in this matter to their hearts. For it is really not easy to be asked very urgently and persistently for help, to recognize the need and spiritual danger of the asking congregations, and yet to find oneself completely unable to provide help. - — B.

G Open letter

To Rev. J. Baumbach, agent of the Iowa "Church Gazette."

To date, I have held the Iowa "ChurchBlatt" for our Reading Society of the Buffalo Local Conference of the Missouri Synod.

However, since I am not willing to continue to even tacitly endorse or even support such expectorations arising from raw, boundless hatred, as they can be found anonymously in No. 8 of this year's issue of the "Kirchenblatt", I would ask you to spare me the sending of this reading material from now on. Truly only a miserable person, completely blinded by rage and envy, can insolently call the "Lutheran," a newspaper from which for 26 years now thousands and thousands of Christians have drawn the richest consolation and instruction of the most important kind, a lying newspaper and exclaim: "Who believes what the 'Lutheran' says?" My fellow ministers, who have read the St. Sebald Gazette up to now, will probably do the same, and for the time being "pass by" the leaders of the Iowa Synod together with their publications; for who does not like

to avoid, if only his profession allows him to do so, such exceedingly angry, envious, scolding people.

Sincerely
Franz W. Schmitt.

Ev.-luth. pastor. - —

Reserve, Erie Co, N. York

Agency for Immigrants in Baltimore, Md.

It is with heartfelt pleasure that we see ourselves in a position, through God's goodness, to inform all members of our synod and whoever else wants to take advantage of this opportunity, that we have established an agency here in Baltimore for the benefit of the immigrants and have also found a very suitable person for this in the person of Mr. Wilhelm Sallmann. He has been a colporteur for our three communities here for quite some time and as such has earned their complete trust. Likewise, he has a good knowledge of the local conditions through many years of practice and experience, as well as a heartfelt love for the cause, so that he has yielded to the unanimous desire to undertake this matter, with disregard for his own benefit, and has now taken on the agency with all good will. Whoever remembers the time when he, as an immigrant, first set foot on the soil of this new fatherland, and remembers how forlorn he felt in the hustle and bustle of a large seaside city; how often small things caused him the greatest difficulties, because he lacked a man who could help him with advice and action and in whom he was allowed to place his trust; how he was then only able to overcome these things with great sacrifices of money, time and worries: he will know that he was not able to do so. He will certainly be very pleased that a Christian and Lutheran man has now been found and employed here, who will faithfully take care of the immigrant with advice and action in the most unselfish way; all the more so because immigration via Baltimore is taking on ever greater dimensions, in that it is cheaper than via New York, and for a year now has been greatly increased by four large steamships that run directly from Bremen to Baltimore.

The task of our agent is generally to offer himself wherever his help is needed and desired, and especially to distribute good books and tracts. He will therefore be ready at any time to accept orders from those who expect acquaintances and relatives from Europe or who send them support for their onward journey or who want to travel to Europe themselves, and to carry them out to the best of his ability. If someone has friends whom the Agent is to assist on their arrival, he should inform them of their names exactly and clearly, along with the place from which they are coming and where they are going, and if possible also the name of the ship on which they are coming. Whoever wants to send money to his acquaintances here can do so best by mail per money order. Finally, it would be good if the name of our agent in Germany were written to such immigrants and they were reminded beforehand to contact him here immediately.

May God now give his rich blessing to this work, so that it may bring salvation to many.

On behalf of the Committee

Hugo Hanser.

The agent's address is:

William Sallmann,

166 Lust Bratt St. Baltimore, Md.

German papers are requested to give notice of this as well.

Church News.

The Rev. O. G. Schuricht, of St. Paul's parish, Fayette county, Ill., having been called, was installed in his new office by the undersigned on the Sunday of Oculi, at the conclusion of the reverend presidency of the western district.

E. D. C. Böse, Pastor.

The Rev. A. H. Burckhardt having received a regular appointment from the congregation in Springfield, Ill., the same was installed in his new office by the undersigned, by order of the honorable President of the Western District, on the Sunday of Misericordias Domini.

May the Lord be his sun and shield!

E. A. Brewer.

Address: Nev. H. Lnrcklinrät, Lox 817. 8^rirlrA6oI6, Ill.

Church dedication in Little Rock, Ark.

With thanksgiving to God we can bring to the dear readers of The Lutheran the happy news that the second German Lutheran Church in the State of Arkansas is now completed. The cornerstone was laid on Reformation Day last year, and with God's help the building progressed so rapidly, without accident or delay, that the new church was solemnly dedicated on Reminiscere Sunday. Since Pastor M. Wyneken was prevented by urgent necessity from preaching the main sermon on the day of the dedication, the undersigned preached in the morning in German on 1 Cor. 1, 18. and in the afternoon in English on the basis of Psalm 48, 12. 13. on the name, origin and doctrine, resx. Doctrine of Justification, of the Evangelical Lutheran Church.

And so, here in the far south, after a long and desolate darkness, the shining torch of pure Bible teaching has been put up. May it burn brightly until the end of days, and may it one day shine through the dark valley of death to the happy shores of a blessed eternity for all who have walked here in its light. God be with you!

I. H. Niemann, Pastor.

Request:

Where is Joachim Jörn from Zapendorf, Güstrow, Mecklenburg-Schwerin? He moved from Germany about 6 months ago and is supposed to be staying in the state of Wisconsin. An old uncle of his, Fried. Jörn, a native of Großenweidendorf near Laage, who has been living in Chicago for a long time, urgently wishes to hear from him and asks our pastors and congregations in Wisconsin to investigate in their area and, if he is found, to give notice at the following address:

^lr.

Iveru,

82 Greller ^venue, OlliouAO, Ill.

Mission feast - Display.

On the first Sunday after Trinity, June 19 of this year, this year's mission festival will take place in the congregation of Herm Pastor Tramm at Vineennes, Ind., to which the congregation cordially invites the fellow believers, especially from the Conference and neighboring congregations, and asks them not to leave the offered quarters empty.

Darmstadt, on Easter Tuesday 1870.

A. Weyel, Pastor.

Display.

The Lutheran Synod of Illinois a. St. is meeting this year at the congregation of the Rev. Bro. Erdmann at Red Bud, Randolph County, JUö. on the Thursday after Trinity, June 16.

All Synod members and guests traveling via St. Louis and Belleville are requested to arrive in Belleville as early as the morning of June 15, where cars will be waiting to pick them up.

Guests from other Lutheran synods should contact the Pastor looi in advance by letter, so that he can arrange for quarters in good time.

Okaw, Washington Co, Ill, April 27, 1870.

Fr. Wolbrecht, Secretary.

Synodal display.

In view of the circumstances of the rural congregations in the northern part of the Western Synodal District, and in particular of the congregation at Addison, Ill., where the members of the Western Synod are to meet this year after having been invited and voted upon, the postponed meetings of the same will, God willing, now be held from the Wednesday after Trinity Day, from June 15 to 21 of this year. Main subject of this year's meetings: Theses on "Ab endm ah lsgemcinsch aft".

By order of the Reverend President:

F. C. Th. Ruhland, Secretary x. 1.

XL. All those who wish to take part in the aforementioned meetings of the Synod should contact Pastor Francke in Addison as soon as possible.

Conference - Displays.

The first Wednesday after Pentecost is one-day St. Louis Localconference.

The Southwest Indiana Preachers' and Teachers' Conference will meet, God willing, June 16-18, incl., at the church of the Rev. Tramm at Vincennes, Ind.

A. Weyel, Pastor.

The Buffalo Districts - Conference will assemble for its session this year, God willing, from the Wednesday after the first Sunday of Trinity until the following Tuesday at the home of Past. C. I. Ren; at Martinsville, Niagara Co, N. York.

A. Weisel, Secr. x>. t.

"Wider das weltübliche Spielen" has a sermon by Mr. Pastor C. J. Renz just left the press and is available from Mr. Agent Barthel here, as well as from the author for the price of 8 cents pr. copy. Exempl. to have. Not only is it worth reading and taking to heart, but it should also be noted that the additional income goes partly to the synod treasury and partly to the emigrant mission. C.

Received in the coffee of the Eastern District:

For the college fire in Fort Wayne and fire losses of the sophomores 'there: From the parish in New York ^subsequent \$8.50. From the parish in Boston \$103.10. From the Women's Association there \$25.00. From St. Paul's parish in Baltimore \$15351. From the parish in College Point \$67.25, in Town Ellicottsville 49.00, in Ashford 44.50, in Hum- berstone 425.00, in Longgreen 420.00, in Gainsboro 48.00 Gold--49.60, inRainham 426.00 Gold---431.20. From St. Peter's parish in Baltimore 452.50, from the women's club of that parish 420.00. From the parish in Berlin 47.53, in MiddleVillage 4100.75, in Wolcottsburg subsequently 42.00. From Past. Rademacher's congregations 413.00. From A. Horn 50 Cts. From the comm. in Petersburg h 4170.20, in Middleton 44.00, in Egg Harbor belatedly 50 Cts. From Miss Em. to the little wash 42.00.

For poor students: From the Gem. in Bergholz for G. Kröning 44.23, in Johannesburg for the same 49.00, in Bergholz for H. Lāwen 41.00, in College Point for J. Lingke 43.00.

To the college--maintenance fund: from the New York municipality 49.90 and 46.75.

To the Synodal - Building Fund: From the congregation in Bergholz subsequently 43.15, in Berlin 45.50.

To the synod treasury: Don d. Gem. in Berlin43.09. From G. Merkel 41-00. From Mr. Schilling 50 Cts. From the Gem. in Washington 48.00.

For Past. Brunn's institution: Kindtaufe Collecte bei Herrn Past. Müller 47.00. From Mr. Past. Michael 45.00.

For inner mission: From the church in New York 46.00.

For the Heathen Mission: Quarterly St. Vitus Day for the 'Heathen children of the Leipzig Mission from the 2nd grade school children in Pittsburg 45.00. H. Brauer 42.00. From the congregation in New York 46.00.

New York, April 1, 1870. J. Birkner, Cassirer.

Received in the Northern District treasury:

For the burned college at Ft. Wayner From Past. Lemke's St. John's parish 465.40 u. zw. from Mr. F. E.berlein 410.00, W. De Beauclair 46.00, H. Knorr 45.00, F. Dörfler 41.50, von Hemme, F. Priebe, I. Platz, F. Bahlmann, G. Fleischhut, J. diese, J. Wendt, I. Rchberg, J. Platz, L. Fleischhut, W. Buckmann, I. Seelbinder, F. Teller, F. Priebs, G. Eberlein, J. Wrrms- bacher, G. Roisert, W. Pappstcin, G. Seifferlein, Gufroy, F. Pruß 41.00 each, Ritterbusch 90 Cts, Bez, Schneider, F. Buckmann 75 Cts. each, Frese 55 CtS., Schulz, Kollmorgen, Rühl, Müller, A. Koth, H. Koth, J. Pries, J. Pruß, I. Pappstein, Held, C. Böttger, W. Böttger, C. Ahrens jnn., C. Priebe, H. Frerkph, C. Nehberg, Heinz, E. Bez, W. Buckmann jun, W. Fieberkorn, Krause, Baumgärtner, C. Frühanf, J. Pruß, J. Scherf, C. Fink, J. Pruß, P. Billo, L. Pröhl, F. Priebs, Beckenhauer, Reindel, J. Römer each 50 cts, Schreiber, -Mund, P. Priebs, J. Bülo, Becker, Kleine, Berlin each 25 cts. From Past. Lemke's St. Peter's-- Parish 472.82 u. zw. from M. Förster, W. Fischer 45.00 each, J. Schröder, M. Sciferlein sen. 43.00 each, Hammel, Hopf, Braun, Schemm, L. Seifferlein, W. Schröder, L. Hinz, F. Hinz, Spindler 42.00 each, B. Nummer, Wolf, Guthof 41.50 each, Grabmann, Blum sen, H. Nummer, schönberg, Winkelmann, Bohm, Haus, J. Spens, F. Spens, Rose, Ch. Görlach, Wiegand, Ch. Schröder, Schin- ning, Hewald, Ch. Platz, H. Henning, Harm, Hofer, Streb, Oldenburg, W. Nein, C. Rein, L. Schmidt each 41.00, Schock 75 Cts., W. Härtung, Kuhfeld, F. Heidt, M. Seif- ferlein jun. J. Schmidt, Leise, Hind, G. Seifferlein, Schaak, Deierlein, dtothenberg, Nöniug 50 Cts. each, Bunhof 45 Cls, Ziemet 37 CtS., Kraft, Wttwe Heid, Abel,ZJul. Heid, C. Henning, Engel, Büttner, Kraft, Grambo, Rückert, K. seifferlein 25 CP each. Summa 4138.22. Of this, two thirds are for the construction of the college, one third for the college students damaged by the fire.

C. Eißfeldt, Kassirer.

For poor students received from Mr. Merz by Past. Heinemann in Neu Gehlenbeck, Ill, 42.00. Through Pastor Hartmann in Bremen, Ill, from his congregation 44.00. Through Pastor Sandvoß from Mrs. C. Schröder in Port Hudson, Mo. 2 pairs of woolen stockings and 3 towels.

For poor Wendish students received 100 dollars in gold (with deduction of 41-00 for the bill) from an unnamed Wendish widow in Serbin, Tea.

C. F. W. Walther.

The undersigned hereby certifies to have received through Mr. F. Schuricht, Kassirer of the General Synod, from Herm Kassirer C. Eißfeldt \$17.65, from Mr. C. Bonnet \$2.00.

A thousand thanks be to the Lord, who has also made these dear givers willing to serve me with their possessions; may the Lord repay them in time and eternity!

Henriette Kleinegees.

Changed address:

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Printing Office of the Synod of Missouri, Ohio et al. St.

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A conversation between Johann and Frederick about inner mission or seeking out and supplying preacherless churches here in America.

Johann. Tell me, my dear Friedrich, what do you actually think of the inner mission?

Friedrich. I think a lot of it, because I think it is not only very necessary, but also very beneficial.

I. I do not want to say that I am exactly an opponent of them; but I must confess that I am not very much in favor of them either; for I am convinced that many of those for whose sake the inner mission must be carried out have themselves brought it about that they find themselves in such a vain and sad situation; for nothing but their earthly mind and indifference to God's word has put them in it. I did not want to say much about the German immigration, because there are thousands who feel how and where the shoe pinches them, although it is also true that a large number of them would find their bread in the area of Christian congregations here, so that they would then also be provided with God's Word, church and school. But what can one say when one has to see that even if people find themselves in such good earthly circumstances and are so well provided for in terms of church and school, they will still be able to find a way to live.

As soon as they hear that so and so much can be earned here or there, that the land is so and so cheap, productive and easy to work, it is as if they were infected by a contagious disease: they have to get up and leave. Whether they find God's word again, whether they start a school for their children, that is of no importance to them. Their hunt for earthly goods or for a more comfortable life cannot be stopped by this. Is it not a judgment of God, if they have to hunger a little for God's word, so that they can think about what they have done by their careless departure, whom they have offended, and whose word they have despised and held in low esteem? It therefore seems to me to be quite wrong if one wanted to run after such people right away; for would one not thereby prevent them from coming to the right realization of the contempt for the Word of God? A little starvation diet could certainly not do any harm.

F. I must confess that you have just said many things that are true. On the other hand, I believe that your words do not express the love of a mother for her lost children, nor the voice of the good shepherd for the lost sheep. As for those who do not have a flesh to sit on, even here in this country, the following can be said often do not take the cause itself into protection. Here and there, however, one still commits an injustice if one wants to judge it in your way; for some also have good reasons that they can take hold of the walking stick and continue in the name of Jesus. But even if this is not the case, who are we poor sinners to break the rod over them and throw them away completely? No, love cannot act like that. And if you think that one should only let them starve a little first, then I must say that in many cases this seems to me to be a very precarious cure. The enthusiasts will certainly not object to it, because while we want to let them starve, they come and feed them with their false doctrines: Just as in ordinary life there are people whose appetite grows above their food, so it often happens the other way around that such people, while starving, get used to starving and at last give nothing at all for this food. Some people begin to give themselves to the god of the world, Mammon, with all their strength of body and soul, on Sundays and every day. Others go hunting, especially on Sundays; still others keep a political newspaper, which is read on Sundays, so that they do not hear or read a single word of God almost the whole year through. With this nature fall

They then fall into a stupor, so that everything that concerns their spiritual and eternal salvation is of the greatest indifference to them. But this, thank God, is not the case with all of them; for with some of them it is really the case that the longer they have to do without the church and ecclesiastical fellowship and the preaching of the divine word, the greater their desire for it becomes. If one pays attention to God's activity in all this, one cannot be surprised enough how God often uses a few people, from whom one would not have expected it, as a salt for others; for they often give the first impulse for the formation of a true-believing congregation afterwards. The devil and their old greedy Adam intended to make it evil, but God intended to make it good. And indeed, He did it well with them and through them with others; for the Lord Jesus, the Good Shepherd, did not leave them, but sought them out and was present to them in His Word and in the Holy Sacraments in the flesh. He followed them in his word and in the holy sacraments into the distant bush or into the wide and remote prairie. Consider how many thousands the Lord, the good shepherd, has already followed in this way. Yes, hundreds of congregations have arisen in this way by God's grace here in this country, and especially in recent times here in the far West, and so they arise anew every year. There, where a hundred or fifty years ago was the greatest wilderness, there, where the deer, wolf or bear, and the red Indian set up their camp, there are hundreds of houses of worship, pulpits and altars today, so that in the same places children are now born to the Lord like the dew from the dawn. Is there a single congregation among them, where it would have gone completely without the above sins? Do you not see God's work and his almighty hand of grace at work in all of this?

J. Well, as I said, I am not completely against the inner mission; but the mission to the Gentiles I consider more important and necessary, because there we have the express command of the Lord to teach all Gentiles. The poor blind Gentiles know nothing of God, nothing of eternal blessedness and the way to reach it; nothing of the eternal reconciliation that our dear Lord Jesus Christ has brought about for them on the trunk of the holy cross. Is it not touching to read how willingly and with what joy they often accept the Word of God and the missionaries? Our indifferent Christians, however, who so shabbily put the Word of God after the pursuit of earthly good, know how they can be blessed. If they were not so indifferent and stingy, they could often keep a preacher for themselves, or have one come from time to time; unfortunately, they often do nothing about it. Yes, what is even more terrible, if a traveling preacher or another preacher then calls on them to come. If they seek to impose something on a person against his will, they are not even willing to hear him, but mock and jeer at him. But is it not pure foolishness to try to impose something on a person against his will? For these reasons I do not consider the inner mission as important and necessary as the mission to the Gentiles. This is also the reason why I have since applied my contribution to the mission to the Gentiles.

F. What you said about the mission to the Gentiles is certainly true, but that does not mean that we should put the inner mission on the back burner, for here, too, it is said: "Do this and do not do that. Are our German compatriots excluded from the command of Christ to preach the gospel to all creatures? Yes, should not this command find its special application with us in regard to our German compatriots? And if once the holy apostle Paul, who was especially the apostle of the Gentiles, nevertheless kept the rule that wherever he found Jews, he preached the gospel to them first, as the covenant people, and only then, Should we then act unjustly and unchristianly if we also first preach God's word to the people and seek to preserve it in the church, with which God had already given the covenant of grace in holy baptism? With whom God has already established the covenant of grace in Holy Baptism? Has this not become the promise to her and her children? What mother would care for and wait for other people's children and let her own die and perish over them? How you want to apply your contribution in the future is up to you as a Christian, but surely you will not do wrong if you do it in the future or if you do it the other way around. Although this, as I said, must be left to your Christian freedom, a Christian should nevertheless be careful in distributing and applying his gifts; for just as a prudent farmer is careful in distributing seed, so that each piece of land not only receives the right seed, but also the necessary measure, so the Christian should also do in distributing his gifts. God has certainly directed us here to the work of the inner mission. Mission. Therefore, we should not anxiously seek other things. In ordinary life, wouldn't a person be considered a blind man or a fool if a gateway were wide open and he did not try to cross it but wanted to seek another entrance? But this is how it is with us now with regard to the mission field; for the door

of the heathen mission seems to be closing more and more, at least here in the country, while that of the inner mission has opened wider and wider. If we were to close our eyes to this or even be indifferent to it, should we really know our calling?

know? Certainly not. Would our dear father Luther have recognized his time and his profession correctly if, instead of pursuing the blessed work of the Reformation with his friends, he had wanted to say: Christianity has fallen away from God and His word, therefore let us go to the Gentiles and preach to them? Certainly not; for God had assigned him another work and opened another door. No doubt the good man of God also knew the command that the gospel should be preached to the Gentiles. And it was not out of carelessness or indifference that he disregarded it; after all, in his song, "God will be gracious to us," he himself calls upon God to convert the Gentiles when he sings, "That Jesus Christ may be known to the Gentiles for salvation and strength, and that he may convert them to God. This disregard happened rather because God had assigned him another field of work, and this took up all his and his people's strength. Therefore it was wise of them to enter the door that God Himself had opened for them. Since God has obviously opened the door of the inner mission for us, we certainly also have the calling to do this with zeal; for woe to us if we were to ignore this and leave it unnoticed, for then we would be weighed and, at least in this respect, too easily found out. God would also find people who would enter this door in our place, for he has no need of us. Therefore, it is not necessary to be meager, but to contribute to the best of our ability. It does not apply that a preacher, to whom God gives the opportunity for missionary work, says: "I have no profession for this, because my profession refers only to my congregation. If he has no special calling as a preacher, he still has it as a Christian, so that he may follow the same as far as possible. And his Christian profession is older than his special profession as a preacher, for he already committed himself to the battle and mission at his holy baptism. With this oath of allegiance, he declared war on the devil and vowed to help build Christ's kingdom wherever he could and knew how. He may also be assured that the hours and days he has spent on the inner mission will not immediately destroy his own congregation, for it is in God's hands. And it will be good for him when he will be able to say that he has never spent his days and hours more in vain and uselessly than by preaching the good gospel to those who were not bound to his soul by a special calling; for if he has done this in faith and in the love of the Son of God, he will certainly not be disgraced before our dear Lord Jesus Christ in his future. It also applies

It is not that Christian congregations should be so narrow-minded and petty as to want to keep their preacher for themselves. In the earthly world, it is true that the owners of the goods of this world are affected by the fact that others share with them. But in the kingdom of God it is different. A true Christian can therefore only rejoice when God grants others the same grace that has been granted to him. He desires this from the bottom of his heart and helps where he can and knows how. Should such congregations not also think back to the time when they themselves stood alone, but when others took care of them in love by having preachers come and visit them, and when congregations let them go from time to time so that they might also hear the word of God? How hurt they would have been if they had refused! Should they not now gladly do to others as and what God had done to them before through them?

If Christianity consisted in mere knowledge, then it would be correct if you said that such Christians already knew how they would like to be saved; but since it consists above all in living faith, which is not only attained but also preserved through God's Word and the holy sacraments, the matter is quite different. Then you complain that such people are often so stingy. It cannot and should not be denied that this is unfortunately only too often the case. But nevertheless one must not throw the baby out with the bathwater. As far as the richer and wealthier people are concerned, who mostly settle on the prairies, I cannot say much. But as far as the poor people who move into our virgin forests are concerned, I can assure you that it is often not stinginess if they do not immediately hold a preacher or hire one; for they do not have the means to do so in the beginning, since they usually come into the bush in such a way that they can only just buy their land, and not even that without incurring debts. So these people often live in the greatest poverty in the first years and are happy if they have bread and potatoes. If they then build something more than they need for their own food, there are otherwise many, many needs to be met. And yet I know of cases where they made the greatest efforts to have a preacher come. If one wants to speak of stinginess, this is not judged according to love. In the east it is also the case that they would like to have a orthodox preacher, but, God be lamented, they cannot get one. Is it not most distressing when out of 55 professions that were submitted to the college alone, only 32 could be considered, that is, 23 had to be rejected at least out of hand? What will finally become of it, if we do not all with all earnestness seek to help control such distress and God does not forgive such

What is the reason for this? For instead of decreasing, it increases more and more. Does not the word of our Lord fall upon the soul of every Christian: "The harvest is great, but the laborers are few. Therefore ask the Lord of the harvest to send laborers into his harvest"? Then you complain about the reluctance with which these people often receive his messengers of the gospel, even scoffing and mocking at them. It may be that this also happens from time to time; but in the end, what does it matter much? Does not the Lord Christ preach the gospel to many in the midst of the great cities as a testimony against them? What wonder is it, then, if this also happens now and then to those who live in the dispersion? How many have not taken a medicine in ordinary life, which they took with reluctance, but which saved their lives afterwards? What harm did his reluctance do to save his life afterwards? Through God's infinite mercy, however, this still happens here and there in the spiritual. To prove this, I could tell a small and beautiful story that was once told to me by such a reluctant person himself. For reasons, however, I do not want to do it. I myself have never been an actual traveling preacher. But God has often given me the opportunity to visit such people. Although I made the experience that I tried to comfort myself with the fact that my Savior, whose messenger I was, was not welcomed and accepted by everyone, I was also welcomed by many of them, even with joy. Last autumn I heard that a number of new immigrants had settled in the middle of the jungle about ten to twelve miles from me. So one day I set out to find these people. When I arrived, the men were all scattered in the jungle, so that everyone could build a hut for the winter. The women, however, were all gathered in a hanse, which has been standing there for some years. When I told them the purpose of my coming, namely that I was willing to visit them from time to time and to preach God's word to them, which is the only consolation for us poor sinners in life and in death; because I also knew that they were still too poor to be able to contribute anything to the preservation of the ministry of preaching, and that I therefore wanted nothing more than a place to stay for me and my horse, if I could no longer go home, they were happy. The men would also be happy, and so on. An old woman, however, who was sitting behind the stove and had not said anything about our conversation since then, now let herself be heard: "I thought, Heer seite wee in de Wüsten, Heer keime keen Köster und keen

Preester; owerst do hätt de lewe Gott oll een schickt." And what preacher who had the opportunity to seek out such people, has not already had similar experiences? Do you see, dear Johann, that there are still those who will gladly accept the Word of God if it is only brought to them? If there were no more new immigrants at all, we should not lose sight of the work of the inner mission. But first think of the stream of German immigration to all the thousands who come to this country every year, many of whom belong to our dear mother church. And then think further, how all the false-believing church communities as Roman, Reformed, Uniate, Episcopalian, Presbyterian, Methodist of all kinds, etc., etc., are all the same, how they all, like predators, have their eyes fixed on this immigration, how they all, as it were, seek to fish, and we Lutherans should want to sit on the shore and watch idly, or with sleepy eyes, how they sing away our fellow believers, and should not also be anxious to cast the net of the gospel among these immigrants? Oh then "Fie on you" on us name Lutherans! For then we would indeed not be worthy to bear only that name, let alone that God had given us his dear word brightly and clearly. We may well say the good things that our dear Lutheran Christians, who are in closer ecclesiastical fellowship with us, have in humility and to the glory of God; for we see this, for example, in the holy apostle Paul, who also praised this in the Christians of that time. And since then, they have shown great zeal in one thing, namely in the training of young orthodox teachers and preachers. And in this way, of course, they also do inner mission or promote it; for without such young people, who are trained for the service of the gospel, we cannot do inner mission. Therefore, this is the main thing and must remain so. It seems as if even the Methodists are gradually coming to the conclusion that their people, whom they have since taken from the anvil, the threshing machine and the workbench and sent out to preach the gospel, have not fulfilled their purpose; otherwise they would not want to know anything about "trained preachers" any more today than they did in the past. And indeed, one cannot wonder enough where these people get the courage, or actually their foolishness, to let themselves be heard in public; for apart from the horrible false doctrines they preach, they speak a German and a jumble of words that makes one feel very queasy when one hears them. One thing, however, if one wants to be just and true, one must grant them, and that is the great zeal they show in missionary work, which would be worthy and worthy of a better cause; for there is hardly any corner in this country, and even if there are so few people, which they

do not rummage through. For my own part, I am always reminded of the word of the Lord: "Woe to you, Christian scholars and Pharisees, who wander over land and water, that you make a fellow Jew, and when he has become one, you make him a child of hell, more double-minded than you are". For this is certain, that by their shameful false teachings they corrupt many souls. Many who are still in the simplicity of faith, for example, are seduced by their shameful false teachings about Christian perfection, so that they no longer ask for a savior, but at most still speak of him; for the healthy have no need of a physician, nor the righteous of a savior; for it is the other way around, the sick need the physician and ask for him, and sinners need the savior and seek him. But as far as the practical exercise of the inner mission among us is concerned, it is true that many things have been done by God's grace. But whether, by God's grace, if we had all stood there as one man, and united and held together all our forces, like the Rothschild brothers with their earthly money and goods, even more could not have happened, who would dare to claim that before God? But would it not be most sad if we, to whom God has poured the treasure of pure doctrine with all its consolation into the bosom, would show less zeal in proclaiming and spreading this treasure than they do in spreading their soul-destroying errors? Should not every Lutheran constantly ask God to protect our people from those seducers and to give them the treasure of pure doctrine, and should he not intervene with all his strength in the wheel of the inner mission to help it to get going? Can those in such blind delusion show such zeal, how much more not we, who certainly know from the word of the eternal God that we are not in any delusion, who know that the cause they are doing is a better one than that of those false teachers; yes, who know that the doctrine they bring to the people, because it is the doctrine of the gospel, is the only one that can make them temporally blessed here and eternally blessed there? Or are we not to praise the fact that God gave us this treasure of pure doctrine many thousands ago; that he lets this bright and unmistakable light shine for us? Oh, dear John, when I think of this, and especially of the bright and clear teaching of our church on justification, I often think of the story of beachcombers that I once read. They used to raise a will-o'-the-wisp in a very dangerous area for the mariners on stünish and pitch-black nights. When the skippers, thinking that it was the light of a lighthouse, would look for it, before they knew it, there would be a crash, and the ship

was shattered to rubble. It is the same with the journey to heaven, for you know that the way there is narrow and the gate is strait. Put up a single will-o'-the-wisp, and let a man, especially at the hour of death, follow it, and his ship will be wrecked, and he will be lost. This narrow path, so to speak, goes over a deep abyss, where the sinner needs a bright light. Let his eyes be blinded by a will-o'-the-wisp, and he will very often take a wrong step, and the abyss of destruction will be his inheritance. Can we have a more ardent desire than to show our heartfelt gratitude to God for having given us the bright, true and unmistakable light for our voyage to heaven, by lighting this blessed light for others?

J. Yes, I realize that the inner mission is also very important. But for this very reason, in my opinion, our young preachers could sometimes bear a little more effort, complaint and privation. They could certainly do some missionary work without having to go on horseback, for Christ and the holy apostles also went on foot and had to make many long journeys. When I compare these things with each other, it seems to me that the right love, zeal and missionary spirit are lacking not only among us, but also among the preachers. With our older preachers it was probably something different.

F. Of course, we cannot compare ourselves with our dear Lord Christ, for he has left us an example, so that we must all follow in his footsteps and confess that we do not attain the same. But then all this was part of his deep humiliation, for he became poor for our sake, so that we might become rich through his poverty. Even if we should like to follow in his footsteps in order to be conformed to him, his poverty and his walking had a completely different purpose than it can have for us, because it was not meant to be a mere example. Nor do I dare to put us poor sinful people on the same level with the holy apostles.

For they were, of course, filled with such fervent love for their Savior that we must constantly look to their example. It is also true that many of our older preachers set a good example for us younger ones, for they often endured poverty and destitution, and yet did not abandon their congregations; they also spared no effort or labor to help build the kingdom of God through diligent missionary work. Therefore, it is only right that we strive to follow their example. Nevertheless, I do not know of any of our brothers who would have wanted to get on the horse too early. On the contrary, I know of cases,

because one or the other could have needed one earlier, but he did not have it. For example, I have a good friend who has to preach two or three times a Sunday, teach the children, and has to walk twelve miles. During the last Easter holidays, he preached ten times and walked ninety miles, not on paths like the ones you have in the city, but often in deep snow in winter and in deep mud at other times. It is the same for others. Or even if they manage to get a little horse, they often have to live in poverty with your people. In the end, their toil and complaint would be

But it is something 'different with their health, which must perish in the process; for this is more important, because afterwards they must perform their office with a sick and infirm body. For I think that even you, who are not exactly preachers, should be able to understand that a preacher, whose lungs or other forces in blockhouses and churches have to do about what another can do, and whose legs then have to do about what a horse can do, will not easily remain healthy for long. You should not desire such a thing, not even want to admit it; for such a preacher is, as it were, your representative. How you city dwellers, who, when they have to walk only half a mile or a whole mile, immediately hop across the street, ring the little bell, and slip into a railroad car, still want to talk about walking, that the Lord Christ and the holy apostles also walked, and the like, I do not understand. No, dear Johann, if there is to be talk of unnecessary things, of privations, etc., then it would certainly be time for you to start with yourself and not with such poor preachers. If only one of you were to walk ten to twenty miles throughout the year, he would already have a

dollars saved, and if this were done by a hundred, or by a hundred and fifty, and

If you put this money into the treasury for inner mission, it would already be so much that a poor preacher who does inner mission would not have to go on foot, - and in general could better direct his profession. The few more miles you would walk would in all probability not cost you your life. You could also have the pleasure of seeing in your mind's eye how such a preacher sat on his pony, rode tripp, tropp, tropp to a distant settlement, preached the gospel of Christ there cheerfully and confidently, taught the catechism to the poor children who otherwise often grow up almost like trees in the bush, and thus returned home again. Or there is, for instance, a farmer who on Sunday morning brought his two

He would not be wrong if he thought: "Oh, dear God, how you have blessed me so abundantly in the earthly world. He would not be doing wrong at all if he thought: "Oh, dear God, how you have blessed me so abundantly, you have given me not only what I need in earthly things, but also something else, and in spiritual things I have no lack of any gift. You have given me these two foxes 2c. that draw me with my own to the house of God, while here or there a poor preacher may have to walk in his arduous missionary work, or may even be prevented from carrying out his profession properly. Even if God has given me the last

If I had let a few bushels of wheat, grain or oats grow less in the last few years, I would have remained so and so. Perhaps he gave me this gift more just for this reason, so that I should give it to him again, so that others may also hear the dear word of God, as I can hear it today. And if he acted zero, as he thought just now, believe me that he would not become poor because of that. Yes, believe it for certain, if he acted in faith in such a way, that our dear Lord Christ will still say to him one day: What you did to these my servants and brothers, you did to me.

And now, my dear Johann, before you go home, I would like to give you some good advice along the way; for you see, people like you, who do not lack the gift and heartiness, can do a lot of harm as scrupulous people, if they, for example, make such speeches as: the cause is not so necessary, walking on foot and the like. On the other hand, if they have good will and the right insight, they can help to promote a lot of good, e.g. when a collection is to be levied for the inner mission; for if the pastor is to beat the bush alone, it often does not want to stir and move at all; because the people think: yes, our pastor means well, but he comes only too often, we are not able to give as often and as much as he desires. If someone, like you, skilfully and at the right time, gives a proper pump to the shrub, and another, when he sees how John has given one to the shrub in such a strong and skilful way, gets courage and gives him one more in an emphatic way, I tell you that this will not remain without effect on the said shrub; for while before it did not want to stir and move at all, now it will come alive and tumble just like that. Or you are at a child's baptism, be it in the city or with friends in the country; there you could stand up and give a little speech to your fellow Christians, like this: Dear friends and brothers! You know how it was for us in the old fatherland. Most

of us would have had to remain poor laborers for all time, toiling day and night only for others. We were almost as oppressed as the children of Israel in Egypt. But behold, God has brought us to this fine land, has made us find a new home here, and has given many of us house and farm and other money and goods, or other earthly goods, so that we have everything we need in an earthly sense. He has given us external freedom, and above all freedom of conscience, so that we can serve him according to our conscience, according to his word and according to our most holy faith. Our Lord Jesus Christ has gone with us from our old home to this distant place, or if we have gone without him, he has followed us through his servants, through his Word and Sacrament. He showers us with his blessings in heavenly goods year after year. What comfort do we have and do we not find in all this for our poor soul? This little child here, whom we have baptized in his name today; this table here, so richly filled with God's gifts, are they not a clear proof and a loud testimony to what has been said? How can we ever sufficiently thank the Lord for everything? Oh, let us also prove this gratitude to Him especially by serving our brethren through our prayers and gifts, and by helping that the Lord Jesus may also go to them in Word and Sacrament in the distant jungle or on the wide prairie, so that when the Lord Jesus turns His eyes to this land today or tomorrow, it may not be as it was once in the land of Israel, when He lifted up His eyes and saw many people scattered and faint, like sheep that had no shepherd; that many more may know the truth of those precious words: "How beautiful on the mountains are the feet of the messengers who proclaim peace, who preach good, who proclaim salvation, who say to Zion, 'Your God is King!'" We all once placed ourselves, each in his own way, on the mission field at Holy Baptism. Of course, we old people are no longer able to go there to study and then preach the gospel. But there you are, Johann, Georg, Friedrich, Wilhelm, August and Karl, has it never happened to you?

The word of the Lord fell upon the soul of the laborers in the vineyard: "Why do you stand idle in the marketplace? Since God has given you the necessary gifts, do you believe that you cannot do anything better here on earth than to plow the fields, or to stand behind the store, make an obedient servant and ask: What is at your service? Or weighing coffee and sugar, measuring stuff, keeping accounts and the like? Well, of course, you need people for that, too, and the more valiant Christians there are, the better. But isn't it a pity, if people,

who are well known to the Lord in his church as

Do you really believe that this is better than if only one soul is snatched away from hell through you and your service? Suppose you could earn a lot of money in that way, do you really think that would be better than if through you and your service even one soul would be snatched from hell and led to heaven? No, I know your mind, you do not believe that. Therefore, go in God's name, learn and study something righteous, and then preach the gospel of the kingdom of God cheerfully and confidently. The rest of us will regard you as our representatives and saints, and will pray diligently for you and take care of you so that, if God wills it, you will not suffer any hardship.

J. I will take your well-meant advice and admonition to heart, and if God gives me strength and wisdom, I will also try to practice it; for it is necessary, I can see that. If we now belonged to the new and highly educated people, I would now begin to talk about saying goodbye; but I think we will leave it at our old German and genuine Christian "Behüt Dich Gott". So, God keep you, my dear Frederick!

F. God keep you, my dear Johann. If your business brings you near me again, then seek me out again; for although you sometimes speak somewhat coarsely and crosswise, I know that you mean it from the heart faithfully and honestly; therefore you are always welcome to me.

To the ecclesiastical chronicle.

The Synod of Missouri 2c. Northern District, which met at Milwaukee in the State of Wisconsin on May 4 of this year, has had richly blessed sessions with God's help. As dear readers know, the same assembled "because of urgent emergencies in our congregations at Milwaukee" earlier than it was originally intended, and God has given grace that the Synod has actually accomplished its main purpose this time, the removal of those emergencies. Since a matter of appointment was the cause of dangerous grievances that were to be feared, the Synod considered it most advisable to first thoroughly discuss certain points of the doctrine of the preaching profession according to God's Word and only to let these discussions be followed by the investigation and evaluation of the practical case at hand. This way proved to be the right one, leading to the desired goal. Although it was necessary to extend the session time for the district synodal assemblies from 6 to 8-1/2 days, the prospect of a satisfactory end to the negotiations made all synod members willing to make this sacrifice of time. For the time being, we leave here only the questions which were the basis of the Synod's discussions on doctrine. They were the following ten,

of which, however, the last one could not be discussed due to lack of time:

1. Is it absolutely necessary for the validity of a sermon election that all members of the congregation have approved the nomination of a candidate or the proposal of one to be appointed, or have not raised a protest against it?
2. Must every member of the congregation be given the opportunity to protest against the choice of the preacher to be appointed?
3. must such a protest be respected if the protester bases his objection on God's revealed Word, or if there are any impulses of conscience for him at all, and in any case it cannot be proved that he seeks to undermine the election of the person to be appointed for unfair reasons; - and how is it to be proceeded with if a protest against the election is raised for unfair reasons?
4. What position must the protesters, whose well-founded and timely protest has not been taken into account by the majority of the congregation, take vis-à-vis this majority and the preacher appointed by it alone?
- 5) Does a neighboring preacher have the right, or rather the duty, to serve such tyrannized protesters, or those who consider themselves to be tyrannized, in cases of emergency until the dispute is settled; - and how far do such cases of emergency extend?
6. Is the same majority of the members entitled to vote required for the election as for the dismissal of a preacher, as is required in the congregational constitution for the election; -- or does the latter purpose only require the presence of a duly quorate number of congregational members?
7. Is it against God for a preacher, who is already fully convinced of the divinity of a calling given to him, to make the acceptance of it conditional upon the consent of his congregation?
8. Is it right for a preacher to reverse a profession that has been recognized and accepted as divine because of concerns that arise later?
- (9) Is a preacher justly to be held responsible if, through self-inflicted delay in accepting or rejecting a calling altogether, or in taking up a calling which he has recognized as divine, the calling congregation in question is exposed to thieves and murderers, or is subjected to severe aerial abuse?
10. What are the rights of the minority in a community that must never and in no case be infringed?

Papacy and Unbelief. Must we Protestants not at least stand on the side of the pope in that he, among other things

also condemn rationalism, atheism, pantheism and communism? This question is now raised by some Protestants. But only he who does not know the papacy can ask this question. Of course, the pope is also against the rationalists, but not because they are against Christ, but because they are against him, the pope. Therefore, if we wanted to stand on his side in the struggle of the pope against the rationalists, we would help him to subject the rationalists 2c. not to Christ, but to himself, the pope. This is the strange difference between the Antichrist and other enemies of Christianity. The latter obviously fight against Christ, but the Antichrist, because he wants to use Christianity as a means to obtain money, power and honor, does not fight so obviously against Christ, but is, on the contrary, intent on maintaining Christianity outwardly for his own purposes and fighting the obvious opponents of it. The pope does this, as said, not for Christ's honor and for the salvation of souls, but because he knows that where Christianity completely ceases and complete unbelief takes its place, then of course no one wants to know anything about him, the alleged representative of Christ, and no one will buy his masses, indulgences, relics, etc. for money. The Pabst with his Jesuits is for Christianity and against the nationalists, as once the high priest Caiphas with his Pharisees was for Mosi's law and against the unbelieving Sadduceans. Just as the wolf does not mind at all if the sheep have good pasture and thus grow fat, if only he is finally allowed to eat them, so it is also quite all right with the pope if the people are pious sheep of Christ, if only they let themselves be patiently sheared by him and finally consumed. How the real popes stand to Christianity was betrayed by Pope Leo the Tenth in Luther's time, among others. He once said to his secretary, Cardinal Bembo: "(*Quantum nobis IETrisHue ea do Clliüsto lldiula piolucrit, cmiQÜI)U8 8U66UÜ8 satis 68t uotuni*", which means in German: "How much that fable of Christ has brought us and ours, that is known enough to all the world." *) W. [Walther]

Roman Concile. The debate over papal infallibility has now begun in the Roman Concile. Jews Opponents of the new "dogma" include Archbishops Kennet of St. Louis and Purcell of Cincinnati.

Räumer himself says: that this story "at least for internal reasons can not" be accepted. By the way, its source is the writing of a younger contemporary of Pabst Leo, John Baleus. Lomunorum pontiueum 8.1. ÜNLO 1559 page 482: "Lroponevti tznim semsl Oaräinall Lemdo (zuiääam ex laeto iUo Lei lluntio Uis8o1uts responclelrut: Quantum notü8 rw nostio eoetui prokuerit eu äe 6üri8to tudulu, 8uti8 est 8ueou1is orunilius rwtuur."

The latter two, in a recent letter to the Bishop of Orleans, state: "The American bishops have special reasons for misgiving on this question of papal infallibility. Neither the Catholics nor the Protestants in our country recognize the proposition that the popes have the right to depose sovereigns, to release subjects from their allegiance, and to transfer the realm of one prince to another at pleasure. - Our fellow citizens of Irish descent, who form the majority and the mainstay of the Catholic Church in the United States, will hardly want to know anything about it if they are told that Pope Adrian IV, an Englishman, was infallible, the same pope who delivered Ireland to Henry II, King of England. On the other hand, the papal bulls on this subject are so clear and positive that the advocates of papal infallibility feel quite generally compelled to recognize the temporal sovereignty of the pope over all lands."

Pontifical Church. In this church things must again look very bad. Shortly before the beginning of the Reformation, Pope Leo X felt compelled to finally have the dogma solemnly established in his Lateran Council that the soul of man is immortal! The reason for this was that at that time, particularly in Italy, especially in Rome, there was such a frightening godlessness among the clergy that the people lost all respect for it. So the Concilium had to do something to restore the shaken confidence of the people in their spiritual leaders. In the present Concilium, Pope Pius IX has again seen himself compelled to establish as a dogma in his church, among other things, that there is one God! If a church has come to the point where it must hold a concilium for this purpose, then it must indeed have come a long way! W. [Walther]

The editor of the "Luth. Kirchenfreund" is herewith instructed not to bother us again with the never desired sending of his paper. A paper, which, when confronted with an infamous lie spread by it, tries to save itself by correspondence from unbelievers and false believers, which from A to Z contain nothing but lies and lies, scurrilous slanders, which the correspondents themselves admit to not being able to prove, - such a worthless paper may be kept by the dishonorable fabricant of it.

W. [Walther]

M

Kirchweihanzeige.

The gracious God has enabled the little congregation at Lyons, Iowa, to build a new, handsome little church (36 by 50 feet) after years of struggling with the lower room of

of a mediocre residential building had to make do. This place of worship was consecrated on the 5th Sunday in Lent. Pastors Mennicke and Horn edified the assembled congregation in the morning and afternoon, while the undersigned preached in the evening in English. So this announcement goes out as a sign of "what the Almighty is able to do", even through small forces, "and in the midst of a German congregation flooded with unbelief" and lying in a spiritual sleep of death.

C. Seuel.

Church News.

The third Sunday after Easter, Jubilate, (May 8le) was a Mdentag for the congregation at Lyonsville, in that on that day their newly chosen pastor, A. W. Querl, hitherto Lustoi- adjun- ctu^ to Pastor Wunders congregation in Chicago, was installed, after the congregation had been without a pastor of its own for fifteen months, and had sent off a call five times in vain. Undersigned was able to preach there only once each month of Sunday afternoon. The introduction was made by the undersigned on behalf of the honorable Presidency of the Western District.

May the Lord's grace and blessing be upon shepherd and flock! G. M. Sugar.

Address: Lsv. <Tu<?rI,
I/^0Q8vil16, Oovlv O()., 111.

Rev. C. Steege having again answered calls to the Lutheran congregation at Dundee, Kane Co. Ill, and having been peaceably dismissed from his former congregations at Zda, Momoe Co, Mich, he was installed in his new office on the 2nd Sunday after Easter, at the meeting of the Most Reverend Rev. Presidium Westl. District oon the undersigned was introduced into his new office.
God bless the shepherd and the flock!

F. W. Richmann.

Address: Lev. O. 8t6SA6,
-dog , Xarro Oo., III.
!

Some time ago the northern part of the congregation of the undersigned organized itself as an independent congregation and appointed Pastor Bartling, since then in Springfield, Ill, as its pastor. After he had obeyed the call issued to him with the approval of his previous congregation, he was inducted into his new office by me on the Lonntag Misericordias Domini, the first of May, on behalf of the chrw.

Pastor Bartling is the sixth pastor of our synod in this city and the nineteenth in Cook County. May the faithful God, who has made room for our "dear" church to expand, now also help it to build inwardly fick right, and bless all shepherds and flocks!
Chicago, Ill, May 11, 1870.

H. Miracle.

! Address: Xsv. ^V. IZartliu^,
198 JIVIUcnv 8ti-, OliisuAo, III.

! (Delayed.;

! On December 16, 1869, Thursday after the Tenth Sunday of Advent, Mr. John 'Holiday, since then pastor at Bainbridge, Mich. who had received a regular call from St. Paul's 'Meilde at Aurora, Ill, was installed in office by the undersigned.

r God set him to bless!

t2 . P. Beyer.

Pastor E. Sitzmann, who has received a call from my former congregation at Pomeroy, O., and with the approval of his former congregation at Town Stettin, Wis. has been inducted into his new office by me on Sunday Jubilate, May 8, 1870, on the instructions of the Reverend President Schwan.

God promote the work of his hands!

Chr. G. Hiller.

Address: Nsv. X. 81t2uiami,

Loirrero^, Oliio. -<""""

For your consideration.

Change in time of meetings of the Illinois Synod.

The Lutheran Synod of Illinois a. St. is meeting this year at the congregation of the Rev. Bro. Erdmann at Red Bud, Randolph County, Ills. on the Thursday before Trinity, June 9.

All Synod members and guests traveling via St. Louis and Belleville are requested to arrive in Belleville as early as the morning of June 8, where cars will be waiting to pick them up.

Guests from other Lutheran synods should contact the Lustor locü in advance by letter, so that he can

arrange for accommodation in good time.
Okaw, Washington Co, Ill, May 11, 1870.
Fr. Wölb recht, Secretär.

Synodical- Display.

In view of the circumstances of the rural congregations in the northern part of the Western Synodal District, and in particular the congregation at Addison, Ill, where the members of the Western Synod are to meet this year after having been invited and voted upon, the postponed meetings of the same will, God willing, now be held from the Wednesday after Trinity Day, from June 15 to 21 of this year. Main subject of this year's meetings: Theses on "Communion".

By order of the Reverend President:
F. C. Th. Ruhland, Secretary t.

XL. All those who wish to take part in the aforementioned meetings of the Synod should contact Pastor Francke in Addison as soon as possible.

Conference - Displays.

The Fairfield Specialconference will meet, God willing, on June 28 and 29 of this year at the home of Pastor Harter in Lithopolis.

H. Maack.

The Buffalo Districts - Conference will assemble for its session this year, God willing, from the Wednesday after the first Tr'nitatis Sunday until the following Tuesday at Past. C. I. Renz at Martmsville, Niagara Co, N. York.

A. Weisel, Secr. x.

BVttV.

All members of the Buffalo Diffctics Convention who intend to attend the meetings of the same in Martinsville are requested to notify the undersigned immediately.

C. J. Renz.

Thanks and certification.

The German Lutheran congregation of St. Trinity at Marilta, Eric Co., N. York, and branch of the undersigned, newly constituted after the battles of the year S? 1866 on the basis of the pure confession, has received the following contributions from dear sister congregations for the payment of the costs incurred in the litigation for the church property, as well as for the support and acquisition of fresh church land and the construction of a new church*):

1. for the payment of legal costs

Don of the orthodox congregation at Wolcottville, N.A., by Past. Kanold 44.33 u. 44.13, zus. 48.46. From the congregation at Wcst-Seneca (Reserve), N. A., by Rev. Weisel, Jr. 49.00 u. 4'4.20, add. 413.20. By Albert Kromphardt of the same congregation by himself 44.00. Of the First TrinityS-Gcmunity at Buffalo by Praeses Gross 47.38, by Br. Sturm 41.00, add. 48.38. Of the St. Andrew's congregation at Buffalo by Rev. Brand 44.00. Of drr congregation at Wolcottsburg, N.I., by Rev. Döhler 43.39. From the congregation at Indianapolis, Ind. by Rev. Hochstetter 418.00. From the orthodox congregation at MartinSvitik, N.I., by Past. Renz 41.60, 43.70, together K5.30. From the orthodox congregation at Neu Bcrgholz, N. A., by Rev. Weinbach 46.05.

2. to acquire new church land and to build a new church:

From the orthodox congregation at Wolcotsville, N.A., by Rev. Kanold 44.81. From the orthodox congregation at Eden, N. A., by Rev. Michael 416.00.

At the same time, dear fellow Christians are informed that 427.00 are still unpaid, but that the synodal congregation, poor in worldly goods as well as in membership, has nevertheless undertaken in trust in the Lord to undertake the construction of a new church, 36 to 24 feet in size, which, mostly through the members' own manual labor - including the women - is now completed by heart under God's blessing; However, for the internal equipment and payment of some of the debts incurred for the building material and now due, all means are currently lacking, which is why this poor little group warmly commends itself to the intercessory and intercessory love of its dear comrades in faith.

Reserve, Eric Co, N. May 10, 1870.

Franz W. Schmitt, Pastor.

Received in the treasury of the middle district : (from March 4 to May 4, 1870).

ZnrSynodalkasse: School fees from Job. Gill 46.00. By Teacher Kohr Communion - Collecte in Peru 47.00. By Past. Sauers Gemeinde 418.25. From Past. Hochstetter's congregation 456.22. Past. Dr. Sihler's congregation 452.27. Past. Jor' Gem. in Logansport 420.40. teacher Kirsch 41.50. past. Schwan's Gem. in Easter Coll. 4103.30. Past. Lcstermeier's St. John's parish 42.75. Past. Detzer's Gem. at South Ridge 420.42, in Tefiance 4'22.50. Past. Kuechle's Gem. in Laporte 414.50. From the parish treasury in Wiltshire 43.00. From Past. Hitler's Gem. more often - Coll. 48.00. Past. H. Maack's Gem. 49.00. Past. Jäbkens Gem. 425.00. past. Stubnatzy"; parish 443.28. Past. Zagels Gem. 413.72. Past. Wüstemanns Gem. 412.00. Past. Stocks Gem. 44.00. Past. Brackhages Gem. 410.09. Past. Husmanns Gem. I 410.00. Past. Bodes Gem. 415.00.

To the general building fund: from Past. TH.Wich- manus Gem. 414.20. Past. Schumms Gem. 428.75. by Past. H. Jüngels Gem. 424.75. by Director Sarer 443.00 and 48.00. by Past. Zagel by H. Hormaun 42.00. By Dir. Sarer 415.00 and 4170.20. By Past. Wynekens Treieinigkeits-Gem. 473.30, by Virg. M. W. 41.00, Mrs. K. K2.10, Virg. E. W. 41.00. By Past. Sauer by Mr. Rothkopf 42.00. by Mr. BuSner 42.50. by Past. Keyls Gen.: 49.00. pastor Jäbkens Gem. 450.00. past. Steknbach's Gem. 2nd mission, 438.00. Rev. Köstering's congregations in Altenburg and Frohna, first consignment, 4144.00. Rev. Biedermann's parish, 416.05.

For the new construction and rebuilding of the college at Fort Wayne: Dnrch Past. Kunz by Ch. Spilker 41.00. By Director Sarer 438.25, 410.00, 47.00, 443.50, 419.00, 419.85 and 41.00 in gold. By Past. Bcrrruthers parishes in Olean and Alleghany 414.00, from Mrs. Stadel 50 Cts. By Past. Zagel by Bro. Lah- meier 41.00. by Wittwe Schröder 41.00, H. Weisheit 50 Cts. Dnrch Director Saxer 448.00, 42.00, 411.25, 411.00. By Past. H. P. E. Nidel by Mrs. Bense- mann thank offering for happy recovery 42.00. By Past. Hattstädt from his congregation, 3te Sendung, 46.75, Georg SchönamSgruber 43.00, Mich. Reinhardt 40 Cts. By Past. F. Schalters Gem. in Red Bud, Ill, 431.00. by Past. 61. Braun's Gem. 445.00. by Director Saxer 413.00, 47.35, 410.00. by Past. Wcyels Drei einigle, ts parish 421.00, whose St. Petri - Gem. 43.40, whose.

*) For the outcome of the trial, see the tract: "How Grabau teaches and swears."

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Immanuel's - congregation O13.60. By Director Saxer K91.60. By Past. Schäfer and his congregation O6.00. By Past. Johl from his congregation in Tecumseh \$8.25, to C. Höscheles wedding collected O8.00. By Past. König O3.00. By Past. Sauer's congregation O82.00. By Past. Jungl by Joh. Lunz O5.00, Fr. Hüdepohl, And. Fischer, Wittwe Sammetinger, Joh. Schlegel each O2.00, Joh. Voßlen, Ludw. Haußler each O3.00, Georg Koch O1.00, Rosine Schure, Mina Knerr, Wilhelm Nusk each 50 Cts., Georg Grau 30 Cts., Nik. Lunz 20 Cts., Joh. Engelhaupt O5.00. From Past. Oestermeiers St. Thomas-63em. O1.00. Past. Küchles Gem. O44.47. Past. H. Maak's congregation O4.70. By Past. Stock thank offering for happy delivery of N. N. O2.00. Through Past. Brackhaae gifts of individual members of his congregation O4.25. From the Northern District O647.14. From Immanuel's congregation at Fort Wayne by G. Hitzmann, W. Wamhof each O2.00, G. Staudachcr., W. Mühlenbruch, F. Heine each O3.00, Joh. Strodel -s; 1.00.

For Past. Brunn's Institution: By Past. Wichmann from H. Droge O5.00. By Past. Zagel by H. Hormann O2.00. By Past. Hochstetter by N. N. O2.50.

For Poor Collge - Students: By Past. G. W. Schunrin's congregation \$7.00. By Past. Stock Thank offering for happy recovery from serious illness by Mrs. Hartmann for Hafner and Diemer O5.00.

For the emigrants - Mission: By Past. H. Jüngel's congregation O5.50. By Past. Hochstetter of R. N. 1,2.50. By Heinr. ^chaake in Cleveland O5.00. By Past. Husmann's congregation O5.00.

For inner mission: By Past. H. Jüngel's congregation O5.50. Collected by Past. Stubnatzy collected in the mission hours of his congregation O9.65, collected in the rural school of his congregation O6.35.

For college students damaged by fire: By Past. Bernreuther from his congregations in Olean and Alleghany O8.50. By Mrs. Lehmann O1.00. Mrs. Stadel 50 Cts. From individual members of Past. Sörgel's congregation in St. Joseph, Mich. O10.00. By Past. Hattstädt by Mrs. B. O1.00. By Past. Brüggemann from Ch. Schulte, Mrs. Hapchc, Fräulein Jo- sephine Umbach each O1.00. By Mrs. Billenstein in Cleveland O3.00. By Past. Biedermann at G. Reisen- büchles wedding collected O5.75.

To the preachers' and teachers' widows' fund: By Past. Brüggemann from Wittwe Heiot \$1.00. From teacher Kirsch O1.50. From Past. Stubnatzy's Gemünde collected in Charwoche O13.41. From Past. Stocks Gem. O7.00.

For the Lutheran orphanage near St. Louis: By Past. Jüngel by N. N. O1.00.

For the Fort Wayne college household: from Past. Dulitz's congregation O5.00.

For the seminary household in St. Louis: Don Past. Dulitz' parish O5.60.

For the heathen mission: From Past. Dulitz' congregation O13.75.

For the Leipzig Mission: From Past. Stock's congregation O18.50.

For the seminary organ in Addison: Collecte at Joh. Stohm's wedding in Willshirc, O., O3.10.

For the seminar in Addison: Von Past. Wynekens Gemeinde Oster-Collecte O7L.55.

For poor seminarians in Addison: From Rev. Wyneken's congregation for Frd. Marsh O13.00. From Mrs. F. Thank offering for happy delivery O3.00 for Ruppert.

For poor students: From Past. Oestermeier's St. Thomas parish O2.46, from his St. John parish O1.04.

Correction: In No. 10 of the "Lutheraner," p. 79, instead of "M. Sichert" read: M. Simpert.

D. Droste, Kassirer.

Received in the Northern District treasury:

For the emigrants . Mission in New Nork: From Past. Th. Krumsieg's congregation at Town Utica, Minn, O8.50. From Joh. Schür, Milwaukee, Wis, O1.00.

For the Lazarth in St. Louis: From several young people in Monroc, Mich, O10.00.

For the congregation of Davenport, Iowa: Good Friday Collecte in Frauenlust O11.11.

For Past. Brunn's Institution: From the Community in Monroe, Mich, O6.00.

For the heathen mission: From Past. Schumann in Freistadt, Wis., O2.00. From the school children of Teacher Simon in Monroe O5.00.

For teacher salaries: Don Past. Schumann's Gem. in Freistadt O12.50. Collecte on penitential day in Frankenlust O11.05.

For the widows' and orphans' fund: From Past. Aulich O1.86, from some members of his congregation O2.84. Kindtauf-Collecte bei Ernst Wehrmann O1.80. Contribution from Past. Hattstädt O5.00.

To the synodal treasury: From Ludw. Reich" in Franken- muth O3.20. Past. Schumann's congregation in Freistadt O10.00, its branch O6.18. Past. Moll's parish in Mequon, Often - Collecte 3.12, Christmas - Coll. O3.50.

Past. Sievers' congregation in Frankenlust O14.41. Collecte at the Confirmation of Chr. Selle O1.86. From the congregation in Monroe, Mich, O13.00. Childbirth Collecte at L. Rummel's O1.60. Easter Collecte at Immanuel's congregation in Milwaukee O10.61, at St. Stephen's congregation there O26.00, at Trinity congregation there O38.26. Contributions from the pastors: J. Horst O2.00, Schumann O2.00, Hattstädt O2.00.

For the orphanage near St. Louis: From Miss Pape, Milwaukee, O1.00. By Past. Markworth Kindtauf- Collecte at Karl Jürgel 50 Cts, Wedding- Coll. at Karl Handrich O1.80, at A. Tegner O1.20. Easter- Collecte at Past. Bauer's Gcm. on Sandy Creek O9.00, on Swan Creek O1.70.

For building fund, resp. fire damage at Fort Wayne: From Past. J. Horst's congregation, Hay Creek, Minn. from W. Platc K4, F. Meyer, J. Gihlsdorf, P. Horst each O3.00, F. Mathies, H. Helmeke each O2.00, A. Wc- bert, P. Cordes, F. Cordes, C. Stumpf each O2.00, J. Hobst, E. Schubert, H. Röhter each O1.00. From Past. C. Steeges Parish, Jda, Mich. for JubileeS medals sold subsequently received O70.60. From Past. J. F. RusfS Parish in St. Clair O11.00. Andr. Galsterer in Frankenmuth O5.00, Kindtauf-Collecte at Fr. Schluckebier's there O8.25. From Past. Dickes Martini parish in Belle Plaine O9.10, whose St. Pauls parish in Hartland O8.07, whose Bechlehmü parish in Pella O7.20, dess. Jmanuels comm. in Grant O6.50, whose comm. in Town Bean Creek O6.50, of himself O2.00. Of d. comm. in Frankenhilf, Mich. of himself O30.25. Past. C. L. Berner O1.50, by his congregation in Horicon O16.65. Past. Lemke's St. John's congregation O43.60, whose St. Peter's congregation O48.55. Past. Th. Krumsieg's congregation in Town Utica, Minn, O26.00. Past. Schumann's branch congregation O4.10. From Christ Church in Bloomfield by Joh. Wendt O2.00, W. Foot 50 Cts., R. Beyer 5l> Cts., F. Wendt O6.00, by his wife O4.00, H. Bauer O3.00, R. Handrich O2.00, N. N. O5.00. by Past. Moll, Mequon, Wis. of Karl Fink O3.00, G. Bittner O2.00, A. Fink O1.00, Hoppe 50 cts, Woldt 50 cts, Beyer 10 cts. Kindtauf-Collecte at J. G. Stephan in Frankenlust O2.60.

For fire losses of poor students in Fort Wayne: From H. Meyer in Hay Creek, Minn, O3.00. Past. K. Schutzes Gem. in Prairie Mount O14.00, whose branch O7.00. From d. Gcm. in Frankenhilf, Mich. O7.75. Past. Lcmkes St. John's parish O21.80, whose St. PeterSgcm parish O24.27. By Past. Moll in Mequon by Karl Fink O2.00, G. Bittner O1.00, A. Fink O1.00, Hoppe 50 Cts.

For poor students in Fort Wayne and forS' inventory: From Past. Th. Krumsiegs Parish in Utica O20.00.

For Franz Damköhler: Wedding S.-Collecte at Fr. Bruß in Freistadt O5.50.

g Hafner: From Past. G. Präger O5.00. C. Eißfeldt, Cassirer.

For the Lutheran Orphanage at St. Louis

has been received since April 23, 1870:

By Mr. Pastor Bünge: from Mr. KreuSler in Benton County, Mo., O1.40, from Mrs. Wittwe Pauliue Tschirpe O5.00, from Mr. Pastor Reisinger inPekin, thank offering for recovery of his children O10.00, together O16.40. By Mr. Prof. Crämer from Mrs. Aldus in MinerStowu, Mo, O5.00. By Rev. W. Matuschka in New Mile from Wittwe Weinrich O8.50, from Wittwe Walker O4.50, from Mr. Ernst Voß K25.00, from N. N. O5.00, from Mrs. Schwede O1.00, from N. N. O1.00, together O45.00. By Mr. Past. Dörmann in Bremen, Ill, by a confirmand of the same O5.00, by Mrs. Walter O1.00, together O6.00. By Mr. Rev. Thurow, Jefferson City, Mo. thank offering by Mrs. Johanna Fischer O2.50 in gold. By Mr. Rev. Penneckamp, Tarmstadt, Ill, by Mr. Jakob Bischofs O3.00. By Mr. Krönte belatedly by the congregation of Mr. Rev. Biltz O2.00. By Pccrn Past. Bünge in St. Louis by Mr. Georg Rohr ConfirmationVow O5.00, by Miss Christine Steffen O2.00, Collecte on the wedding of Mr. Andreas Brandau O5.50, by C. V. O1.00, together O13.50. By Mr. FIW. Schuricht from Mr. Krieg in St. Louis 50Cts. I. M. Estel, Kassirer.

Received for the Lutheran Hospital in St. Louis:

From Mr. Kalbfleisch, Sr. in Collinsville, Ill, 1 gallon of wine. Louise Launhardt there 02.00. From the Women's Club at Echester, Ill, nightgowns, sheets, towels, Ichweiß towels and kissen covers, j dozen each. Through Mr. Past. M. L. Wyneken at Fort Smith, Ark, by Miss Pauline Geiger and Fran Euphrosine Cleiger 01.00 each. by Mrs. Salome Sengcl 05.00. by Mr. B. by Mr. Past. Gräbner, St. Charles, Mo. by Mr. 05.00. From the Young Men's Association in New Gehlenbeck, Ill, 04.00. From Mr. Jakob Bischofs, Darmstadt, Ill, 02.00. From the congregation in Waconia by Past. Both 05.00. By Mr. Past. Biltz, Lafayette County, Mo. by Karl, Heinrich, Bertha and Marie Rydekohr each 01.00. By the Young Men's Association at Frohna, Perry Co, Mo, 025.00. By the Parish of Mr. Past. Traub in Crete, Ill, P5.15. Bon Mr. Bvning and Lisette Kreke each 01.00. From an unnamed from St. Salvator Lutheran parish in Elkhorn Prairie, Ill, as a thank offering for recovery K10K W. P. Sonimer, Longgreen, Baltimore Co., " Mb., \$2M From Messrs. Brockschmidt L Co. 1 barrel of flour. V", the laudable sewing vcrein at Carlinville, Ill, 2bedtüüW! 4 pillowcases, j dozen. Towels and 1 quilt for the la- zareth. From the congregation of Mr. Past. Hügli in Detroit, Mich. for a sick person sent by her \$7M From Mr. Kalbfleisch, Sr. in Collinsville, Ill, 4 dozen eggs, 2 lbs. butter. By Mr. Past. H. Wunder, Chj. cago, Ill, from the Young Men's Association of his parish, namely, from P.H.Querl, K.Man, J. Bernhardt, F.A. Köpft, I. Frank 05.00 each, W. Kriedemann, F. Bosech \$2M each. K. Häberle, W. Dohl, E. Heinze, H. Pfister, R. Liser, G. Lutz, E. Reinhardt, H. Bosse, B. Breitzmann, J. Wüt, N. Albrecht, O. Ladewig, J. W. Hase, H. C. Hamann, F. Sander, H. F. Schlüter, G. Winde each 01.00, E. Will 75 Cts., W. Bohnsack, Christian Tarnow, W. Edeling, g. Lauer, E. Bilsen, G. Freund each 50 Cts.
F. W. Schuricht, Kassirer. 1411 South 7th Street.

Received:

For the seminary household: Don the parish of Mr. Pastor Bergen 07.45. From the millers Eckert Co. from Mr. Pastor Pennekamp's parish 6 sacks of flour. From F. Hoffmeister from Hcrrn Past" Schwensens Filialgemeinde 2 pieces of smoked pork. From the Petri parish of Herr Pastor Tor- mann 5 hams, 4 shoulders, 4 side pieces, 5 pounds butter, 2 bush, dried apples, 3 peck dried peir" siche, 1 pock dried pears; from his Pauli parish 31 doz. Eggs, 11 hams, 2 shoulders, 1 Bush, dried apples, 2Bnsh. dried peaches, 1 Gall. Pork fat; from Mrs. Büscher 2 pairs of woolen stockingfei From Mr. Friedr. Nagel to the Red Buv 1 ham, 1 Schult", 1 side piece. Bon the Immanuel's - parish in Pcr" ville, Mo., 9 sacks of flour, 1 barrel of potatoes, 2 hams, 1 shoulder.

For poor students: By Mr. Past. Wünsch Collecte his congregation 020.00, By Hcrrn Past. Maak 02.00. By Mr. Past. Brackhaae Coll. on H. Weh- meier's wedding 03.89, By Mr. Vucup 01 for A. D. Crämer. By Hcrrn Past. Dörmann by Heinr. Mever 01.00, by an unnamed 05.00. By Mr. Past. L-apper Öfter - Collecte of his congregation 022.00. By Mr. Past. Beck from his congregation 02.50. Don Mr. Past. Böse 02.00. Don Maria Dahl dahier Z dozen shirts. From the young people - club of Mr. Past. Heid 05.00 for Th. Walther. From the ZionS-District dahier 18 Bnsen shirts, 5 handkerchiefs, 1 pair of socks.

A. Crämer.

For deu household and poor students to Ft. Wahne:

From Past. Jor' Gem. 1 barrel of pork, 1 barrel of lard. By Past. Stubnatzy collected at W. Tickmeier's wedding 04.50, at H. Bracking's wedding 07.40 for poor students. From H. Schepper in Huntington 6 towels, 6 kissen covers, 2 pairs of stockings. From Mrs. Paul 1 shirt, 1 towel, 1 pair of stockings. From Past. Schlösselmaun's parcel 013.75. From Past. Allwardts Gem. 012.00 for the Ernst brothers. From Past. BM Gem. 08.35, from the school children 02.85, from Wittwe Obermüller 05.00, from Past. Bock 01.00. From Past. Niethammers Gem. 036.75 for poor pupils. From, Frauenverein zu Minden, Ill, 06.50 for Emil Petersen, - From St. PauluS-Gem. to Fort Wayne 010.00 fift! Inventory. From unknown donors, 1 barrel of vinegar. Bo>0 to the Women's Association at Kendallville 07.75, from W. Mueller 00.75, from Fr. Pump 00.50 for Karl Franckr.

In Nro. 6 read in the receipt instead of Mrs. MrcrtmH Mrs. Mailänder. W. Rcinke. >

With pleasure and cordial tanke we, the undersigned, acknowledge receipt of the following !

Gifts of love for the construction of our church:

From the congregation of Hcrrn Past. Hochstetter in Indianapolis, Inv., 023.00. From Rev. F. N. Wolff! Jackson, Mich., 05.00. From Carl Mueller there P2K From N. N. 01.00. From the Dreieinigkeits - District in St., Louis, Mo. by Mr. Kassirer J?F. Schuricht K58.US Summa 089.00. 1

To the kind givers of God's rich blessings in tent! and eternity! -!

May the good Lord soon turn to us still "compassionate hearts" and helping hands, in order to be able to build our started little church!

Davenport, Iowa, May 5, 1870.

W. Vomhof, pastor. Fr. Meier, cashier. Paul Stahmer, secretary?

Printing Office of the Synod of Missouri, Ohio et al. St.

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Fear of the Word of God, the mark of a true Lutheran.

"But I look upon the wretched, and the brokenhearted, and the fearful of my word." Isa. 66:2.

Dr. Luther characterizes the swarm spirits excellently by addressing them, among other things, as follows: "I say that you swarmers are bold and impudent people. True, against men ye give great humility, litter and patience for, but against God and his word ye are alike foolish and foolish." Righteous Lutherans have a different spirit, they are wretched and broken in spirit and are truly afraid of God's word, but for this very reason they have no fear, no respect for the outwardly great humility, litter and patience of those people, but rather punish them as despisers of God and his word, whereby of course unity is abolished, fighting and unrest arise, and that fire is kindled, of which Christ says that he came on earth to kindle the same. Luther says: "I would be sorry if the pope, bishops, tyrants and swarm spirits were one with us, for such unity would be a sure sign that we had lost the right doctrine."

A person who is afraid of God's word, according to the words of the prophet Isaiah, is a person who is truly enlightened by the Holy Spirit. He recognizes the complete darkness of the human heart. He says yes and amen to this when Paul writes to the Corinthians 1 Cor. 2, 14: "The natural man hears nothing of the Spirit of God, it is foolishness to him and he cannot recognize it", when he further writes to Ephesians 4, 18: "Whose minds are darkened, and are alienated from the life that is of God, through the ignorance that is in them, through the blindness of their hearts." And 2 Cor. 3:5: "Not that we are able to think anything of ourselves but of ourselves, but that we are able to be reproved is of God."

Because an enlightened Lutheran is most certainly convinced of this by the Word of God and by his own experience, all human wisdom and cleverness in divine matters is nothing but darkness, foolishness and ignorance to him. He knows that people are completely incapable of thinking anything in divine matters, yes, that the philosophizing scholars of God are even so foolish that they think they have made all the more profound discoveries in religion, the further they have strayed from the truth. Luther therefore says: "In matters of God, man has nothing but darkness, error, malice, wrong will and lack of understanding," only "the further away man is from the Word, the more learned and wise he allows himself to think."

But a man in whom the fear of the word of God reigns has, besides the knowledge of this darkness through the illumination of the Holy Spirit, also the knowledge of the one true light, of which Peter writes: that it shines in a dark place, 2 Peter 1:19, and David: that it is the lamp to his foot and a light to his path, Ps. 119:105. This light is the Bible, the dear word of God. And this word he considers to be the one, true and infallible light precisely because it is the word of the living God Himself. - Because God inspired it" 2 Tim. 3, 16; "because the holy men of God spoke driven by the Holy Spirit" 2 Petri 1, 21; and because the word of God is not only in the holy scriptures, as newer, even so-called "believing" theologians have lied, but because the Bible itself, only every word of it, is completely divine, God's word itself. As Paul testifies 1 Cor. 2, 13 "which we also speak, not with words which human wisdom can teach, but with words which the Holy Spirit teaches", and the Lord Jesus told His disciples that they should not only not worry about what they should speak, but also not how they should speak, "all things will be given to them" Matth. 10, 19. That the Bible, the

Luther expresses the idea that the whole Bible, every word in it, is God's own word: "The whole Bible is thus lifted up: The Lord has said. The New Testament also: In the beginning was the Word. Whoever denies this vixit (he has said) is lost."

From this knowledge, worked by the Holy Spirit, now arises the fear of the word of God, of which Isaiah speaks in the above saying. The fear that whoever loses the word loses God Himself, that whoever contradicts the word contradicts God Himself, that whoever rejects the word rejects God Himself, that whoever despises the word despises God Himself, that whoever adds to or subtracts from the word of God destroys or corrupts God's greatest gift of grace to mankind and will therefore be cast back into eternal destruction by God; as John says in Revelation at the last: "If any man put away of the moths of the book of this prophecy, God shall take away his part from the book of life, and from the holy city, and from those things which are written in this book. If anyone adds to it, God will add to him the plagues that are written in this book."

Luther says: "Among all gifts, the gift of the divine word is the most glorious, which, if someone takes it away, he takes the sun out of the world, for what is the world without the word but hell itself" and "only Satan's regiment, even though rich people, doctors **and** others are in it. Feme!/: the word is the source of all good, because it sustains all good. If it is lost or falsified, all good is lost at the same time. For as when the sun and the light of the world are lost, he that walketh walketh in darkness: so when the word is darkened, there cometh danger in worldly things; there is no ruler, subject, servant, or handmaid, that knoweth what he ought to do, but there is all error and thick darkness." Further: "As often as God's word comes, it comes to change and renew the world. This causes turmoil. If I did not see such turmoil, I would say that God's Word was not in the world. Therefore, stop complaining, stop advising. Such turmoil is started by God, is also led by God, and will not cease until he makes the opponents of the Word like the dung in the streets."

This true fear of the word, that one thus knows that the same is the one truth, the one light, and that the slightest deviation from the same is bound to cause one to reject the matter of faith. Let us consider this in more detail.

I. Lutherans do not pay attention to the clever fables, of which especially many are found among the papists, where everything is filled with legends, or as Luther says, lies, so that the common man's mouth and nose are opened, and all the art goes primarily to talk the money out of the people's pockets. That they, for example, believe in the fictitious purgatory and, above it, endow masses and altars, sacrifice to this or that saint, go on pilgrimages to other churches and holy places, obtain indulgences, etc., and all this for the enjoyment of the clergy and monks. Against such lies and fables Paul admonishes) Tim. 1,4. that one should not pay attention to fables. He says 1 Tim. 4,7: "But abstain from unspiritual and Mvettelian fables." He says 2 Tim. 4, 4: "Let there be unprofessional teachers and hearers who turn away from the truth and turn to the fables."

II Lutherans do not speak of apparitions. Voices, rumblings, table-turning and such things with which the clergy in the papacy and the spiritualists in Yankeeism have wanted to establish and prove articles of faith. The main reason for purgatory and masses for souls is that supposed deceased souls come and

They spoke of their great torment in the fire and requested masses and other help against it. This opened the door for the devil, so that he could easily seduce people into heresy, superstition and other devilish arts because of their credulity against such speeches of appearing spirits. But God the Lord has often warned in His word that people should not object to the appearance of the dead and that such supposed voices should not be heard by others, but He has directed people to His word. Isa. 8, 20. it is written: "Shall not a people ask their God? or shall they ask the dead for the living? Yes, according to the law and testimony, they shall not have the dawn. "The rich man in hell would have liked to have a preacher of the dead for his brothers, so that the ghost of the dead Lazarus would be sent to them. But Abraham rejects him and refers him to the written Word of God. He says: "They have Moses and the prophets, let them hear them. The apostle Peter tells in his epistle of that glorious vision on the holy mountain, when he heard a voice about Christ from heaven: "This is my beloved Son;" but in the very next verse he says, "But I have a better, more certain, more constant one, namely the word or the writings of the prophets. He exhorts (be it with such a voice and appearance as it may) that one should pay attention to the word and let its light shine before him. If* one wanted to say to a Lutheran in matters of faith: such and such a spirit has spoken, such and such a departed soul has spoken; such and such a voice has been heard: then a Lutheran thinks and says with St. Peter: We have a certain prophetic word and you do well to pay attention to it.

Lutherans think nothing of their own inspirations or promptings of the Holy Spirit, to which the swarm spirits of older and more recent times, as Schwenkfelder, Anabaptists, Methodists, Quakers and the like, refer, and pretend much about the special inward impulses of the Holy Spirit. In this way they turn away from the Scriptures and give themselves over to their enthusiasm, that is, to the secret promptings of the devil. - But the Scripture says that we are not to believe every spirit, but to test the spirits 1 John 4:1. "But he who puts the Scripture last, not letting it be his light, how will and can he know and test whether and what kind of spirit it is that has inspired him with this and that? Therefore our Lord God has appointed judges, teachers, prophets, preachers to speak, to preach, to judge, and to test everything according to His law, as it is written in Deuteronomy 17:11 ff: According to the law that they (priests, Levites and judges) teach you, and according to the law that they tell you, you shall keep." But of the permeinten elgenwilligen inspirations of the spirit the HErr. Jer. 14, 14 speaks: they are

deceiving-reien.' "They prophesy falsely in my name, saith the LORD; I have not sent them, neither have I commanded them, nor spoken anything unto them; they preach unto you false visions, interpretation, idolatry, and deceitfulness of their hearts." And again the Lord says Jer. 23, 16: "Do not obey the words of the prophets who prophesy to you. They deceive you, for they preach from the face of their heart and not from the mouth of the LORD."

IV. Lutherans who have fear of the Word are also careful not to accept human interpretations and creeds and to abandon the text of Scripture, even if such creeds are taught by great and dear people. For all men are but men, yea, "all men are liars," as it is written in Ps. 116:11, and therefore no man is to be relied upon. Even great men are lacking, "and weigh less than nothing, as much as they are." Ps. 62:10. If someone has scripture and wisdom before him, and lets go of clear judgment, he does as the Jews did when Christ and Barrabas were presented to them, and they chose Barrabam the murderer and let Christ go. The only unmistakable guide and interpretation of the Holy Scriptures is the Holy Scriptures themselves. Luther says: "The holy scripture must be understood in no other spirit, but only in that through which it is understood."

which spirit is not to be found in any place more present and vivid than in his own holy scripture which he has written. - Furthermore: "The holy teachers have the way of interpreting villains, that they take bright clear sayings, and make the dark wanker sayings clear with it; is also the way of the holy spirit to illuminate the darkness with light. But our enthusiasts do something absurd, for example, they take a dark and unstable word from a text that pleases their conceit, add to it what is written next to it, run after it and want to make a bright and clear text dark and unstable with it, and then say that it is the truth. This is the way of the devil, who is a master of darkness and wants to make the light dark with darkness.

V. Lutherans do not build the foundation of their faith and life on dreams. Sometimes a swarm spirit dreams something, and that is supposed to be a holy thing. As Zwingli did in the matter of Holy Communion, and the Anabaptists in their ravings. But this is all uncertain and dangerous. Sirach says Cap. 34:7: "Dreams deceive many people, and fail those who rely on them." The Lord Himself says Jerem. 23, 27: "And would that my people should forget my name above their dreams, which one preacheth to another. A prophet that hath dreams, let him preach dreams (i.e. the Lord wills that if any man preach dreams, he shall say they are dreams, and all understanding shall know that they are not worthy of heed); but he that hath my word, let him preach my word aright. How do straw and wheat rhyme together? says the Lord." And again the Lord says Jer. 29:8: "Do not obey your dreams, for they prophesy falsely to you."

VI Finally, Lutherans do not rely at all on their reason in spiritual matters, which is a dangerous error. God can truly do more than we can understand with our reason, Eph. 3:20, and Paul says, "the natural man hears nothing of the Spirit of God." - Even in natural things there are many things that go beyond our understanding: why the magnetic stone pulls the iron, how an apple grows from an old branch, how an egg becomes a hen. If then we must let such things be true, and cannot contradict them, why should we not follow the apostle in spiritual things, who teaches us that we should take all height that rises against the knowledge of God, and all reason captive to the obedience of Christ 2 Cor. 10:5. Luther says: "Reason is the very worst enemy of God." "The articles of faith are in truth mischiefs of such things as eye hath not seen, nor ear heard, neither have they entered into the heart of man.

and are taught and understood by the Word and the Holy Spirit alone." "There is no thing more formidably opposed to faith than the law and reason, and even these two can never be overcome without great and excellent effort and labor, and yet it must be that one overcomes them if he would be otherwise saved." "This is the origin and chief cause of all temptation, when reason presumes to judge from itself, without the Word, from God and the distant Word." - —

The blessing of Lutherans, who are miserable and broken in spirit, and who fear the Word, is that, as Isaiah says, the Lord "looks at" them, i.e. gives them a comforting and certain heart through the Word. Luther says: "The word shall make my heart so great, even greater than heaven and earth." "What would it be if all creatures, leaves and grass in the forest, and sand on the sea were vain tongues, and they rebuked and destroyed me in the utmost against the Lord Christ's one word: "It shall be well rewarded you in heaven."" "Let one word of God be more for me, to comfort and strengthen me, than all the devils' and the world's raging and threatening.

B.

Why does Las Pabstthum forbid the Bible? *)

There is no other answer than that: Out of fear of the truth. Pabstism is afraid of the bright light of the divine word, because it knows that it is an aberration from it. He who is of the truth hears my voice," says the Lord John 18:37. The papacy recognizes the Holy Scripture, but it places human propositions, which it considers infallible, above it. Therefore, it continually upholds its Bible prohibition despite all counter-assurances and despite all evidence, even on the part of enlightened Catholics, of its inappropriateness. Already Innocent II. (1130-1143) issued warnings against reading the Bible in the vernacular. Read the 12th Can. in the Aeoret. Oono. lolos. of 1229 that a layman should not even possess books of the Old and New Testament. Before the 16th century, explicit prohibitions of the popular Bible were issued in Gaul and Spain. Pope Julius III. (1550-1555) asked three important bishops what had to be done to stop the spreading Reformation and received the following answer from them in 1553: "It is certain that the Roman-Catholic religion has not been able to distinguish itself from what Christ and the apostles had taught us.

*) From the paper: "Protestant response to the letter addressed to all Protestants by Pope Pius IX. Erlangen 1869." p. 200 ff.

taught, deviates completely. Therefore, the New Testament must be concealed from the people as much as possible. Among all the advice we can give at present, the most important is to strive with all one's might to ensure that no one is allowed to read even the smallest part of the Gospel, especially in the vernacular. The little that is read at Mass is enough. As long as people were content with this little, your (the pope's) affairs were as you wished, but as soon as people began to read more, they went to ruin. This is the book that, before others, brought us those storms in which we were almost swallowed up. And indeed, if someone diligently considers what is done in our churches and observes it individually, he will find that our doctrine is very different from that of the gospel, **choosing to be contrary to it.** Therefore the copies of Scripture must be suppressed, but with caution, lest a greater disturbance be excited." That is frank language!

Pius IV. (1559-1565) ordered that parish priests and monastery superiors should not allow the Bible to be read in the vernacular by anyone other than those who were believed to benefit from reading it for the growth of the faith. Benedict XIV restricted the reading of the Bible only to translations approved by the apostolic see. The Bull *Iniunctum* of Clement XI. i. 1. 1713 as well as the Constitution Pius VI's *laei* of 1. 1794 were severely directed against the Bible reading defended by the Jansenists.

An Irish priest of modern times, under episcopal authority, pronounces the following not at all sweet-sounding curse against all Bible readers and Bible colporteurs: "God and all his saints curse them with the curse wherewith the devil and his angels are cursed; let them be cut off from the land of the living, let the most horrible death come upon them; let them go alive into the pit; let all the members of their bodies be accursed; let their lamp go out before God in the day of judgment; let them be buried with dogs and asses, let wolves devour their corpses, and let the devil and his angels be their companions."

Pius VII. (1800-1823) called Bible societies a plague in 1816 and disapproved of any use of Bible translations not approved by the Roman See. Leo XII. (1823-1829), in his circular of May 5, 1824, addressed to all rulers of the Catholic world, tightened the earlier papal bans on the Bible. Through nuncios, letters and resolutions, and especially in 2 letters to the archbishops of Gniezno and Mohilew, he opposed the efforts of the Bible societies with all fierceness. Pius VIII did the same in his circular of May 24.

And Gregory XVI (1831-1846), in his decree on the Bible prohibition of May 6, 1844, says: "Through the care of the apostolic See of Peter and with God's blessing, it has been possible for some imprudent Catholics to recognize the fraud of the Bible Societies and to separate themselves from it, and for the rest of the people of the faithful to remain unscathed by the contagion." He also condemns all Bible Societies anew in apostolic power. "Let it be known to all," he proclaims, "that those are guilty of the highest crime before God and the Church who undertake to join one of these societies, to render services to it, or to favor it in any way." The magazine "Der Katholik", published in Mainz and Strasbourg, writes: "When it comes to the point that everybody reads the Bible, the world will only be a place for wild animals. The Bishop of Quebec in Canada calls the Bible a dangerous book. Among the oaths which the Convertites in Ungam have to take, it says under No. 4: "We confess that everything which the pope commands is true, divine and beatific, and therefore must be placed higher by the laity than the commandments of the living God." And what the present pope thinks about the use of the divine word, he has given us in his encyclical the most unambiguous proofs, so that we do not need to lose any more words about it.

To the ecclesiastical chronicle.

Our dear Brunn writes under May 17, among other things, the following:

"Our mission feast on May 15 is over, our pupils have departed and it is now my first vacation business to write to you. "The Lord has helped us this far," was the motto of this year's Mission Festival, and its content came from the heart. An institutional year is in itself always a difficult thing, the happy ending of which is to the praise of God; this time there was much that made the year doubly difficult for us. The continuing serious illness of my son-in-law, for whom I had a substitute in our dear, faithful Cand. Wyneken, who at least completely replaced my son-in-law in class, the increase in my work and, I must also say, worries due to the church battles in Memmingen and in Hesse, but then especially the lack of the necessary manpower in our household, which my wife almost succumbed to this time, all of this made us say "The Lord has helped us this far" with an emotional heart at our mission festival. And indeed, He again helped so wonderfully, again gave us everything we needed, and strengthened our forces so that they not only endured, but also this time we were able to hold a particularly richly blessed and joyful mission feast. It showed and assured us anew that the Lord is with us and our cause and that He is making our missionary work for America a rich source of blessing for many, also on this side of the ocean. - Externally, the life of our institution has proceeded as usual and without any offense. In the course of the year, 3 inmates had to leave because of illness, and just as many others entered. There was no lack of applications for every available place. We sent 21 students to America: 11 to St. Louis, 2 to Addison and 8 to the high school in Fort Wayne. The latter are all younger people of 18 and 17 years, the special students of Cand. Wyneken. To send them already to the seminary seemed to us very early for their age; therefore, since Cand. Wyneken, who knows the Gymnasium in Fort Wayne, thought he could hope to get our eight students at least into the Tertia of the Gymnasium, so that they could leave the Gymnasium after three years, we thought we would try to see if it would be advisable to let such younger students go through the full path of Gymnasium education from here. As for the 11 young people destined for St. Louis (this time all for the practical seminary), I will not say much about them this time, they are just the same people in terms of Christianity, gifts and level of education as always. Some are stronger, some weaker, as usual.

"With God's help, I hope, the travel money for our sendlings (whose number will be increased by the addition of a school teacher) will be collected, although nothing can be seen of it yet. In addition, however, we are facing increased expenses. My son-in-law's illness,*) which does not yet show the slightest prospect of improvement, urgently compels us to look around for a substitute teacher for the institution, and likewise a housekeeper must be procured for our household, but we must first provide housing for both persons, so we must again undertake, even if only very small, construction in the amount of about 150 Thalers, since there is not a corner left free in our house. It was therefore as if the Lord had sent it to me when I recently read in the Lutheran that we had received a bequest of 500 dollars as a pledge that the Lord will not leave us stranded in this time of need. We can expect something from over there soon. - A difficult question now is how and where to find a substitute for my sick son-in-law. He is still completely incapacitated and for this year at least there is no prospect that he will be able to take over his post again; whether he ever will, God alone knows. However, our house is again completely overbooked for the new teaching year.

*) of the dear Jerome who returned to Brunn.

filled with students. Here in Germany, I still do not know of a man I could use as a helper. Candidate Wyneken is going back to America at the request of his father, to whom I have written personally; German candidates of theology are mostly so stuck in the newer theology that we cannot use them. Lreunde smell, I should ask you to send us a helper over, especially since the local institution is so entirely your own affair. But I hardly know whether I should really make this request. On the one hand, God could still unexpectedly let us find help here in Germany; on the other hand, the question is whether you have a suitable man whom you could send over, especially since not everyone fits into our local circumstances, both as far as the institution, the German church, and domestic life are concerned, and it is difficult for you to find the right man. I will therefore present you with the existing emergency and let us now both see in our places whether and who finds a suitable man for the institution here or where God's finger may perhaps give us a special instruction in regard to such a man. If you think you

have a suitable man for here, then the matter would certainly not suffer any delay, as soon as we would be aware of the divine will, since our new teaching course begins here on August 1. Shouldn't there be someone whom health circumstances force to seek the German climate, i.e. Candidate Wyneken? But of course he must still be completely fit for work, although work, climate, life, everything here is physically much easier than in America. My assistant would have 2-3 lessons daily and a sermon about every 2 weeks.

"The report of your pastoral conference on German regional churches is now in greasy print and I am very anxious to see its "effect. If everything is not deceptive, we are facing decisions. I wish that in the right perspective German Lutherans would not lack the strength to do and suffer something for the sake of murmuring! I am very anxious in this respect, we have already had many dismal experiences. In Hesse, the lament is that the false Vilmar doctrine has completely entangled and entangled everything; Hessian theologians are therefore against our theological direction and position. A number of laymen in Hesse have very much joined our institution here, and so through them an ecclesiastical struggle has also been ignited in Hesse, quite separate from that of the pastors. While the latter direct their attack against the new church constitution without asking much about doctrine, those laymen, according to my advice, have first risen up against false doctrine and the administration of the sacraments, and at the same time have added the deed to their testimony, namely, like our friends in Memmingen, have renounced their heretical preaching, and have

in the absence of others, to seek the holy sacraments from me for the time being. I have declared to seek the holy sacraments with myself for the time being. Thus, in addition to Memmingen, the second battlefield against the false national churchism of our time has now opened up for me in Hesse. I was in Memmingen a fortnight ago to offer Holy Communion to those connected to us. I was in Memmingen a fortnight ago to offer Holy Communion to those who are united with us. In Nassau, too, two new fields of church work are opening up for me: in a part of our country where we have been few until now, a Lutheran movement is beginning and several people have already publicly declared their support for our Lutheran church. Then the hour has come when my old congregation in Gemünden, which had remained with the Breslau Synod in 1865, begins to make itself out again, in order to tear itself out of the ropes with which it had been miraculously ensnared. You see that help is needed, because at the moment I am standing here completely alone, in the midst of all this work. But praise and glory be to God especially for the new, beautiful dawn of ecclesiastical rain and movement, of which I have been allowed to report to you. May the Lord let it grow, so that the small mustard seed, which it still is, will become a tree that spreads its scitteAeste far and wide. My confidence is in the abundant mercy and blessing of the Lord, who has so far shown Himself so gloriously to us lowly ones. He will continue to do His work among us and through us, and will give us the means and strength we need. To Him be it commanded!"

Mixed marriages. The 12th Westphalian Provincial Synod, which met in the fall of 1868, had passed the following nine resolutions concerning the defense against the "damage caused to the Protestant Church by mixed marriages:

The Protestant bridegroom, or husband, and the Protestant bride, or wife, who "give" the Roman Catholic Church the promise of Catholic child-rearing, are thereby excluded from participation in ecclesiastical elective rights, congregational and honorary offices, or from the ecclesiastical blessing of women in childbirth, from the right of paternity, and from participation in Holy Communion. They are excluded from the right of patronage and participation in Holy Communion. That they have given their vows is to be presumed in every case in which the Roman Catholic Church has performed the marriage ceremony. Those Protestant fathers, however, who, without having made the promise of Catholic child-rearing, bring their children into the "Roman Catholic" Church through baptism or confirmation, are likewise excluded from participation in ecclesiastical electoral rights, congregational and honorary offices, and from the rights of baptismal sponsorship. On the other hand, the exclusion from Holy Communion shall be applied in each individual case. On the other hand, exclusion from Holy Communion is left to the careful consideration of the presbytery in each individual case. The discipline imposed continues until those affected by it promise and indicate sincere repentance and full recovery. The regulations are obligatory for all clergy, presbyteries and congregations within the Westphalian Provincial Synod. - — 2. The clergy and presbyters shall be diligent to strengthen the members of the congregation in the confession of the Protestant church and in life and conduct within this confession, also to warn against entering into a mixed marriage not only in the way of pastoral care, but also in the sermon; likewise, no clergyman shall neglect to make acquainted with the doctrines of distinction of the two churches in the catechumen and confirmation classes, also to point out already there the discipline which the church must exercise in the given case. - 3. the pastor may not accept any proclamation of mixed marriages before he has personally spoken to, warned and admonished the Protestant part, insofar as this is his parishioner; the regulations concerning church discipline are to be held before him. 4. If the Protestant part confesses to having made the promise of Catholic child-rearing, or if the making of such a promise is proven in some other way, then the reprimand and intercession prescribed by the 11th Provincial Synod shall be added to the proclamation, with the addition that the person in question is a slave to church discipline: - 5. If the Catholic clergyman has married without banns, then this shall be reported to the public prosecutor's office. - 6. in order to ensure the exercise of discipline, the pastor shall inform the presbytery of every mixed marriage at its next meeting, and if the couple settles in another place, the pastor concerned shall apply for the necessary disciplinary measures. - (7) The presbyteries are required, on the basis of the census list (which is made available to them by the Konsistorium), to issue named certificates of mixed marriages, to complete them every year, and to report on them, as well as on the disciplined cases, to the district synod annually. - 8. to obtain from the Minister of Justice the provision that for the children of a deceased Protestant father who has lived in a mixed marriage, the Protestant clergyman shall be requested to propose a Protestant guardian⁹. the clergymen shall, if necessary, avail themselves of the assistance of the guardianship court in order to bring the children concerned into the Protestant school.

The Oberkirchenrath in Berlin has now approved all but the eighth of these resolutions. Only to the first is added the restriction that the unconditional exclusion of the persons concerned from participation in Holy Communion is rejected. The first restriction is added that the unconditional exclusion of the persons concerned from participation in Holy Communion is rejected, "first of all because of the existing practice in this respect in the Rhine Province, so that the same procedure is followed in both provinces; the withholding of the sacrament must be limited only to cases of this kind, which by the accompanying circumstances are to be recognized as particularly difficult. In addition to the Westphalian synod, the last Silesian provincial synod also passed similar resolutions regarding mixed marriages. Among other things, it was decided there that those Protestant fathers who "do not have their children brought up in the Protestant confession, as well as all those who, when entering into a mixed marriage, promised to bring up the children born to them in the Catholic confession, and who have not yet atoned for the offence given by making this promise," should be deprived of the right to vote in church elections. Excluded from the passive right to vote, however, i.e. not eligible for election as members of the parish council, were those who "do not lead an edifying life, do not enjoy a good reputation in the parish, and keep away from the parish service and the sacraments. Since the Oberkirchenrath has confirmed the even stricter resolutions of the Westphalian synod as a whole, it will naturally do the same for those of the Silesian synod. (Allg. Luth. Kirchenztg.)

"Lord's service comes before God's service," that is how the godless world speaks. Even the military authorities in Germany speak like this. The Augsburger Allgemeine Zeitung reports under 4. In response to the complaint of the Catholic missionary formerly stationed in Einbeck (Hanover) that Catholic soldiers had been ordered to spread gravel on the riding arena on Christmas Day and to rescue on another feast day, the clergyman received the following very significant decision: "The service to which the soldier is commanded, whether on Sundays, feast days or weekdays, is for him the first and noblest duty, the performance of which he must fulfill both according to God's and man's commandments. According to the customary practice in the Prussian army, men's duty goes before church service, v. Dannenberg, Lieutenant Colonel, Commander of the Füselier Battalion 3, Infantry Regiment No. 70." The decision was brought to the attention of the highest military authority, but was not disapproved. On the other hand, the clergyman was removed from Einbeck when he used in his next sermon the text: Give to Caesar what is Caesar's, and to God what is God's." (Neues Zeitblatt.)

Russia. The Lithuanian peasants, who converted to the Greek church in great numbers a few years ago for the sake of worldly advantages, do not want to know anything about the popes of the Russian-Greek church today. They do not go to the Greek church, and they are forbidden to return to the church they left. Therefore, they now bury their dead without the accompaniment of a church servant, leave their children without baptism, and live because they have separated themselves from the Greek church.

chischen Popen do not want to let marry, in wild marriage. - The "Evangelical Church Chronicle" reports: In the Saratov governorate there is at present a craze which teaches that self-annihilation by fire is the only way to save the soul and to get rid of sin. In a large village, 700 souls recently gathered in several wooden houses, barricaded doors and windows, set fire to them, and all perished in the flames. They were all country people.

Oddfellow charity. How great this is can be seen from the fact that, for example, according to their last annual report, the Oddfellows of Ohio had a total income of \$249,612, of which \$76,316 was used for the support of "brothers" and widows and orphans of the same, while \$117,463 was used for the maintenance of the society. The Lutheran Church Gazette of Columbus rightly remarks on this: "These magnificent transactions any person of understanding will be able to figure out for himself, and without much trouble, that if it costs nearly ten dollars to secure three dollars for benevolent purposes, the Grand Lodge' with its Grand Masters and other great officials looks very much like a magnificent humbug." Should not Christians be ashamed to participate in such secret society hypocrisy?

"Two unsurpassable books." Under this heading there is an essay in the "Christian Messenger" of June 1, in which it says, among other things: "Among the millions of books which are now on the market, and the hundreds which we have read, there are two little books of theirs which we hereby praise to the readers of the "Messenger" as unsurpassable." And which are these two? - The New Testament and "The Doctrine of Faith and Church Discipline of the Evangelical Fellowship"! Truly a strange compilation! Even the Old Testament is not so important to a Protestant and does not seem so necessary to him as his church order and symbol. How should we Lutherans of the sects fare if we declared the New Testament and the Augsburg Confession to be the two most important and necessary books for Christians!

Methodist Modesty. The address of the General Conference of the Southern Methodist Episcopal Church (recently held in Memphis) states, among other things: "Our church must keep pace with the progress of science. Our church literature speaks for itself. We have accomplished almost unbelievable things in this regard." Incidentally, the Southern Methodist Church has refused to unite with the Northern Methodist Church.

Coarseness. The "Christian Messenger" writes: "No Lutheran newspaper publishes coarser and more false reports of Methodist communities than the "Lutheran Magazine".

The "sects", are Herm Brobst's hobbyhorse, on which he has ridden almost constantly up to now." - How might this please Pastor Brobst, who so zealously warns others again and again against "coarseness" in polemics?

Jesuit Father Roh, from the pulpit, in 1852, to briefly repeat what had been reported earlier, offered a prize of 1000 guilders to the one who would prove before the law faculty in Bonn or Heidelberg that a book written by a Jesuit contained the "infamous" doctrine: "The end justifies the means." Later he completed this from the pulpit to the effect that he would resign from the Jesuit Order and become its bitterest enemy after the proof had been given. Since then Prof. Huber at Bern took the trouble to deliver the proof. To his inquiry in Heidelberg in 1867, whether the faculty wanted to examine his proof, the faculty answered that it had received no order from Father Roh to do so. In December 1869, Huber therefore issued a public request to Roh to designate the faculty he had commissioned. But for three months the Jesuit kept silent. Now Huber publicly announces: "Your declarations from the pulpit, venerable Father, are pure Jesuit puffery, and your present silence is a sign of H>n dishonor." A jury trial will probably be avoided by Father Roh as a scandalprvzesse. (Neues Zeitblatt.)

Church Fairs. The *Lutheran Standard*, June 1, is justly displeased with this shameful bad habit: "Ecclesiastical fairs and other such things, which are resorted to by those who equal themselves with this world in the ways of raising money for holy purposes, have already reached a degree of impropriety that even secular papers begin to censure them. The consciences of the editors of such journals are usually not very tender with regard to evils that have once become popular, and the fact that even such recognize the wrong of such ecclesiastical events should put a stop to the Christian, even if the temptation to take this easy way to obtain the necessary monetary support were still so great. If the money cannot be obtained in an honest and right way, a Christian who believes in the God who is all gold and silver can easily do without it; and to say that the Lord needs some doubtful or dishonest means to carry out his work would be to add a sinful speech to the performance of a sinful deed. To take thousands of dollars out of people's pockets without offering them anything in return, and thus to give room to the sinful desires of our flesh, as has recently been done in such a fair, casts a reproach on Christianity. How? can Christ's disciples not be satisfied by the means of

What is the reason for being content with the good ends and ways that are in accordance with the will of their master, without paying homage to the Jesuit principle that the good end justifies the bad means? If people do not want to give anything for the promotion of an ecclesiastical work, the church must do it without them and their money. Fairs and merrymaking of any kind should be spurned by the church, and if it needs money to carry out the will of its Savior, it should say so and then be satisfied with what the love which the Savior's grace has wrought in the hearts of his people gives it." C.

Theses

On Communion with Dissenters, for the Sessions of the Synod of Western Districts at Addison, Ill, in June, 1870.

I. The true visible church in an unrestricted sense, or a part of it, is the one in which God's Word is preached purely and the holy sacraments are administered according to Christ's institution.

Joh. 8, 31. 32. 10,4,5. Rev. 3,7-11. 1 Cor. 1,10. Ephes. 4, 3-6.

II. a community in which God's Word is fundamentally falsified or may be fundamentally falsified is not a true, orthodox church or sect, but a false, irreligious church or sect.

Joh. 10, 26. 27. 14,23,24.

III. every person is obliged to profess the true visible church and, if he has the opportunity to do so, to adhere to it.

Ps. 26,6-8. Matth. 10, 32. 33. Luk. 9,26. Apost. 2,41.42. Ebr. 10,24.25. Matthäi 8,17. 1 Joh.2,19. 2 Tim. 1, 8.

IV. Every person is obligated to avoid irreligious churches and, if he belongs to one, to renounce it and do away with it.

Ps. 26,4. 5. 94,20. Irr. 15, 19. Rom. 16, 17. 1 Cor. 11,19. 10,18,21. Match. 7, 15. 1 Tim. 6, 3-5. Tit.3, 10. Apost. 20, 30. 31. 2 Joh. 1V. 11. 2 Cor. 6,14.

V. Even in unbelieving communities there are true Christians, who keep to them out of weakness of knowledge.

Gal. 1:2. (Cf. 3:1.) Rev. 2:24. 1 Kings 19:14, 18. (Cf. 2 Sam. 15:11.)

VI. Those who are convinced of the partial apostasy of the ecclesiastical community to which they belong, and yet remain in it, do not belong to the weak, but are either lukewarm, whom the Lord wants to spit out of his mouth, or Epicurean mockers of religion, who speak with Pilate in their hearts: What is truth? *

Luk 14,23. Matth 1V, 34-37. Rev 3, 15. 16. Luk 12, 47. 48. Matth 13,12. Rom 14, 23.

VII While the primary purpose of the holy sacraments is to be instruments and means by which the promises of grace are offered, communicated, and appropriated, as well as seals, testimonies, and pledges by which these promises are sealed, a subordinate purpose to this primary purpose is also to be distinctive signs of the confession and communion of God's service. Communion is therefore church communion.

Gen. 17, 11. Rom. 4, 11. Ex. 12, 43. 48. 1 Cor. 12,13. 10,17. 11, 20. Apost. 2,42.46. 20,7.

VIII. Since Holy Communion is not used to make people Christians, but to strengthen the "faith" of those who are already true Christians, it must not be served to anyone who reveals himself to be a false Christian.

1 Cor. 11,27-30. 10,21. Matth. 7, 6/

IX. Since in Holy Communion the body and blood of **the** Lord are essentially present, distributed, and received by all communicants, it cannot be administered without grave sin to those who do not confess to believe this mystery.

1 Cor. 11,29. 4.1. Matth. 7, 6.

X. Since Holy Communion is also a sign of commitment to the faith and doctrine of those with whom it is celebrated, the admission of (all) unbelieving communities to the Communion Bull within the Lutheran Church is in dispute.

1. against Christ's institution, 1 Cor. 11, 26. cf.

V. 24. 25.,

2. against the commanded unity of the church in the faith and confessions "according to it", 1 Cor. 1,10. Ephes. 4,3—6.

3. against love toward the one to whom it is given, Deut. 19,17. Ezek. 3,18. Cf. 1 Cor. 11,29,

4. against the love against one's own fellow believers, especially against the weak, so that a severe criticism is given, Rom. 14,1.15.16. Matth. 18, 6,

5. against the prohibition not to participate in other people's sins and errors, 1 Tim. 5, 22.

XI. Members of unbelieving communities are not banned, much less condemned, by their rejection from the celebration of the Holy Supper in communion with the Lutheran Church, but only suspended until **they** have reconciled **themselves** with the orthodox Church by renouncing the false communion in which they stand.

Matth. 5, 23. 24. Luk. 17, 3.

XII. If even the unbelievers respect and declare it wrong to communicate with the orthodox, it is all the more shameful if the latter abandon their supper, administered according to Christ's institution, to the former.

XIII The more unionism and religious mongering is the sin and ruin of our time, the more it now demands the fidelity of the orthodox Church not to abuse Holy Communion as a means of external union without internal faith-seduction.

Jer. 2:10-12.

Although we cannot have ecclesiastical fellowship with him because of his false doctrine, we cannot expel him.

No. 2 is a lie; for we have not broken off fraternal fellowship with "Pastor Hoffmann," although we reproached him for his un-Lutheran proceedings with vr. Pohlman".

That "Pastor Hoffmann" is supposed to have a bald wife, we did not know until now, only learned it from Past. Scveringhaus, who, by the way, seems to turn his keen eye to the physiological ailments of the ladies.

Albany, June 1, 1870.

P. Eirich. P. Seuel.

The "Lutheran Church Friend."

In the same number, in which the "Lutherischer Kirchenfreund" appears before the public with a sparkling new, light and yet dignified summer hat, and on top of that, paid for with Oa8k, and for the amusement of the same, makes the last days of October jump, in the number of May 8. May the same obviously loses his good mood when he is suddenly prompted to announce that the Missourians allow themselves encroachments on the communities of the Honorable A. G. R. Bütow at Fontenelle in Logan (should probably mean: and Logan). For he immediately begins to scold and calls the encroachments in question miserable encroachments. We are almost sorry to see the airy fellow suddenly making such a nasty face. We would like to reassure him that there is nothing more to the questionable interventions of the Missourians. They are purely fictitious. Rather, the two congregations in this area, which have a preacher from the Missouri Synod "administering" the holy office among them, are quite satisfied that they can now refresh themselves and enjoy the pure teaching of the Bible. Admittedly, the church-friendly experiments with the October days and others seem to them to be somewhat meager and lame. But the "church friend" will not want to demand that all people should be as happy about it as he is. (To be honest, it seems to us almost as if the name: Lutheran Church Friend could be a name of abuse under certain circumstances).

L., Nebraska, in May 1870

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Filling stones.

Catechism. Luther once asked his son what he knew. The child answered: "Father, I have learned the whole catechism. The doctor said: "My child, if you have done that, you are more learned than I am. For though I am old, I have never been able to boast of it."

"Doubt may be the beginning of wisdom for philosophers, but for theologians it is the beginning of unbelief". (Balth. Meisner.)

"Berleitrnde just cheeky, something always sticks."

Pastor Severinghaus, editor of the "Lutherischer Kirchenfreund" (Lutheran Church Federation), who has become most famous for his slanders, has also paid attention to Albany, the capital of New York, in the number of May 13, February 2. First, in an introduction, he sets forth some philosophical principles which he seems to endorse and according to which he edits his paper and brings his impudent slanders to the man. They are these: If one only keeps repeating the grossest untruths to the people, they will finally believe it.

Zn consequence he accuses undersigned of having expelled 1. Herm Pastor Sprecher from the Sunday School and Preachers' Association existing at the time of our arrival in Albany;

2. to have broken off fraternal fellowship with "Pastor Hoffmann", a member of the New York Ministry, because he had consecrated a church together with vr. Pohlman had consecrated a church and had a bald wife.

No. 1 is untrue, for we found no such Sunday school and preaching association in Albany, and thus could not find Mr. Sprecher.

Buchholzer, school rector in Gruenberg in Silesia, later pastor, was born in 1529; he therefore used to say: "I am as old as the small catechism."

Zeal of false teachers. Thus even Philipp Jakob Spener writes: The false teachers have always shown more zeal and diligence. They are more eager to convert others than the orthodox are to convert others. (Sermon on Necessary Providence to the False Teachers. Frankfurt 1668. p. 9.)

Church News.

The German Evangelical Lutheran congregation at Rodenberg, Cook Co. Ill, had a great celebration of joy and victory on the 4th Sunday after Easter. For a number of years already, the fiercest battles had been going on in the congregation, the most recent of which had been over the abolition or retention of Sunday confession and absolution. An expert opinion obtained from the theological faculty of St. Louis, as well as a similar one issued by the entire General Synod, failed to convert the strikers from the error of their ways. After many vain attempts, also on the part of the honorable Vice-President of the Western District, Pastor Franke, to establish a peace in the congregation that was pleasing to God, and after the dear Pastor Heitmüller had followed a different calling, the undersigned, as Vacation Preacher of the congregation, now also tried for four months to the best of his ability to win over those who were going astray to the truth and to the right peace. These latter attempts, however, only had the success of making the unfortunate people quite obvious as strikers and opponents of our precious scriptural doctrine of holy absolution, to whom the righteous Christians could not give way for a moment in their desire. Their attempts to take possession of the beautiful property of the congregation by displacing the others and to deceive the appointment of a faithful Lutheran pastor were put to shame by our gracious God. Thereupon they withdrew from the congregation altogether, as it seems, in order to found their own congregation, namely an Unirte congregation. For the sincere Christians of Rodenberg, as always for those who love God, the battle they had fought was only for the best: through it they became more deeply grounded in the knowledge of the salvific doctrine, and so they now truly hold together as brothers in one mind and in one opinion. In Herm Pastor L. E. Knies, since then in Gasconade County, Mo., they have now again become a shepherd after the heart of the Lord. Dismissed in peace by his former congregation, the same could be introduced into his new office on the above-mentioned Sunday by order of the honorable Mr. Praeses Bünger by me with the assistance of Mr. Pastor Schmidt of Schaumburg and with almost general participation of the neighboring Schaumburg sister congregation. Mr. Past.

Schmidt held the introductory sermon on 1 Cor. 4,1 -3. May God now also give the fullness of His blessing here for the building up and expansion of His kingdom!

Addison, May 16, 1870.

C. A. T. Selle.

Address: Nev. 1st. IL. Luleå, Luleå, Du Oo., 111.

The German Lutheran congregation at Mc Gregor, Iowa, after having been served by preachers of the Iowa Synod for about eight years, unanimously renounced their former pastor for the sake of false doctrine and praxis and did not want to be served by preachers of the said Synod in the future. But since it was her most ardent wish that the pure Word of God, which shines so brightly in many other congregations, should also be preached loudly and distinctly in her midst, according to the guidance of the symbolic books, she turned to the honorable Synod of Missouri and appointed from there Pastor G. A. Müller, who at that time had been expelled from his former field of work at Brighton, Ill., for the sake of the confession. Pastor G. A. Müller, who recognized and accepted this call as a divine one, was inducted into his new office by the undersigned on Sunday Evening, May 29, 1870, by order of the Reverend Büniger.

May God of Heaven grant grace that these sheep of Jesus Christ may also grow and increase inwardly and outwardly under the faithful guidance of their Shepherd, and may He grant that they may shine as a bright light in the darkness in the midst of the perverse and unbelieving generation of this world, to the glory of His name and to the salvation of men! Amen.

Z. Thurner.

Address: Rev. 6. Lueller, Hle OrkAvr, Iowa.

Ordination and laying of the foundation stone.

On April 3 and 4, 1870, the newly formed Lutheran Immanuel congregation at Rondout, Ulster Co., N. Y., had the joy of celebrating a double feast, quite actually in defiance of the devil. The congregation, a group of 50-60 families, who had separated from the so-called Lutheran Trinity congregation in Rondout since the beginning of time because of unrighteous doctrine and practice, and who had then renounced the New York ministry for the same reasons, had called G. Fr. Stutz to be their pastor, and he was to be ordained by the undersigned on Sunday Judica by order of the honorable Presidium of the Eastern District and inducted into his office. Until the completion of their own church, which had already been started, the congregation had rented a small church and beautifully decorated it for the celebration. On Sunday morning we received the sad news that the church had been burned to ashes during the night, probably by arson. We immediately decided not to postpone the ordination under any circumstances. Deputations were sent to all the congregations of the city to ask them for the use of their church for our celebration. The Dutch Reformed congregation granted our request and gave us their beautiful church, not only for the celebration, but free of charge every Sunday morning until the completion of the new church. Now guards were placed at the ruins of the church to inform the members and guests coming from the surrounding area for the celebration when and where it would take place. And lo and behold, in the afternoon not a single member of the congregation was missing and the large church was filled to capacity. The undersigned preached on 2 Cor. 5, 17-21 and then, with the assistance of Pastor Neichenberger, ordained the new pastor of the congregation.

The next day, despite the very stormy weather, the foundation stone of the congregation's new 45 70-foot brick church was laid, with the undersigned again preaching to a large congregation on Eph. 2:20. Since the congregation feared that the foundation stone would be broken into and robbed during the night, several stalwart members of the congregation kept watch over it all night. Thus, in defiance of the devil, this double feast was celebrated under visible blessing. May the faithful and gracious God continue to be with the congregation with his blessing and give his servant grace and wisdom to cultivate his promising, important field of work in blessing, and courage and strength to resist all hostility victoriously.

I. E. Gottlieb.

Address: Rev. 6. no. 8tutr,

Lox 344th Ronckout, Irisier Oo., N. Y. E G AM" .

Display of the general teachers' conference.

The General Teachers' Conference of the Missouri, Ohio and a. St. Synod will hold its sessions this year, God willing, Aug. 3-5 (incl.) at Chicago, Ills.

The items that come up for negotiation are as follows:

I. Curricula for one-, two-, three-, and four-class schools.

II. legal and evangelical breeding.

III The school exam.

IV. The teaching of arithmetic.

The above-mentioned conference would like to ask all teachers of our synod as well as those of the Wisconsin and Ohio synods to take part in the negotiations, so that each one may serve with the goods he has received.

All teachers who are willing to fulfill this request are kindly advised to send it to the address: ' ckoKnUollnumn,

Oorver oC Lrovn anck lavlor 8ts., ollicaxo, 111s., display.

Joh. D. Riebling, Secr.

Coitsererlz display.

The Northern Illinois Pastoral Conference will, God willing, hold its next meetings at the residence of the Rev. Gotthilf Loeber at NileS, Cook County, Ills, July 12-14, 1870.

Gottlieb Traub, secretary x. t.

Received in -er lkaffe -e- western Districts:

For the synod treasury: Collecte in Past. Penne- kampS congregation in Darmstadt, Ill, \$10.00. Coll. in Past. Sandvoß's Gem. of, Port Hudson, Franklin Co. of, Mo. of, \$7.75. of Past. Sandvoß St.00. From Past. Biltz's parish in Lafayette County, Mo., \$20.80. Of best branch parish there \$10.00. Easter Coll. in Past. Grupes Gem. in Chamvaign, Ill, \$12.61. of G. Kiczle, Shelby- ville, Ill, \$2.00. of Past. BartlingS Gem. in Springfield, Ill., \$22.41. Past. Matuschka- Gem. in NewMelle, Mo., \$15.00. Past. Gräbner's Gem. in St. Charles,' Mo., \$35.00. Past. FrederkingS Gem. in Prairietown, Ill, \$8.25. Past. Mangelsdorfs Gem. in Bloomington, Ill., \$18.00. Past. DörmannS St. Peter's parish in Ran- dolph County, Ill., \$13.50. Past. Frankes Gem. in Addi- son, Ill, Easter Coll. \$43.06. Coll. in Past. Pissel's Gem. in Matteson, Ill, \$19.26. of Past. Zschoches Gem. in Paola, Kansas, \$2.00. Past. Kleist's Gem. in Washington, Mo., \$11.40. Past. Kleppisch's JmmanuelS Gem. at Waterloo, Ill, \$1.30. Thanksgiving offering of H. R. by Past. Wunderlich, New Bremen, Ill., \$5.00. From TrinityS District in St. Louis, Mo., \$16.70. Coll. in Past. Kähler- Gem. in Chariten County, Mo., \$10.00. pastor DöderleinS

congregation in Chicago, Ill., \$13.25. from Past. HeinemannS congregation, New Gehlenbeck, Ill., \$16.75. From Teacher Erk in St. Louis, Mo., \$1.00.

For the college maintenance fund: From Trinity District in St. Louis, Mo., \$11.00. Dom Immanuels District there \$11.00.

For Synod Missions - Fund: From Rev. Joh. Walther's congregation in Venedy, Ill, \$7.15. Don Teacher Great's school children in Randolph County, Ill, \$2.55. From a guest of the congregation of the Rev. Lirneu-stein, New Orleans, La., \$20.00.

For inner mission: from Meta Hink \$1.00 and from Louis HillenS \$3.00 by Past. Biltz in Lafayette County, Mo. From TrinityS District in St. Louis \$2.15.

For the Hermannsburg Mission: from K. MickowS Mission Book, Chicago, Ill, \$7.00.

For Past. BrunnS Institution: By Past. Hartmann's congregation in Bremen, Ill, \$8.50.

For the emigrants - Mission: Bon Past. HartmannS congregation in Bremen Ill, \$4.50. By Chart. Schmale through Past. Biewend in Bellville, Ill, \$1.00. By A. K. Fischer, LyonSville, Ill, \$2.00. By Heinrich Baden, Alton, Ill, \$1.50.

For the Synodal Building Fund: FromPast. Pissel's congregation in Rich, Ill, \$12.00. Past. Mangelsdorf's congregation in Bloomington, Ill, 3rd mission \$62.75. Don Past. DörmannS congregations in Randolph County, Ill, \$25.00. Past. FrankeS congregation in Addison, Ill, \$5.(0. Past.TraubS congregation in Crete, Ill, \$19.26. Past. Biltz's congregation in Lafayette County, Mo., \$40.00. Past. Häßler's congregation in Chariton County, Mo., \$10.00. by Christ. Könnemann by Past. Böse in St. Louis, \$1.00. By Rev. Böse, \$5.00. By members of Past. Wunders congregation in Chicago, Ill, \$8.50.

For college construction in Fort Wayne: Subsequent from Past. Biltz's Parish, Lafayette County, Mo., \$7.50. Subsequent by Past. Way's congregation, Angusta, Mo., \$22.00. Subsequent by Past. ManaelSdorfe Township, Bloomington, Ill, \$7.80. Past. Rauschens congregation in Dalton, Ill, \$25.00. Past. Wunderlich- congregation in New Bremen, Ill., \$11.05. congregation in Dissen, Mo., \$34.80. by Past. Ferd. HornS congregations in Geneseo, Ill., \$26.00.

For poor students: From M. S. in St. Louis \$5.00. F. Fricke by Past. Kleist, Washington, Mo., \$1.00. By A. K. Fischer, Lyousville, Ill., \$2.00. By C..Schlechte, Neu Gehlenbck, Ill., \$1.00.

On the organ in Addlson: By Past. Markwortb, Tanville, Ill, \$1.00. By Teacher G. Bernthal, Da", ville, Ill, \$5.00.

For the Davenport community. Iowa: Don Past. HeinemannS Gem., Neu Gehlenbeck, Ill, \$12.^.

E. Roschke.

For poor students received from Br. C. Fiudorff \$2.00. By Mr. G. Bosse collectirt on the wedding of Mr. W.Landweher in Farmers Retreat, Jnd., \$9.05. By Pastor Winter from Mr. H. Gabe \$1.00.

C. F. W. Walther. .

For the seminary - budget: from Mr. Past. Gräbner's parish, St. Charles, Mo., 30 lbs. dried apples, 67 lbs. beans, 525 lbs. shoulders, 216 lbs. hams, 256 lbs. sides, 17 sausages. From Mr. Klauenbera from Mr. Past. BaumhöfnerS Ge". 1 side piece and 2 gallons of pork fat. By Mr. Gärtner Bönig from the LhristuSgcmeiude dahier \$5.00.

For poor students: From Mr. Past. Bünger from R. N. in Dissen \$20.00. From the Women's Association in La- rondlet \$13.00. From Mr. Past. EnderS' parish from Mrs. Nothdurft \$5.00 cash, 4 pairs of stockings, 6 towels. Bon Mr. Past. W. Friedrich & his congregation \$16.00 for Lotz. Through Mr. Past. Halbst Easter-Collecte of his parish \$8.25 for Kahrt. Pentecost-Collecte of my congregation in MinerStown \$6.35 for Krause.

A. Crämer.

On behalf of the JmmanuelS Lutheran congregation at Aorkville, N. N-, the undersigned certifies receipt of the following gifts of love: From the Trinity congregation in New Kork \$50.00, from the congregation of Mr. Pastor Renz in Martinsville, N. A., \$41.77.

May the Lord give His prosperity to these gifts and bless the benefactors abundantly!

- L. Schmidt, Pastor.

With heartfelt thanks, we hereby certify that we have received \$60.00 from N. R. (annual scholarship for Chicago students) through Pastor I. P. Beyer in Chicago. The Lord bless the dear giver.

St. Louis, June 1, 1870.

A d. Kra ft.

E. Giseke.

Changed address:

Rev. O. Ldrnickt, No. 213. 836 8t.

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Vorkvillo, N. V.

Printing office of Syuode rrwv Riffouri, Ohio ".". St.

Volume 26 St. Louis, Mon, July 1, 1870 No. 21.

"You are Peter, and upon this rock I will build my church."

Matth. 16,13-20.

As is well known, the pope and his accomplices quote these words of Christ to prove that he is the infallible head of the whole holy Christian church. Especially in our days there is no end to the appeal to these words on the part of the papists. Therefore, for the benefit of Protestants and papists, we want to share an interpretation of the passage Matth. 16,13-20, which is found in the writing: "Against the Papacy of Rome, which is of the devil", which Luther wrote shortly before his death, when the Papist Tridentine Council was to be held, i.e. in 1545. In the introduction, Luther writes thus:

. "The most infernal father, St.. Paulus Tertius, as if he were a bishop of the Roman Churches, has written two letters to Carolum Quintum, our Lord Emperor, in which he almost angrily states, grumbles and boasts, following his ancestors' example, that it does not belong to a Emperor or anyone to establish a council, nor to a national, but only to the Pope, who alone has the power to establish, ordain, and create everything that is to be believed and lived in the Church. Has also a bulla (to speak with leave) from

I have let go, now almost for the fifth time, and now once again at Trident the Concilium is to be; but provided that no one comes there without only his basic soup, Epicurean, and what he is comfortable with. To this I desire to respond, with God's grace and help, amen.

"First of all, I ask you for God's sake, who you are, a Christian, even who you still have natural reason: tell me whether you can understand or comprehend what this is before a concilium, or whether it can be a concilium, where the abominable abomination at Rome, who calls himself pope, makes such a reservation, and has the right to tear down everything that is decided in the concilio, to others and to nothing, as his decrees roar much and almost all? Do you not think, my dear brother in Christ, or my dear friend according to natural reason, that such a concilium must be nothing but a jiggery-pokery, prepared for the pope's amusement on carnival night?

"For what is the need to spend such great expense and effort on the Concilium, if the pope has previously decided that what is done in the Concilium should be subject to him, and that it should be nothing, because it pleases him quite well? and wants to have the power to condemn everything. In order to avoid this kind of discomfort, it would be better to say: Most infernal Father, since it is the same what is decided before, or in, or after the Council, or will be decided; then let

we believe and worship your infernality just as much without any concilio. Only tell us beforehand what we should do, *Domine, quid vis me facere?* then we will sing of your infernality the joyful song: *Virgo ante partum, in partu, post partum, so that you may* be the pure Virgin Mary, who has sinned nothing, nor can sin henceforth. If not, then tell us for God's sake what the concilia are necessary or useful for, since your infernality has such great power over them that they should be nothing where it does not please your infernality. Or prove to us poor subjects of Christian, from where your infernality has such power; where are seals and letters, which give you such, from your overlord? Where is the Scripture that compels us to believe such things? If your infernality does not want to show us them, then let us search for them ourselves and, with God's help, we will surely find them.

"It is very easy to prove that the pope is not the supreme and head of Christendom, or lord of the world, over emperors, concilia, and everything; as he lies, blasphemes, curses, and rages in his filthy vaults, after the infernal Satan drives him: for he himself well knows, and is as clear as the dear sun, from all the decrees of the ancient concilia, from all the histories and writings of the holy fathers, Hieronymi, Augustini, Cyprian! and all Christianity, which has been before

the first pope, called Boniface III, that the Roman bishop has been no more than a bishop, and should still be so. And St. Jerome may freely say: All bishops are equal, all heirs of the apostles' chairs; and sets examples, that a small city bishop is equal to a large city bishop, as Eugubii and Rome, Rcgii and Constantinople, Thebes and Alexandria; but that one is higher or lower than the other, makes one bishopric richer or poorer than the other, otherwise they are all equal to the apostles' descendants, Haec ille. This (I say) the pope of Rome knows very well, also that St. Jerome writes such things, and is included in the decree as a sign. The pope may still blasphemously and wantonly lie against it and deceive all the world.

"In addition, St. Gregory, since it was offered to him by some great bishops, he refuses hard, and writes that none of his ancestors had been so presumptuous that he had accepted or wanted to use such a title, even though the sixth Concilium at Chalcedon had offered it to them. In short, he says that no one should call himself the supreme bishop of all Christendom; just as several more decrees say that even the Roman bishop, though he may be a greater bishop, is not to be called *universalis*, the supreme bishop over all Christendom. This is the certain public truth, regardless of how he himself and his hypocrites torture and credence these words, for they are too clear and too powerful. This is also the work in broad daylight: for he has never been over the bishops in Africa, Grecia, Asia, Egypt, Syria, Persia, etc., nor will he ever be; indeed, he has not had the bishops of the Welsh country under him at that time, especially Mayland and Ravenna.

"This St. Gregory was the last bishop of Rome, and after him the Roman Church has had no more bishops until this day, nor will it have any more, unless there is a miraculous change; but vain popes, who are the devil's larvae (as you will hear), have ruled there, and have destroyed all the churches spiritually and physically. For it is certain, as has been said, that in the time of St. Gregory there was no pope, and he himself, together with his ancestors, did not want to be a pope, and he condemned the papacy with many writings, although he was named in the papal crown and many lies were invented about him; but he is not a pope, and does not want to be a pope, as his books testify, to the shame of all the popes who have risen up after him and against him.

"But after his death Sabinianus became bishop, a year and a half, whom I count among the popes: for he was as great a blasphemer as a pope is, and wanted to burn St. Gregory's books, his nearest ancestor, perhaps that St. Gregory did not want the pontificate.

len suffer in his writings. After him, Boniface III was mentioned. Then the wrath of God began. This Bonifacius obtained from the emperor's murderer Phocas that he should be pope or the supreme over all bishops in the whole world. Then the bell was cast, and the Roman abomination accepted it with joy, as he would now be lord over all the bishops in the world. For some forefathers had long before sought and sought, but could not obtain such, because St. Gregory and some pious bishops, his forefathers, did not want to suffer such. There we have the origin and beginning of the papacy, at what time, and who founded it, namely Emperor Phocas the Emperor's murderer, who had his master Emperor Moritz beheaded with his wife and child. They know all this themselves, that it is the truth.

"Until then, it was customary for the emperors to confirm all bishops as patrons; for even St. Gregory, when he was chosen by the people and priests at Rome, asked Emperor Mauritius in writing not to confirm such an election, for he was reluctant to become a bishop, as a humble, pious man; but his writing was undertaken, and Emperor Moritz confirmed his election against his will. Afterwards, the popes thought that because they had the papacy from Emperor Phoca, another Kaves might take it from them again. For so it must be in the secular regime, that if a king gives by grace, he may take it again, where the malice of the owner deserves such. Thus our German emperors, Friedericus Lotharius, Ottones, often took from the princes what they had given, and after penance also gave it back: Therefore the following popes proceeded, and now wanted to have the papacy not as from the Cavs, nor from concilia, but from GOD himself without means; made decrees, one after the other, boasting, shouting and roaring, that the Roman church and the pope were not founded by men nor by concilia, but by Christ himself over the whole world; especially they adorned themselves with the saying Match. 16, 18. 19.: "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it: and unto thee will I give the keys of the kingdom of heaven: whatsoever thou shalt bind on earth shall be bound in heaven" 2c. Lead also this, Joh. 21. v. 16.17.: kusvs ove8 meu8. But with the saying Matth. 16. they did the most, frightened the world, suppressed all bishoprics, also trampled on the emperors and the

secular government.

"Now they knew very well, the shameful liars and blasphemers of divine word, and still know very well that this saying serves nothing to their cause, nor rhymes with it, the is against them in all letters and brings the papacy to ruin and destroys it, as I argued 25 years ago against the *Resolutionibus* and against D. Sauecken at Leipzig in public disputation, and will do afterwards. But it has been gentle in the hearts of the desperate scoundrels, the popes, that the world, both bishops and emperors, have allowed themselves to be frightened and driven in with this sentence, when they did not like to act against God and his word, as befits right Christians. For this is the Pope's first insult and blasphemy against God in his holy words.

"When they saw that they had succeeded in such a mischievous deed by the terrible wrath of God against the world for the sake of sin, and that everyone was afraid of such words, they were neither lazy nor sleepy: Words, they were truly not lazy nor sleepy, confidently pressed on with all mischievousness and help of the devil, and began their Pabstthum or primacy, which they by their self-invented lying decrees, and by blasphemous, false and mischievous interpretation of the saying Matth. 16. to interpret, sharpen and strengthen it in such a way that the pope would be the supreme one, not only for the sake of honor and procedure (which would be granted to him), also not only for the sake of supererogation, that he would be an overseer of doctrine and heresy in the churches (which is far too much for one bishop to do and impossible in all the world); but for the sake of violence, that he, as their lord, might force the bishops under him in a powerful and worldly, even tyrannical way, imprison them with oaths and duties, make them servants, appropriate the bishoprics to him, set and move them, change them, rob them, take them, give them, appraise them, sell them, and in addition weigh them down with palliæ, annals *) and innumerable mischievous things in the most wanton way; And whoever would not do this, or would not suffer it, would have to be eternally damned as a disobedient and heretic of the Roman churches, as if he had sinned against Matth. 16.

"A Chancellor of Mayence, named Martinus Meyer, has written to Aeneam Sylvium, who is called Pope Pius H. (for he has been his good companion, since he was outside for several years with Emperor Frederick III in German lands) and complains that the pope thus burdens and plunders the monasteries with annals and pallia; to which the haughty Hypocrita answers him, among many other nasty and annoying words: Germany would have to bear such a burden, because the Pope had turned the Roman Empire to the Germans, and the Pope would have to have a lot of money, so that he could defend himself, if the Emperor wanted to overpower France, or France Engelland. Look at the desperate knaves and villains, what they have in mind and their secret counsel.

*) Tax for conferred benefice, which initially consisted in the "first" annual income.

They have, namely, that they want to keep the two heads divided, and have a quandary, whether they may now hold to this, now to that, according to which the wind blows, so that they may be safe from the beasts, and not be afraid of the Reformation or Concilium. This is also evident from the works and histories through and through, so that even in our time Clement VII sent help to France before Pavia in 1525 against our Emperor Carolum, and when it went wrong, he wiped his mouth like a whore, Proverbs 30, and said that he had done the Emperor too good. So Caesar Carl was forced to mock and harm him by trumping on his mouth; although he was then attacked and captured in Rome in Anno 27, he did not receive his deserved reward because of the great kindness of the Caesar.

"Ah, how can a pope do otherwise? You can reckon for yourself that if a desperate, wicked, cunning prankster puts on the masks and names of Christ or St. Peter, and gains such advantage that the Christians fear him for the name of Christ and St. Peter, he has won and does what he wants. Peter, and gains such advantage that the Christians are afraid of him and shun him for the sake of the name of Christ and Peter, he has won, and does what he wants, committing one evil after another, especially when God's wrath decrees the devil to lift and push; for Christ has warned us enough, Matth. 24, 23. 24. that many would come in his name, saying, "I am Christ"; and Matth. 7, v. 15.: "Beware of false prophets, who come to you in sheep's clothing." So also the pope, under the name of Christ and St. Peter, has driven in the whole world and ruined it as he wished, and through the devil has pretended great devotion and spirituality, until he has brought it to the point that he now rages and rages openly with violence in all countries, so that now there is no defense. But the boy Aeneas Sylvius would have well deserved that the scholars enlighten him; he boasts gloriously that the pope should engage in war between the kings, because he plunders the monasteries cheaply. Why doesn't he seek other means than to get along with the kings through prayer and preaching? But what does prayer and God's word matter to the pope; he must serve his god, the devil.

"But all this is still the least, although it is unbearable and insufferable. This is, first of all, the very worst basic soup of all the devils in hell, that he strives for such power that he wants to have the power to make laws and articles of faith, to interpret the Scriptures (which he has never learned, cannot know, and also does not want to know) according to his great sense; wants to force all the world to believe his doctrine, and yet teaches nothing but vain idolatry, as we will hear hereafter, and destroys everything that the Son of God, our Lord, has purchased for us with his blood; takes away faith, Christian liberty, and right good works; and this is what he means in his

He has done well to the devilish, mischievous filth, and obedience of the churches; and therefore roars, as if possessed and full of devils, that whoever is not obedient to him and his Roman churches cannot be saved: whoever is obedient will be saved; and is all about that, that all the world may be obedient and subject to him; about God's and Christ's obedience he asks nothing, no thought of it occurs to him.

"By the word 'Roman Church' you must by no means understand the true Roman Church, especially the one that existed before the papacy, which did not want to accept the papacy nor suffer it, as we have heard in St. Gregory, even though Christ undoubtedly still has some, Lot and his daughters, in the Roman Sodoma, to whom the abominable nature of the papacy displeases; But you must understand it in a Pontifical, mischievous and devilish way, that the Pope of the Holy Roman Churches uses the name in the most disgraceful and blasphemous way, and means by it his boys' school, whore and hermaphrodite church, the devil's basic soup, just as he above called the

The words 'free, Christian, German Concilium' are mischievously used. And if you do not understand the decree of the pope in this way, it is impossible that you could obtain the pope's opinion: for this is the language of his Roman church, and whoever has to do with the pope and the Roman See must know this, or is certainly aware of it.

The devil, who founded the papacy, speaks and works everything through the pope and the Roman See. A Christian should know what to believe in the devil, as the murderer and father of all lies, Joh. 8, 44.

"After the bishops had been captured and brought under his control (for they had fed themselves honestly and long enough, as the histories testify), the pope took the following measures the temporal authorities, and could not rest until he also forced them under his power, even with the same

saying, Matt. 16. Even so far as to kneel before him, to kiss his feet, even to trample on her neck, to persecute her with the sword.

and banishment, land and cities stolen, some beheaded, son set against father, one king embittered against the other, vain discord, murder and bloodshed among the kings,

as if he were the devil himself in the flesh, hoping that when the beasts (that's what he calls them) had eaten each other, then he would also want to be emperor, king and lord of the world in their place. Therefore he boasts that he is emperor and has the power to depose emperors and kings of his liking. However, by the grace of God, he has not yet completely succeeded in such a diabolical plot, and he will never be able to do so again.

He has thereby caused great misfortune and heartache many times, as he still does and has done so far, between the Emperor and France; which two heads, if he were not a pope, but a bishop of the right Roman churches, like St. Gregory, he would reconcile with all seriousness, and not be able to rest, because they would be quite cordially one, especially because in our times the whole of Christendom is anxious that the great heads should be cordially one. But this is not convenient for the Roman Pontiff; or if he tolerates them, as he has done several times, then it has all been a mischievous, papal and diabolical antagonism under a good pretense.

"And if one had asked the Emperor Phocas at that time whether it would be his opinion that such a chaos should be founded in Rome by his command, which would throw all bishops, monasteries, monasteries, churches under itself, tear and devour everything that was there, found new doctrine and faith, violate Christianity and the Christian faith, He has created innumerable idolatries, deceived all the world for body and soul, and robbed them of innumerable goods with great deceit, thus trampling the emperors underfoot, banishing, slaying, persecuting them, robbing their land and cities, mocking them as his fools, and laughing in his fist, consuming them, and plundering them with his whores and hermaphrodites; do you think that Phocas, how wicked he would be, would say yes to this? Yes, perhaps he should deal with them in such a way that they would keep silent and forget about the Pabstium.

"Yes, that's how it is, and that's how it must be, when you ask the devil to come through the door. There is still enough trouble for it to go out blessed (as Peter says 1 Epist. 4, 18: Vix fu8tu8 8ul vallitur), if one blesses himself before the devil, starts a thing in God's name and with prayer. What should be then and become, where one starts a thing in the devil's name and against God's will: there window and door are opened, that the devil with all power enters. So the pope also began his piety in the devil's name, with all kinds of lies and blasphemies, and brought it to the infernal soup of all vices and disgraces, which we now see in Rome publicly in the daytime; that also by the fruits it may well be seen what kind of tree it is, and who planted it.

"For that the papal abomination did not come from God, nor did it begin in God's name, but was instigated by the devil through God's wrath as a punishment for sins, and came into the churches in his name, is proven by these fruits that have been told; so I will also prove it further.

"First of all, *a sufficiente divisione*, and to begin below, it is not instituted by the secular authorities; and if they had done so, it would still be of the devil. The reason is this: for secular authority has no such power in the

Kingdom of God. Thus we have heard above that Emperor Phocas' opinion was certainly not to put such a power into the churches, nor can it do so. He may have meant that the bishop of Rome alone should be a superintendent, who would have to take care of the doctrine and life of the churches for God's sake, as the Nicene Concilium had decreed. For to take care of the doctrine and life of all churches and bishops in the whole world is an impossible thing. Summa, the pope himself does not want to suffer that he should have it from the emperor, but the emperors and kings should have the crowns and kingdoms from him; that is one thing: and notice well, the papacy is not from the emperor, it cannot come from the emperor, the pope also wants to have it from him.

"Secondly, the papacy did not come from spiritual authority, that is, from Christendom and bishops throughout the world, or from the churches: neither can they do it, nor do they have the power to do it; indeed, if one looks at the histories correctly, one finds neither a bishop nor churches in the whole world that accepted the pope with will, but almost all bishops and churches have opposed and resisted it. Just as to this day the bishops and churches of the whole Orient have not accepted the pope, and still do not. For this reason, he "varnishes and denies" that he is set by God over all the churches in the whole world; which God has not said nor done, nor does he want to do: thus he makes a liar out of God, and heresy out of all the churches by his evil spirit, which rages in him against God and his Holy Spirit and churches. Even when there were bishops in Rome, before the devil threw the pope and the end-Christ there, the Concilium Nicenum ordered the bishop of Rome to take care of the churches around Rome, but did not make him a pope, nor did it give him any ruling power over some churches. Thus we have heard above that before Emperor Phocas and Boniface III the papacy was nothing, and the churches all over the world knew nothing about it. St. Gregory, as a pious Christian bishop of the Roman churches, condemned such things and did not want to suffer.

"What is the use of many words? The pope himself does not want him to be appointed by the conciliar or spiritual authorities of Christendom, and is angry about it. How he roared, raved, raged and spouted in his decrees, as one possessed with many thousands of devils, when Pope Paschal sent the pallium to the archbishop of Palermo in Sicily, with such an appendix that he was to commit himself to the pope with an oath of a prefixed form; and the bishop very humbly wrote back no more than with these words: It astonished the kings (of Sicily) and their councilors that such an oath should be demanded of him, when Christ was the king. stus Matth. 5, 33. had forbidden to swear, and it is also not found in any law of the concilia that this should be so. Then the holy noble jewel Paschalis was furious, because the bishop had hit him so hard with the word of Christ that his brain was dizzy and he did not know what and how he should speak, and he tortured the words of Christ Matth. 5, 33. as a priest; as I wrote against it in Latin 25 years ago, and afterwards, when I do not forget it in front of the crowd, as it happens to me, I will also do it in German. But on the attracted concilia he opens his jaws, as if he would like to devour heaven and earth, and cries: Do you think that the concilia have power to set an end to the Roman churches (hear his whore and hermaphrodite churches)? Do you not know that all concilia are done through the Roman Church, and have their power from the Roman Churches?

"So, so, so one should lie and blaspheme who wants to be a true pope. Dear God, what an exceedingly insolent, blasphemous liar is the pope; he speaks just as if there were no man on earth who knew that the four main conciliations, and many others, are held without the Roman Church; but thinks thus: As I am a rough donkey, and do not read the books, so there is no one in the world who reads them, but if I let my donkey bray Chika, Chika resound, they must take it all for articles of faith: if not, Sts. Peter and Paul, even God himself will be angry with them. For God is nowhere more God, but only the donkey God to Nom, since the big rough donkeys (pope and cardinals) ride on better donkeys than they are.

"From all this you hear that Papal Holiness is not founded by spiritual authority, or by the holy Christian churches in the whole world, that is, it is not from God (for God dwells in Christianity and works through it), nor from temporal authority; nor does Papal Holiness want to be founded by either of them, as we have heard, that is, he hereby confesses that he is not from God, that is, from the churches. And the same is also certainly the truth, and we therefore accept it, are completely at one with His holiness in these two pieces. Even though he speaks such truth ignorantly, as a man possessed, he still uses it to strengthen his lies and blasphemy. Now it comes to the right main thing, because God has not ordered a state on earth (I am not talking about marriage and what is attached to it) to rule, but the two, namely spiritual and secular, by which he wants to help the

human race, through the spiritual to eternal life in heaven, through the secular to temporal life on earth, it is now reasonable to ask: Where does the papal state come from, because it does not want to be neither heavenly (that is, from the Christian churches, since Christ is the king) nor secular.

stus), nor earthly (that is, from the worldly supremacy), from sleeping monkeys he cannot come: for who would be so unreasonable, and sin so highly against the most holy Father Pabst?

"Doctor Luther is a rough fellow: if he should hear such a thing, he would, like a peasant, jump in with boots and spurs and say: the pope would be thrown out of hell into the churches by all the devils; as said above: for the same shameful, cursed heretic is drowned in the deep error that he believes: What God wants to do, he certainly does through the two regiments, and does not want to make anyone special. Wolan, jest, lie down. Where does the papacy come from? I still say, as before, that it comes from the devil, because it does not come from the churches, which Christ rules through the Holy Spirit, nor from worldly authority. So I will prove it mightily, so that even the gates of hell will not be able to oppose it.

St. Peter, 1 Peter 4:11: "If any man speak, that he may speak as the word of God: if any man minister, that he may minister as of the ability which God hath given, that God may be glorified in all things through Jesus Christ. 2c. In many places St. Paul also harshly condemns the doctrine of men, especially Titus 1:13, 14: "Punish them severely, so that they may be healthy in faith and not pay attention to the commandments of men, who turn away from godliness"; and the Lord Himself Matt. 15:9: "In vain do they serve me with the commandments of men. Here it is forbidden to preach or listen to the doctrine of men in the churches, as it does not bring glory and honor to God, but leads away from faith and seeks the glory of men. For God alone wants to speak, work and rule in his churches, so that he alone may be praised; how we, praise God, have come to this in our churches, and with God's help have gotten into the swing and course, so that almost everyone knows how one should beware of the doctrine of men as of the devil himself, and hear only our Lord and Savior, as the Father says of him to us at the Jordan, Matt. 3, v. 17: "This is my beloved Son, in whom I am well pleased, him you shall hear"; and he himself John 10:17, 5: "My sheep hear my voice, but they do not hear the voice of the stranger, but flee from it, because they do not know the voice of the stranger". You may see for yourself, if you wish, among the sheep, the lovely, amusing image that the Lord here sets of the sheep. When a stranger calls to them, whistles or beckons, "Shepherds, shepherds!" they run and flee, and the more you beckon, the more they run, as if a wolf were there, for they do not know the strange voice: but where the shepherd lets himself be heard a little, there they all run, for they know his voice. All true Christians who do not hear the voice of their shepherd Christ should do the same, as he himself says John 10:8: 'All who are before me

have been thieves and murderers. Mer the sheep have not obeyed them'.

"From this and many other such sayings, it is proved to me and mightily enough that the doctrines and works of men in the Christian churches are strictly and severely forbidden by God, as they are contrary to faith and lead away from the truth, that is, they are vain lies and deceit before God. And where the devil strikes to adorn them with God's name or the apostles' names, and sells them under their name, they are no longer bad lies and deceit, but also God's abominable blasphemy and idolatry or abomination: For the devil makes God a liar and a deceiver, as if God had spoken such lies and done such work, and people fall for it, and believe and trust in it, as if God had spoken and done it; thus giving their trust and honor, which belongs to God alone, to lies and the devil. This is called the real idolatry and blasphemy, in all the prophets through and through.

as Es. 2,8: 'The land is full of idols, they worship the work of their hands that their fingers make'; Jer. 29,31: 'Because Shemaiah has shown you, and I have not sent him, and have made you trust in lies' 2c. Then you hear that he who has not been sent does not have God's word, and by his teaching of men he makes people trust in lies; that is, rubbing in idolatry.

"Here we come to the right covenants. It is now certain that the pope and his position is a purely human poem and foundation: for, as we have heard, he is not and does not want to be from the worldly order. He is not, nor does he want to be, from the conciliar or ecclesiastical order: so it is also known for certain that not a single letter of the divine word in the Scriptures comes from him.

but has elevated himself to such heights out of his own pride, thirst and iniquity. Then he adorned himself with God's word, blasphemed God shamefully, made himself an idol, and filled Christianity with his abominable idolatry, lied to it, deceived it, and made it into idolatrous damned people who believed and trusted in it as if God had commanded it through his word, and thus had to fear and honor the devil, worship and serve under God's name. Then you have brought forth the pope, what he is and where he comes from, namely an abomination (as Christ says Matth. 24. v. 15.) of all idolatry), from all devils from the bottom of the hells.

"Yes, you say, he truly wants to come from God's word and from God's origin; for he carries in many decrees the saying Matth. 16,18: 'Thou art Peter, and upon this rock I will build my churches, and will give thee the keys of the kingdom of heaven.' 2c. This is to say that the Pope of Rome is Lord over all of Christendom. Traun, that would like to do; who would have provided himself of the high mind to the most holy father? But I wonder why His Holiness

The fact that God took such a dark saying for himself, when much brighter sayings in the Scriptures would have served for the matter, as first of all that, Gen. 1,1,2: 'In the beginning (that is, at Rome) God created' (that is, founded) 'heaven' (that is, the pope) 'and earth' (that is, the Christian church); 'the earth was desolate and empty' (that is, the Christian church is subject to the pope 2c.). This saying would have done much more. Item Es. 1,3: "The ox knows his master" (that is, the pope of Rome is lord over all), "and the ass the cribs of his master" (that is, Christianity is in bondage to the pope), and of the proverbs the entire

For even the most holy father Pabst, after such a manner of interpreting the Scriptures and defending the papacy, writes to the Emperor of Constantinople: "Have you not read the Scriptures?

Have you not read that God created two great lights, the sun (that is, the pope) and the moon (that is, the emperor)? As far as the sun is greater than the moon, so far the pope surpasses the king; that is, the pope is (as the gloss calculates sharply) 47 times greater than the king: that wants to become a popes when it now grows up.

This is enough for this time! In the next number, God willing, will come the interpretation of Luther himself.

(To be continued.)

To the ecclesiastical chronicle.

Secret societies. A certain Hertel claims in the "Mississippi Sheets": The unbelievers "form the great, invisible congregation of the future in North America". To prove this, he points to the many secret

He therefore adds: "Although, strictly speaking, the thousands of masonic lodges, Odd Fellows, Cherusci, Chaldeans, Harugari, etc., etc., cannot be counted among them, a large majority of the enemies of any positive article of faith sit in these lodges (Lohschen). - Behold, dear Christians, the unbelievers themselves thus declare that they are not to be counted among the ge-

The first part of June was a Presbyterian church where an "anti-secrecy" convention was held for the purpose of opposing such a society. In the first half of June, in a Presbyterian church, the "Anti-Secret" Convention met, the purpose of which is to open a serious struggle against the spread of secret societies in America. There were about 150 delegates from almost all the states of the Union and from the various

Confessions present, among which many formerly

The dangerous and anti-Christian aspects of these societies were unreservedly exposed. The dangerous and anti-Christian nature of these societies was unreservedly exposed. Calls to those who were still members of such secret societies to disassociate themselves from them.

theidigen, were issued; but no one dared to counter the accusations, although even the multiple murder of which those societies were guilty was pointed out. In the "Merry Messenger" of June 21 we read, among other things, the following from Dayton, Ohio: "On Monday, the 13th of this month, the cornerstone of the new Oddfellows Hall was laid amid the usual festivities. The various lodges with their colorful frippery marched down the streets of our city with the beat of drums and the sound of bugles. Christ-followers, Jews, and all kinds of believers and unbelievers marched together and everything seemed to be 'One Egg' and 'One Cake'. Also, what the Odd Fellows call a 'prayer' was said by a preacher named Scott, who was also the sailor.

spoke. A Universalist and Lutheran pastor were also present and held speeches and pulpit fellowship. Herod and Pilate were quite intimate friends at this "solemnity" and in the evening they probably "toasted" to each other in a very convivial way, so that it made a noise. The universalist preacher Fester of Dayton tried to make the present spectators and listeners understand how Oddfellowship was such a sublime institute. Their motto was: Friendship, Love and

Truth. Their purpose is to do good and to alleviate the misery, suffering and sorrow of widows and orphans. All sectarianism is banished from their midst, no distinction is made between religious or political views; Jews can remain Jews, Gentiles Gentiles, Turks Turks and Christians.

Christian. True Oddfellows know neither party nor sect. How sacred is our mission! exclaimed the speaker, and with what divine power it comes upon the Society and breathes out the sweet breath of harmony! Great is our field of work, which lies open before us. The time will come when the brotherhood will be recognized, and then injustice will cease. Although clouds still darken our horizon, light will come. Oddfellowship will help bring about the golden time of the millennial kingdom, and when this glorious period of Eden will appear again, and the Father will bless his children as before, then what is written will be fulfilled: The wolf will dwell with the lambs and the pardel will lie with the goats. - The German Lutheran pastor Herrmann of Hamilton, Ohio, spoke after the Uni-

versalist preacher. Let us just tell our readers that in his speech he remarked that the first secret society was between Adam and Eve and that all true Oddfellows are Christians. The Oddfellows Jews shook their heads at this."

The following is written about **Methodism in Philadelphia in the** "Christian Messenger" of June 15: "The Methodists have established a German mission in this city.

They have had the support and influence of the English element of their church, yet they do not have a single independent German congregation in the whole consolidated city of brotherly love. This is to me a most striking phenomenon, in that of their most able men here they have had to represent the German work. An even more incomprehensible phenomenon of Methodism, but of English Methodism in this case, is the fact that one of their most outstanding preachers, a Doctor of Theology-formerly a missionary in South America-at present pastor of a congregation in Philadelphia, sends his children to a Roman Catholic school. Being rebuked for it, he is said to have replied, '*I love the initials of the Catholic Church.*' It is a disgrace for the M. E. Church to have such preachers among them - a degradation of their own teaching institutions. Are such men really Protestants at heart? Wonder if they would not feel better at home in the bosom of the Roman Church! *)"

Dr. Moldehnke in New York has stated that the money difficulties in which the Synod of Wisconsin finds itself are due to the fact that this Synod is in conflict with the Synod of Missouri. The "Christian Ambassador" says about this: "We cannot reconcile the accusations of Moldehnke with the fact that the

unite, that a majority of the pastors of the Wisconsin Synod voted for union with Missouri." Subsequently explaining that the present lack of support funds in the Wisconsin Synod probably had more to do with the separation of the latter from its Unionist friends, the Ambassador then goes on to say, "And how much has the denominationally (?)fanatical Moldehnke contributed to the evocation of the exclusivist spirit in the formerly Union-friendly Wisconsin Synod? He should beat his own breast." - Such is the fate of a man who, while he himself wants to be a resolute Lutheran, feuds with other Lutherans for the sake of their resoluteness and wants to charge them with the hatred of his readers.

Doctor Moldehnke had, as already reported, attributed the financial difficulties in which the Wisconsin Synod got into concerning its institutions after an announcement of its president to the agreement with our Synod. In the "Gemeinde-Blatt" of the Wisconsin Synod of June 15, a colleague consoles the Doctor about his troubles.

*) One of the most outstanding and leading men of the Wesleyans in Canada, also a D. D., also has his daughters educated in a Roman school. (Ambassador's Editor.)

Under the heading "Zum Trost" we read the following: "In the 'Luth. Following the open letter of President Bading, a reflection on our institutions which were so sweet and so beautiful.

We consider it our duty to inform the writer of the article as soon as possible, for his comfort and joy, of the encouragement we have received since then through God's kindness. This is that a good number of congregations have already taken the red of their institution to heart, and thus there is good hope that at the next meeting the entire synod will most energetically prove that it has fulfilled its

The company holds the institution in high esteem and does not want to let it deteriorate.

- Incidentally, the article in question contains some inaccuracies, probably the result of poor memory or ignorance. We think it is hardly worth correcting. Such an article is read today and forgotten tomorrow. But to two things a remark. First, the writer of the article wants to make us afraid that the "Missourian" doctrine of the church and of the preaching ministry, which we hold with the "Missourians" to be the faithful and right Lutheran doctrine, is supposed to be impure doctrine. Well, we are not so fearful. We think: someone can soon blurt out: impure doctrine! That does not make it yet, and a few occasional ideas do not make it either. Therefore, for the time being, we stick to the "Missourian" teaching and even say that it is the "pure" teaching. We say this because, in addition to the Confessions, we have already carefully studied quite a number of our old, proven theologians and found that they really do have the Missourian doctrine. The writer of the article may not have seen these old theologians and may therefore consider the Missourian doctrine to be impure. - For another, one could almost read from the article as if the writer were entirely annoyed that the Synod of Wisconsin is now in brotherly peace with the dear Synode of Missouri lives as if he would rather see them still biting and eating each other in strife and contention. But that would be quite ungodly if the ! would take more pleasure in such quarrels than in peace, and because it is so ungodly, we want to

we think after love that there is nothing of this in the article in question."

Father Oertel's Rath. This funny Father asks in his "Kath. Kirchenzeitung" what the simple, unstudied man should think of the infallibility of the Pope and answers: "Nothing at all. He should pray a devout Our Father and not trouble himself with things that are too high for him." This advice will certainly be followed in the Roman Church, and not only by the "simple, unlearned man", but also by most Romanists who blindly believe in the infallibility of the Pope.

submit to the pronouncement of the Council

(Columbus Churchztg.)

Please help.

We, the undersigned congregation, after a long struggle, are finally forced to appear before the doors of our fellow believers with the above request. And for what do we seek your help? We just want to say it straight away: We ask all of you, who love the Lord Jesus and his Lutheran Zion, that you help us to get a little church here. Now we know well,

that a congregation should not lightly ask its sister congregations for help, but, if it is somehow able to do so, should help itself, because without this, every congregation has to cover significant expenses. Therefore, dear brethren, allow us to briefly describe our situation to you, and we are convinced that you will say with us: Yes, help is needed! - —

Our congregation has existed since December 1864, when four men met and decided to found a Lutheran congregation in the name of God. Until then, there had been two German congregations here, which still exist, but both belong to the Presbyterians, although the majority of their members are Lutherans by origin, and even now claim to be Lutheran. These congregations were founded with the help of the Americans, who helped them to get churches and still pay a not insignificant part of the preachers' salaries. When these congregations were founded and in the course of time, some joined them who were honest and upright about their Lutheran church, but who knew little or nothing about the church conditions here, considered presbytery to be synonymous with consistory, and thus had no idea that they were entering into a church that was entirely

This was all the more so because at first they had Lutheran preachers, at least in name, and in one congregation the Lutheran catechism had also been introduced. After some time, however, another Reformed-minded preacher came to this latter congregation, who thought that it was right and proper that they, as a Presbyterian congregation, should introduce the Heidelberg Catechism. At least one of them, a Würtemberger, opened his eyes. He did not want to have his catechism taken away, and protested against it in a public congregational meeting, since they were a Lutheran congregation, declaring at the same time that if the congregation had the catechism taken away, he could no longer remain a member. The con-

But the parishioners thought that the pastor should know better, and they had the catechism taken away.

From now on, this one thought and striving went day and night to found a truly Lutheran congregation. This was carried out, as noted above, in the winter of 1864 in association with three like-minded people, although, as everyone can well imagine, with much struggle.

and temptation in their own hearts, and under much mockery, scorn and blasphemy from without, that they wanted to be better and more than they were, but nevertheless with firm, childlike trust in the help and assistance of God, knowing that they had no selfish, sinful purposes in mind, but only the glory of our God and His Word, as well as their and their children's salvation and blessedness. - —

The small congregation was first served faithfully with the Word and the Sacraments by our pastors in New York and the surrounding area. In this they had the best, the main thing. But one important thing was missing. Where were they to hold their services? In a private house, although it happened several times, it could not be done here for long. In the first eagerness they wanted to build a church, but in an eastern city of 35-40,000 inhabitants, where everything is so excessively expensive, this cannot be done so quickly. Of this had to be So, for the time being, it was not necessary to do so. But the Lord did help, to the unspeakable joy and mighty strengthening of the faith of the small group. God directed the heart of a wealthy American to give them a suitable room for their exclusive use on Sundays free of charge. This was a visible help of God, and as such it was acknowledged with thanks. - —

In the fall of 1866, the first signatory was called as pastor to this congregation. There were then seven voting members; how they were to maintain their pastor was admittedly not quite clear to them, but nevertheless they also dared to take this step, trusting in God and encouraged to do so by our New York pastors, and behold, God has helped; even if he has not given us any

Even though there was plenty, he always gave enough. But our wish and prayer was of course always: Oh, if only we had our own church! For as suitable as the aforementioned hall was in itself, countless inconveniences were connected with it, and not infrequently these and those things stank in it, which the owner, a great businessman, did not know how to accommodate otherwise. Since we alone were still not able to build a church, and we did not want to ask the sister churches for help without the most urgent need, we had to endure this in silence and patience until the Lord would help. And we now believe that he will help us now, or rather has already helped us; admittedly in a wonderful way. In February of this year we suddenly received the news that we could no longer have the hall for our church services, since the owner, due to a change in his business, now needed it himself. What to do now? Rent another hall? That was very difficult, and was fraught with great inconvenience.

costs. So we decided, for the time being, to prepare our schoolroom, which we built in the summer of 1867, in order to be able to hold school, and then, in God's name, to dare to build a little church, especially since the growth and prosperity, indeed the existence of our community also urgently demanded it.

Under God's blessing, in spite of all obstacles and adversities, in spite of all hostile

In the meantime, our congregation has grown so that it now has 23 members who are able to vote. There is no doubt that many more would have joined us if we were not so much at a disadvantage compared to the other two congregations. They say: Don't be so stupid and go there (to us, that is), you have to contribute so and so much (although we have never demanded a contribution from anyone), they don't have any-

You are much better off with us, and we are also Lutheran, (but both congregations have it written in large letters in front of their churches: "Presbyterian Church"). It is obvious that many who otherwise mean well will be seduced and stay away from us. - There are about 6-8000 Germans here, and many more come every year, since Paterson is an important factory town, and all these people are Lutherans by origin. Admittedly, the vast majority are also horribly immersed in unbelief and materialism, since the dregs of German immigration often remain here in the eastern cities. Nevertheless, we must not give them all up; among the dew-

There are also some who have not yet completely thrown all Christianity overboard, but would like to remain with the faith of their fathers and become blessed. For the sake of such, be it that they have already joined us

If we do not have a Lutheran church here, or if we are still going astray, it is absolutely necessary to have a Lutheran church here, where the immortal souls are built on the unified foundation of the apostles and prophets through the pure gospel and the unadulterated sacraments, as we have them, thank God, since Jesus Christ is the cornerstone. But we alone are not able to build a little church, no matter how simple it may be. Of the 23 members, half are in such a position that they can contribute little or nothing, not with the best will in the world, and the others cannot do much either, since they have to exert almost all their strength to meet only the current expenses, and besides, we still owe about 500 dollars on our schoolhouse, which, incidentally, is not at all

suitable for our worship purposes; when we built it, we were glad to have something.

Behold, dear brethren, we have recently presented to you our situation, our need and our request, and we believe that you will agree with us.

say: Yes, there is need of help, come on, let us bring stones for building! Now then, God bless your decision, and give you willing hearts and open hands to give us your mites, so that we may experience the truth of the word: "If one member suffers, all members suffer with it. Your gifts are to be used for the glory of God; it is truly no mere flash in the pan that burns today and dies tomorrow, otherwise we would have given it up long ago; it is a matter of holy seriousness and conscience for us. We will do what we can, God grant that you also help us as much as you can. He who sows sparingly will also reap sparingly, but he who sows in blessing will also reap in blessing; God loves a cheerful giver. But remember also, speedy help is double help.

May the merciful God place His rich blessing on these few words and let us experience His help.

All gifts can be sent in at the address:

Rev. H. Walker, IVtci'8011, Xov 3er86^.

In the name of the Evangelical Lutheran St. Paul's Parish here

H. Walker, Rev. Gottlob Hiller. Gotthelf Schwoy.

Paterson, New Jersey, June 9, 1870.

Public warning.

For some years now, the longer it has gone on, the more it has happened that people who are connected with false-believing communities have repeatedly attempted to collect in our communities for the purposes of their churches and ecclesiastical institutions. In particular, however, various people have recently been collecting contributions for an orphanage in Iowa, which the "Kirchenblatt" of the Iowa Synod counts as one of its institutions, and which is now a private institution of Pastor Schüller in St. Andrew, Iowa. Andrew, Iowa, soon, depending on the circumstances, also for an institution of the Wisconsin Synod, yes, even more: of which, if everything else does not help, it is assured that its current director is already Missourian at heart, wants to place the direction of the orphanage in the hands of members of the Synod of Missouri or Wisconsin, etc. such a run on the

Cassen of our church members and brethren, with a zeal that borders on impudence, and with a tenacity that can only be obtained by studying the higher art of begging as taught in Basel. Not a few members of the Missouri Synod 2c. were also careless enough to give them a hearing and to allow themselves to be exploited by them. Therefore, it is necessary to state publicly that in matters of public welfare, too, only God's Word is the only authority.

should be a guideline for us. But God's word demands that we should have nothing to do with people who have become obvious as false believers, that we should also avoid the evil appearance, as if we did not hate the errors of such bodies with all seriousness, and that we, even if the collectors were members of synods friendly to us and did not collect for the purposes of a synod like that of Iowa, whose leaders have already been admonished once and again, should first provide for ours - that is, our own orphanage. It would therefore be nothing other than fair that from now on all the efforts of such collectors would be lost to the congregations of the Synod of Missouri 2c. Whoever blasphemes our doctrine, which is after all the doctrine of the divine word, as Missourian, or remains silent about it when it is blasphemed in this way, let him also keep his hand off Missourian money, if he wants to prove to the world that he is practicing charity. If, nevertheless, especially zealous people should feel urged to make new attempts, they may think in advance that they run the risk of losing not only the effort, but also special costs, for we literally intend to act according to 2 John 10:11: "If any man come to you, and bring not this doctrine, bring him not to your house."

John P. Beyer, Pastor.

Filling stones.

Sacraments. "Just as the Holy Spirit works through the Word, so He also works through the signs, which, when spoken, are nothing other than the real Word, since that is expressed through the thing which the sound of the words gives to be understood." (Luther, VI. 438. f.)

The verdict of a religious mocker on his fellow unbelievers. As is well known, the so-called old Fritz (Frederick the Second of Prussia) attracted a whole circle of religious mockers to his court, and he thereby contributed a great deal to the German people being infected by the poison of unbelief. The villainous Voltaire was also among those whom King Frederick II attracted to his court. Nevertheless, the latter wrote in 1749 to Count v. Algarotti of Voltaire: "It is quite a pity that such a worthless soul is associated with such a splendid genius." (See Wachsmuth's *Europäische Sittengeschichte*. V, 2, p. 214.)



Mission Feast.

On the Sunday of Eraudi (May 29), between Blue Island and Bremen, about 21 miles from Chicago and directly on the Rock Island Railroad, a really quite beautiful mission festival was celebrated in a magnificent grove, to which all our congregations in Chicago were invited. The local conference there had decided to hold this festival on the aforementioned day.

The invitation to celebrate the event was issued only eight days in advance, and the invitation came to us in the city so unexpectedly quickly that we could hardly make it known properly and the Arrangements Committee could make the necessary preparations. However, those who feared that the attendance would be very small were very much mistaken. For when we arrived at the station on that glorious Sunday morning, the people just swarmed in. It was really a pleasure to see how one wagon after the other became full, and still many were standing there who were afraid of not getting a seat. Finally, we were told: "The passenger cars are all full, only the baggage cars are still available. So one of these was given the honor of being allowed to join, the fourth and twentieth in the proud line - a train that caused a sensation wherever it passed. This and some other obstacles caused that the time of departure could not be kept, and thus we arrived a little late to the festival place, which was already teeming with people. There we met Pastors Reinke, Wunderlich, Rauschen, Riedel, Traub, Pissel and Hartmann with people from their congregations. From here, Pastors Beyer, Döderlein and the undersigned were with us.

After the surging crowd had calmed down somewhat, the service began in the usual manner. The festive singing of so many tongues and accompanied by trombones made the resulting languor forgotten, and the powerful, beautiful sermon of Pastor Reinke on Gal. 6, 10. was heard with much blessing. Then three thousands camped in the soothing shade of the forest, resplendent in the most beautiful green, and blessedly took the food they had brought with them. Hot water was provided so that the people could prepare their own coffee, but this could also be received ready-made, for which the committee from the city had taken care. In the afternoon there was again communal singing with trombone accompaniment, and Pastor Beyer gave a very interesting lecture on the beginning and expansion of the Lutheran Church in Northern Illinois up to the year 1855, starting from Ebr. 4, 14. The time and the warmth of the day made it necessary to break off here. The rest of the time, as well as the time after the noon meal, was used for free fellowship, but in the most beautiful order. Old acquaintances were renewed and new ones made. One saw only cheerful and satisfied faces. A special decoration of the feast were the performances of the music choirs from Wunders and Beyers parishes and the various singing choirs, three of them from the city, which spiced up the time pleasantly even after the

services.

Hopefully, this festival will remain in good memory and, dear God, will certainly not be the last of its kind. Even such a large crowd, united on a festival square, makes an uplifting impression.-The collection on the square should certainly have turned out better, and probably could have, if it had been collected in a more orderly manner. But this is not to blame the collectors; it was simply due to the too rapid arrangement of the festival. The collection, after deduction of the costs incurred there, amounted to a little over 206 dollars. The surplus of our trip from Chicago, however, although the price was very moderate, is \$305.45. Nevertheless, a sum of more than 500 dollars, which, one third each, will be used for the inner mission, Brunn's Institution and Hermannsburg.

- At 5 o'clock the steam whistle called for departure and the return journey, which was happily completed at about 7 o'clock. As the crowds moved along the road, one could still hear many people saying: "That was a nice party! - Since Schreiber was not able to preach this, he was appointed by the committee as reporter after the fact.

A. Wagner.

Ecclesiastical message.

After Mr. Pastor P. Nupprecht had received and accepted a regular appointment from the Lutheran congregation in Adam County, Ind., he was installed in his office by order of the honorable board of the middle district by the undersigned on Sunday Eraudi.

G. H. Jäbker.

Address: Hev.?. Hu^preelrt, Deecutur, Oo., Inä.

Kirchweih display.

On Eraudi Sunday, my congregation irr St. Joseph and Milan Township, Allen Co, Jnd, had the joy of dedicating their new church.

C. E. Bode.

Mission Feast Display.

On Sunday, July 10, Trinity Church in Minneapolis will celebrate a mission festival and hereby cordially invites the surrounding congregations to participate.

I. Herzer.

Conference - Displays.

The Northern Illinois Pastoral Conference will hold its next meetings, God willing, at the residence of the Rev. Gotthilf Loeber, at Niles, Cook County, Ills. July 12-14, 1870.

Gottlieb Traub, secretary x. t.

The Minnesota Pastoral Conference will gather, Lord willing, July 8-12 (incl.) in Minneapolis, Minn. I. Herzer.

Receipt and thanks.

For poor students (the Brunn'schen) received through Past. Hochstetter from the missionary fund of the congregation in Indianapolis, Ind., O18.40. From the worthy women's association of the Trinity congregation in St. Louis, 26 pieces of bust shirts and 1> pair of stockings. From women of the Rev. Wichmann's congregation in Dearborn County, Jnd, 2 pillows with covers, 7 bust shirts, 1 vest, 2 pairs of pants, 4 pairs of woolen socks, 1 box of Paper Collars and \$5.00 cash.

For Brunn's proseminar: Of the community at Altenburg, Mon., \$10.00. C. F. W. Walther.

With heartfelt thanks to God and the generous donors, we can again certify the receipt of the following gifts of love for our church building: Through the general treasurer in St. Louis K19.00, from Mr. A. Keller in Bremen \$5.00.

O. Voigt, Pastor.

Changed addresses:

Ilev. O. V. 1Vn8b,

Lox 671.

102 Güostnnt 8t.,

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Printing Office of the Synod of Missouri, Ohio et al. St.

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"You are Peter, and of these rocks I will build my church."

Matth. 16, 13-20.
(Continued.)

"Before I indicate the Christian sense of this saying, I must first tell this tale. The Glossa (to the papal canon law) 50. 6. Considerandum, and Abbas c. Significasti, say that this saying, Matth. 16, 18. 19., does nothing to confirm the papacy, but the saying Joh. 21, 17: 'Pasce oves meas, feed my sheep'. So they disagree, the pope and his jurists, on what the pontificate is based. The pope says it is founded on Matth. 16, 19. and proclaims this by many decrees. His lawyers say no; and here the servant punishes the master and the master punishes the servant. Let the devil come between these quarrels. But let us let them quarrel, and for the time being let us not take the pope for the pope, until they become one in the matter. To speak juristically (if I wanted to be a jurist), methinks the purists have a better case than the pope, because they base their argument on the fact that Christ did not give the keys to St. Peter in Matthew 16, but promised them only; therefore the pope must prove where they were given to him. We theologians, the lawyers too well, can accept such an argument (where the pope wanted to condemn them) may very well help, namely thus.

"It is not enough for Christians to refer to the prophets who promised Christ.
but must also represent the apostles who testify that the promise has been fulfilled and that the promised Christ has come and has been given.

Therefore, the pope is also obligated not to keep the promise of Matth. 16, but to present a clear text that such a promise has been fulfilled and that St. Peter has been pointed to the possession. Here the pope's pants will stink, because where will he always find the text that clearly says: the keys were given to St. Peter by Christ, as he is guilty of proving according to his jurists' judgment, and no letter in Scripture speaks of the keys, except Matth. 16:19. .

"Now let us see how the words of Christ Matth. 16, 18. are to be understood in a Christian way, and how masterfully the pope uses them as a basis for his own teachings.

of his ministry. Joh. 6, 63. the Lord says: 'My words are spirit and life'. Accordingly, these words of Matth. 16 must also be spirit and life, namely when he says: 'I will build my church on this rock? Here 'build' must be a spiritual, living building. Rock' must be a living, spiritual rock. Church' must be a spiritual, living assembly, yes, living,

that it all lives forever. For flesh is of no use, 2c. it dies and does not live forever. This rock, then, is the Son of God Jesus Christ alone, and no one else, as the Scriptures are full of, and we Christians know well. Building or being built on this rock cannot be done by laws or works; for Christ is not grasped with hands or works, but must come by faith and word. So also the church cannot make itself spiritual or alive by itself or its own work, but by faith it is built on this rock, and thus spiritual and alive as long as it remains built on the rock, that is, until eternity. From this you see that the meaning of Christ in this saying is just that, where he says Joh. 11, 25: 'I am the life and resurrection. He who believes in me will never die'; item Joh. 8, 51: 'He who keeps my word will never see death'. And in summary, this text Matth. 16 speaks of faith, that he who believes is built on this rock, as one says: 'He who trusts in God is well built. Notice that Christ, Matth. 16, speaks of faith and not of our works. For from this it will be seen what kind of pious man the pope is.

"Thus St. Peter himself (whom the boys would like to make Pope in Rome, and Christ himself, as Platina does) interprets 1 Petri

2, 4. 5. 6. 7.: If ye have tasted that the Lord is good, unto whom ye are come, as unto a living stone, rejected of men, but chosen of God, and precious. And you also, as the living stones, let yourselves be built up into a spiritual house, and into the holy priesthood, to offer up spiritual sacrifices acceptable to God through JESUS CHRIST? That such 'building' on this stone or rock, Christ, is faith, is soon after proved by St. Peter through the prophet Esaiam 28, v. 16, and says: -Therefore it is written, Behold, I lay a choice and precious cornerstone in Zion; whosoever believeth on it shall not be defiled. Now to you who believe it is precious, but to the unbelievers it is a stone of stumbling and a rock of trouble, who stumble at the word and do not believe in the one on whom they are set? St. Peter uses the word faith so often that there can be no doubt that building on this stone is nothing other than believing in Jesus Christ.

St. Paul, Eph. 2:19, 20, 21, 22, agrees with St. Peter: "You are no longer sojourners and strangers, but citizens with the saints and members of God's household, built on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone, on which the whole structure is joined together, growing into a holy temple in the Lord, on which you also are built for the dwelling of God in the Spirit, etc.". All this is to be diligently remembered, so that we may despise the obscene fool's linen that the popes lead in their "decrees" of their Roman churches, that is, of their devil's synagogue, which separates itself from common Christendom, and from the spiritual building that is built on this stone, and you yourselves invent a carnal, worldly, vain, lying, blasphemous, idolatrous supremacy over all Christendom. For two things must be true: If the Roman Church is not built on this stone together with all other churches, then it is the church of the devil; but if it is built on this stone together with all other churches, then it cannot be lord or head over the other churches. For Christ, the cornerstone, knows not of two dissimilar churches, but of one church alone; just as the faith of the children, that is, the faith of all Christendom, speaks: I believe a holy Christian church', and does not say: I believe a holy Roman church. For the Roman church is and should be a piece or member of the holy Christian churches, not the head, which belongs to Christ alone, the cornerstone. If it is not, it is not a Christian church, but an un-Christian and anti-Christian church, that is, a papal boys' school.

"Hereupon let us now match the text ourselves.

16. and see how strongly he will stand with the pope, who insists so proudly and firmly, even against his lawyers. Thus says Matt. 16, 13,14: 'Jesus asked his disciples, Who do men say that the Son of man is? They said: Some say that you are John the Baptist; others, that you are Elijah; others, that you are Jeremiah, or one of the prophets?

"Now go his way, and you may read about it St. Jerome, who interprets this finely, how flesh and blood can speak nothing certain of Christ, although it sees the great miraculous deed of Christ and thinks highly of him. Further, he does not ask what the people think of him, but what they, his disciples, think of him, and says v. 15. 16: 'Who do you say that I am? (Notice here that he asks them all in groups, "Who do you say that I am?") Then Simon Peter said, "You are the Christ, the Son of the living God? Peter makes this answer on behalf of all the apostles: for where a multitude is asked, they cannot all answer at once, but one must speak the word from all sides; as it is said, Two may sing together, but with one another they cannot speak. Therefore the Fathers, Augustine, Cyprian, and Chrysostom, say that St. Peter was the mouth of the apostles, and answered on behalf of all of them, because they all asked and were obliged to answer.

"For this reason, the pope here lays a bare foundation, and builds on a rotten one, because St. Peter alone answers that he is lord over the other apostles, and the pope over all the world. For it is clearly stated in the text that Christ does not ask St. Peter, "Who do you say that I am?" but all the disciples, and says, "Who do you say that I am? "** And St. Peter must answer for all of them, and his answer must at the same time be the answer of all; just as also happens in the secular and domestic government, where a servant, town clerk, or syndic, leads the word of the council and community, or of the people, but is not thereby lord of the town. And a jurist or chancellor speaks the word of the emperor, king, or prince, but is by no means himself emperor, king, or prince, as the pope from this answer St. Peter wants to be lord over the apostles and all the apostolic churches. I say that this is unrighteous, and the prince stands in evil, if he does not bring up a better one, as he will now do; as follows: v. 17. 18. 19. 'And Jesus said to him, Blessed are you Simon Bar Jonah, flesh and blood has not revealed this to you, but my Father in heaven. And I say unto thee, thou art Peter, and upon this rock I will build my churches, and the gates of hell shall not prevail against them. And unto thee will I give the

keys of the kingdom of heaven. Whatsoever thou bindest on earth shall be bound in heaven: and whatsoever thou loose on earth shall be loosed in heaven?

"Now whoever has eyes here, do not put them in bags, and whoever has ears, do not send them over the field, that he may see and hear how the pope is here made lord over heaven and earth, over churches and emperors.

high articles of faith but Christianity from the beginning up to the pope did not know, also

the two jurists (as said above) Johannes Teutonicus and Panormitanus, deny as branched heretics and confess nothing to the pope in this text. But what is God, Christ, Church, world, jurists, against the pope? Simon Bar Johanna, (says the Lord) you are blessed.

"Blessed are you, O Simon, that you know these things, that I am the Messiah and the Son of the living God; this your father John did not teach you. For so he calls him John in the last v. 17: 'Simon John, do you love me?' Which here Matth. c. 16. says in Ebräisch Simon Bar Johanna, or still shorter, Bar Jona, that is, son Jona, or son Johanna. Yea, such high understanding hast thou not of thy Father, nor the rest of the disciples, with thee, of flesh and blood, or of their fathers, nor of some men; but -my Father which is in heaven hath revealed it unto thee*. For in these

A few words of Peter, which he confessed together with the other disciples, (for they all stand for one man in this answer of Peter) is understood the whole gospel, yes the whole holy scripture. For what else does the Scripture want from the beginning to the end, but that Messiah should come as the Son of God, and by his sacrifice, as an innocent lamb of God, bear and take away the sin of the world, and thus redeem it from eternal death to eternal blessedness. For the sake of the Messiah and the Son of God, the Holy Scriptures were written, and for His sake all that has happened was done.

"So we read sow in the beginning of Scripture, Gen. 3:15: 'The woman's seed shall kick thee in the head'; and Heva 1 Mof. 4:1. when she says of Cain: 'I have the man the Jehovah? These words are almost like St. Peter's words here, for she wants to say: "I have the seed, the right man, the Messiah, the Jehovah, that is, who is God and the Son of God, who is to do what is promised to us. But it lacks in the person; otherwise its words are very similar to the words of St. Peter in this place. Behold, such a great thing is in the words of St. Peter: this is a true apostolic speech. Thus all the apostles, not only St. Peter, have preached throughout the world, and continue to preach until the end of the world. For, as we have heard, not St. Peter alone, but the others, through his mouth, gave such an answer to the Lord to his question to them. Further the Lord says: "And I say to you, you are Peter, and on this rock I will build my church.

"Joh. 1, .42. he calls him Kepha: you shall be called Kepha. Keph Ebraic, Kepha Chaldean, and Petros or Petra Greek, Rupes Latei-

In German, rock means the high cliffs on which castles are built. Now, the Lord says, you are Peter, that is, a rock. For you have recognized and named the right man, who is the right rock, as the Scripture calls him, Christ. On this rock', that is, on me, Christ, I will build all my Christianity; just as you and the other disciples were built on it, through my Father in heaven, who revealed it to you. In the German way, it is finely spoken thus: You say (on everyone's account) that I am Messiah or Christ, the Son of the living God; well, then I say to you again, you are a Christian, and on the Christian I will build my church. For in the German language the word 'Christ' means both the Lord Himself, as one sings: Christ is risen, Christ went up to heaven; and also the one who believes in the Lord Christ, as one says: You are a Christian; so Lucas says Acts 11, 26, 'that the disciples of Antioch were first called Christians'. Hence such names remained, Christians, Christianity, Christian faith 2c. So here the Lord Simon gives Jonah the name Rock or Christian, because he recognizes the Rock or Christian from the Father, and praises with his mouth, because of all the apostles.

"From this it is clear that Christ, by building His churches on the rock, or on Himself, calls nothing else than the common Christian faith (as is said above from the apostles Peter and Paul), that whoever believes in Christ is built on this rock and will be saved, even against all the gates of hell. He who does not believe in Christ is not built on this rock, and must be damned with the gates of hell. This is the simple, simple, certain meaning of these words, and can be no other, as the words clearly and powerfully indicate, and rhyme with the word Marci 16, 16: 'He who believes and is baptized will be saved'; and Joh 11, 26: 'He who believes in me will never die'. Yes, I say, notice well and mark it diligently, that the Lord here Matth. 16. does not speak of laws, ten commandments, or our works that we should or can do; but of Christian faith, or the work of the Father, which He works in us with the Son and the Holy Spirit, namely, that He builds us spiritually on the rock, His Son, and teaches us to believe in Christ, so that we may become His house and dwelling place, as 1 Peter 2:5 and Ephesians 2:19 prove. Further: v. 19. 'And unto thee will I give the keys of the kingdom of heaven. Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

"The Lord wants to take good care of his church, which is built on him and believes in him. For since they are to preach and confess the gospel before the world, and to rule with it, so that If Christ Jesus is the Son of God, he will honor their word and not heed it; but one should believe it and hold it in such high esteem, as if he spoke through himself personally from heaven. Whoever then hears the gospel from the apostles or churches, and will not believe, they shall pronounce such a sentence upon him that he shall be damned. If anyone, after believing, falls away and does not want to return to the faith, they shall also pronounce such a sentence that his sin shall be retained and he shall be condemned. Again, whoever hears the gospel and believes, or returns from his sins to the faith, they shall pronounce such a sentence that his sins are forgiven and he shall be saved. And over such a judgment he will keep in heaven, as if he himself had spoken it. Behold, these are the keys of the kingdom of heaven, and this is their office, that there may be in the churches an everlasting remission and forgiveness of sins: not at the time of baptism only, or once in a lifetime; but without ceasing unto the end, remission for the impenitent and unbelieving, forgiveness for the penitent and believing.

"Notice again, and mark it diligently in your heart, that the Lord does not speak here of laws, or of our works which we are to do, but of his works, namely, of the retention and forgiveness of sins: for the retention and forgiveness of sins is the work of the divine majesty alone; but he will perform and accomplish such his work through his churches; therefore he says: 'What they shall bind or loose on earth, that shall be bound or loosed with him in heaven.' That is why in children's faith the two pieces follow each other: I believe in a holy Christian church, communion of saints, forgiveness of sins'; that where the church is, that is, the building on the rock, there are also the keys to the forgiveness of sins.

"Secondly, notice that the keys and their power to bind and loose sin were not given to the apostles and saints to rule over the churches, but only to sinners for their good and benefit. For where there are no sins, one may not use the keys and their office. For St. Paul and his sign saints are not to be loosed nor absolved from sins; for they have none, without the daily and the rest in the flesh, which remain unto the grave; as he saith 1 Cor. 4:4, 'I am conscious of nothing, but thereby am I not righteous'; and Rom. 7:25, 'I serve the law of sins according to the flesh'; but let them be commanded to the rock upon which they are built. But sinners need

them, which either are not built upon the rock, or have fallen from the rock, to be built up again. Therefore it is not a temporal power, by which the bishops may boast and rule over the churches (*beneficium, non dominium*); but a spiritual power, which is for the good and salvation of sinners.

that they may seek and find them from the bishops and churches as often as they need them, so that sinners may be saved and bishops may not become lords and nobles. Just as if a prince were to give a thousand coins to his servant to divide among some poor people; by these thousand coins the servant is not to become rich nor lord over the poor people, but, as the Lord has commanded, to seek and find them freely, free of charge, from the poor people; but he alone is to show himself a willing servant in this, for the poor people's comfort and benefit. Mark this well, it is for the pope.

"Thirdly, note well and hold fast that the keys are not given to St. Peter alone, much less to the pope after St. Peter alone. For although the Lord speaks to Peter alone, Peter does not stand there for his person alone, but in the place and person of all the disciples with whom Christ began to speak and to ask; as all teachers, before the Pope was founded by Caesar Phoca, understood, taught, and held in all Christendom, and still hold in the Orient today. Ah, what is the use of so many words? Light cannot be darkness. Matth. 18, 18. Christ does not speak to St. Peter alone, but to all disciples: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. These are the very words of binding and loosing that he speaks to St. Peter above. Yes, this is the text where the promised keys (as the jurists would have it) are given in effect, and *de praesenti* (present). I tell you"; does not say: 'I will give', but: "I say", and give it to you now. And even though there is no report of the keys here, yet the! Office of the keys, as above Matth. 16, 19., is powerfully expressed. And in addition he speaks here clearly of sins that are to be bound and loosed. For hard before this he says of sinners who will not hear, and says: 'You shall hold such a one as a Gentile and a tax collector.' Quickly on it: /Truly I say to you what you shall bind' 2c. Matth. 18, 17.

"And that is even more, in the same place he says v. 19. 20: 'If two of you become one, why it is that they want to ask, it shall be done for them by my Father in heaven. For where two or three are gathered together in my name, there am I in the midst of them'. Here we hear that even two or three gathered in Christ's name have all the power that St. Peter and all the apostles have. For the Lord Himself is there, as He also says John 14:23: "He who loves Me will keep My word, and My Father will love him, and we will come to him and make our home with him. Hence it came about that often a man who believed in Christ resisted a whole crowd; as Paphnutius in the Concilio Niceno and as the prophets to the kings of Israel, Prie-

and to all the people. In short, God wants to be unconnected to the multitude, greatness, height, power and what is personal among men; but wants to be alone with those who love and keep his word, and should be like stable boys. Why does he ask for high, great and mighty lords? He is the greatest, highest and most powerful alone.

"If then the pope could stand as stiffly and proudly as he cannot on the saying of Matt. 16, we, on the other hand, stand much more stiffly and proudly on Matt. 18. For it is not another Christ who speaks Matt. 16 to St. Peter, and Matt. 18 to the other disciples, speaking the very same words; and not promising, but actually giving power to bind and loose sin. So let the pope go with fine Peter, bind and loose what he can with the promised keys, which he does not yet have. Let us hold the power of the other apostles to bind and loose like that of St. Peter, and if a hundred thousand St. Peter were a Peter, and all the world were a pope, an angel from heaven would stand with him. For we have here the Lord himself over all angels and creatures: who says that they shall all have the same power, key and office, even two bad Christians gathered together in his name alone. This Lord shall not make us fools, liars, nor drunkards of the Pabst and all devils; but we will trample the Pabst under foot, and say that he is a desperate liar, blasphemer, and idolatrous devil, who has snatched the keys to himself alone, under St. Peter's name, when Christ has given them to all alike in common, and will make the Lord Matt. 16 a liar; yea, that ought to be praised.

"Item Joh. 20, 21. 22. 23. says the Lord, not to St. Peter alone, but to all apostles or disciples: 'As I was sent into a Father, so I send you.' And when he had said this, he blew on them (not on St. Peter alone), and said to them: 'Receive ye the Holy Ghost: whose soever sins ye forgive, they are forgiven them; whose soever sins ye retain, they are retained'. I would like to hear what the Pope could say against this: and if he had a thousand mischievous tongues, they must all be disgraced here. For clearly

the words of the Lord: 'As my Father has sent me, so I send you, you, you^, not you Peter alone; this is what I preached at the Father's command, and built upon me rocks, the very same thing, and no other shall you preach and build: and you shall all have equal authority, and the keys to forgive and retain sin. For these are the very same words of binding and loosing that he speaks to Petro in Matt. 16 about keys. It is the Lord Himself who speaks these things; therefore we ask nothing of the things which the priest rages against in his filthiness.

"And here is (that we help the poor lawyers Johanni Teutonico and Panormitano, also) the text, where the promised keys Matth. 16. (as they think,) are given to St. Peter with the deed, and he is pointed into the possession; so that it is clear, the promised keys Matth. 16. are not promised to St. Peter alone; because the fulfillment of such promise is not given to St. Peter alone, but to all disciples. I say this to the poor lawyers as a service. For we theologians have stronger reason, and do not dispute *verbo futuro* and *xru686llti* in such high matters. *) Therefore the word which the Lord says to them all, "Whose sins ye forgive, they are as much in vain as if he had said to each one in turn, Behold, Peter, receive the Holy Ghost, to whom thou forgivest sin. Spirit, to whom you forgive sin 2c. Behold Andrew, receive the Holy Spirit, for whom thou forgivest sin 2c. Behold Jacob, behold John, Thomas, Bartholomew Philip, Simon Judah 2c. It is just as much (I say) when he addresses them all together, as when he addresses each one in particular. For each one must accept the other at the same time, because it is said to all alike; therefore St. Peter, with the common keys and common office of the keys, which is forgiveness and retention of sins, can neither understand nor have anything special above the other apostles. And here is no exclusiva, as the Roman donkeys mend and seal. It is not called, *tiki?6tro soli* (to you Peter alone). And if it were so, the exclusivity would not be against the apostles, but perhaps against Caiaphas and the Mosaic priesthood. Otherwise Peter remains instead of all apostles, as these two sayings Matth. 18,18. and Joh. 20,21. sq. forcefully prove and force. This is certain."

(To be continued.)

may become accessible to as many of our fellow believers, those in struggle, and those in tribulation as possible. Ten meetings were held under the chairmanship of the honorable Mr. District President Pastor Bunger, and each of them was attended by a large number of listeners from the Addison congregation as well as from neighboring congregations. Among the subjects discussed by the Synod, only the three most important ones are mentioned here for the time being. First of all, the theses of Prof. Walther about communion with people of other faiths, whose

The wording is already known to the dear readers from No. 20. of this sheet. These extremely important and timely theses could be thoroughly explained and considered on all sides except for the last two (for which, unfortunately, there was not enough time for a more detailed discussion), and their truth could be irrefutably demonstrated from the enclosed scriptural passages.

and their conformity with the doctrine and practice of the Evangelical Lutheran Church can be proven from the confessions of the same and many testimonies of our orthodox fathers. The Synod was convinced all the more firmly and vividly by this hearing what an abomination that unionistic and religiously menacing nature is within Protestant, even Lutheran, churches, in that, as it has its real source in base unbelief and in curse-worthy indifference to the holy infallible Word of God, so it also has its real source in the desecration and condemnation of the Holy Spirit.

devaluation of the holy communion. This is a special practical expression of the degradation of the Holy Communion, this distinguishing sign of the one and pure confession and bond of worshipful fellowship set by Christ, into a deceitful and hypocritical cloak of various beliefs, doctrines and confessions. Thanks to grace The Synod of God therefore accepted the Lutheran, i.e. biblical, truth confessed in the above theses with complete and heartfelt unanimity as its own confession and thus declared itself once again to be an irreconcilable enemy of that Union spirit which, for example, unfortunately still treats the *Church Council* like a "church" in spite of all its assurances of Lutheran confessional loyalty.

The second main subject of the honorable synod was our relations to the Lutheran synod of Illinois and other states. The second main subject of discussion, or rather decision-making, of the Honorable Synod was our relationship with the Lutheran Synod of Illinois and others, whose representatives in the person of Presiding Bishop Knoll and Pastor Wollbrecht attended the meetings as advisory members. And so pleasant and satisfying was the outcome of these negotiations that our District Synod, in consequence of the renewed declarations of the Honorable Synod of Illinois, is now able to accept with all joy the stipulations made last year in St. Louis with delegates of the latter.

Western District Synod.

This year's sessions of the Northern Synodical District at Milwaukee were followed by those of the Western District during the days of June 15-21, at the country church at Addison, Du Page Co, This dear congregation had again made excellent and comprehensive arrangements to entertain the not insignificant number of 236 Synod members present (7 professors, 112 pastors, 66 teachers and 51 congregational deputies) and to enable them all to attend the meetings regularly, to which, by the way, the beautiful cheerful weather contributed not a little. Our honorable Prof. Walther, as president of the General Synod, preached the precious opening sermon based on Ps. 119, 23-25, which is printed in the "Lutheraner", so that its blessing may still be felt.

*) That is, we theologians do not build such an important doctrine on the decision of the question whether Christ needs the tense in the future tense, "I will or I will give," or in the present tense, "I give."

The synod was able to confirm and accept the truth and, as such, to offer its brotherly hand to the aforementioned synod for complete brotherly faith, i.e. also communion in the Lord's Supper. Such peace in truth pleases God and all holy angels and fills all Christian hearts with heartfelt joy and praise. May the faithful Savior, who has brought about this peace by his Word and Holy Spirit, also graciously promote, fortify, and preserve it, and let us on both sides - the Synod of Illinois and that of Missouri - experience the richest blessings of the same. That the three other honorable District Synods and then the General Synod of Missouri as such will ratify this peace treaty in general is no longer subject to doubt.

A third and no less important subject of the synodal proceedings in Addison were the theses presented by Pastor Fick and printed below on the right position of a Lutheran in the local district or public school system. Unfortunately, time did not permit us to go through all the theses in due time. However, the Lord God gave grace that the Synod, after a thorough discussion of the most important theses, in all unity, was able to gain the right points of view and principles for the evaluation and solution of these state school days, which are now moving minds everywhere and which are so close to us Lutheran clergy of this country. The Synod, the in the heil. The Synod, recognizing and adhering to the essential difference between state and church as revealed and clearly taught in the Holy Scriptures, holds that the state schools here are to be regarded as purely state or civic and secular institutions, whose purpose and goal should not and cannot be the education of youth for the Kingdom of God, but only for the civic community, and this only in the most necessary way; that furthermore a faithful Lutheran as a good citizen should also support the state schools through taxes, etc., etc., etc., etc., and that he must use all honest means to ensure that these institutions are not completely taken over by the two monsters fighting over them.

The Lutheran Church has been the only school in the world that has been able to educate the children of the Lutheran Church, and it has been the only school in the world that has been able to educate the children of the Lutheran Church, and it has been the only school in the world that has been able to educate the children of the Lutheran Church, and it has been the only school in the world that has been able to educate the children of the Lutheran Church.

Now, praise and thanks be to the merciful God for all the rich and completely undeserved blessings with which He has confessed Himself to us poor sinners up to now and also again in Addison. May the light of his truth continue to shine graciously upon us, and may we be helped, in these last terrible times Faithfully and unwaveringly from the devil, the world, the flesh and the false church, as once St. John the Baptist did, bear witness to this light and walk in it. Amen! R.

To the ecclesiastical chronicle.

Moldehnke's philosophy. (Continuation.) Since Pastor Moldehnke, Doctor of Philosophy, has continued to use philosophical phrases against the Scriptural doctrine of the sacred office of preaching, we want, although the days are hot, to take the trouble once again to expose the untenability of this philosophy.

Before Moldehnke goes to the matter itself, he speaks quite excellently about the way of a theological struggle in general as follows: "We do not consider scolding and mocking to be theology." Good, very good! Only it would be desirable that Moldehnke had also acted according to this principle, otherwise such a principle is after all only an empty philosophical saying to him. But is it not a poor scolding when Moldehnke calls a whole synod "pompous" and chastises it for pharisaic glibness? When he says: "It seems as if this (Missouri-) Synod puffed up, painted its inward damages and false doctrines with glistening colors." When he further says: the Missourians cry, "Great is the Diana of the Ephesians!" Is this not crude, mendacious name-calling and mockery of an entire body? And the philosopher thinks this is theology? When he says, "The Shoot Child of Missouri is a bastard," we must again ask, dearest, philosophical Doctor, is such name-calling and mocking theology? If

he finally says: "Missouri treats the members of other Lutheran synods, who just do not approve of her favorite and heretical teachings, like Samaritans and heathens", and in another place: "Missouri not only excommunicates and calls them (such members of other Lutheran synods) Samaritans and heathens, but also persecutes them everywhere with mockery and scorn" - this sentence also does not contain theology, but either only ordinary Moldehnke's philosophy,

or Moldehnke's malicious neglect. For where and when has the Missouri Synod ever excommunicated such

Lutherans and declared them heathens and Samaritans? That is simply not true. But we do not want to assume in our tiredness that the Doctor, out of pure hatred against Missouri, faked this little, cute story of lies about the excommunicated, heathens and Samaritans, but that he only made a little excursion on his well-known philosopher's horse. We want to explain the matter to him in more detail. What would the doctor say, for example, if one wanted to reproach him because he had treated a reformer, or Catholic, as such?

If he does not want to admit them into his church community and to Holy Communion, he excommunicates such people, declares them heathens and Samaritans, i.e., puts them under a ban. If he does not want to admit such people to his church community and to Holy Communion, he excommunicates them, declares them pagans and Samaritans, i.e. he puts them under a ban? - One of the main benefits of philosophy is that one distinguishes well. If the doctor had understood the difference between suspension and excommunication, he would not have been able to present such a cruel history of excommunication, pagans, and so on. We would like to take the liberty of drawing his attention, for his own good, to the minutes of our Western District, which will soon be published, where this point, this difference between suspension and excommunication, will also be thoroughly discussed in the course of the communion negotiations.

Let us now move on to the matter at hand. The Missouri doctrine of the sacred ministry is as follows. The Missourian doctrine of the holy preaching ministry is as follows: The office of preaching is conferred by God through the congregation and through their divinely prescribed profession. Moldehnke had said that this was "false doctrine", and as the main reason for his assertion he had stated that such a transfer was "impossible, simply impossible". We had shown him by a number of examples that this was only Moldehnke's philosophy, i.e., airy thoughts; for in fact and truth such a transmission was very well possible and happened daily in the most diverse circumstances. These examples have caused the doctor not a few complaints, and he now attacks them with great philosophical zeal. But these are only sayings, nothing but philosophical blue haze. Let us now prove that. - —

There are three examples in particular that he objects to. The example of the tree, of the marriage and of the authority. About the real one he says: "The example of the tree rooted in the earth and at the same time in the creative word of God does not apply, because we read Gen. 1,11. God said: let the earth go forth and so on. Thus God directly puts the power into the earth and uses the earth as means; it is the old distinction of *causa efficiens* and *causa materialis* i. e. *causa efficiens* *causa materialis*, which applies here as in other areas. Where do we read according to that word: the church lets the spiritual office come forth from itself? The ministry does not come forth from the church, but from Christ's direct appointment. According to Ephes. 4, it is a gift, thus given to the church, not produced by it."

Against it we would have to mention several things, a. It is astonishing that Moldehnke does not know the corresponding word of God for the establishment of the holy ministry. If there were no such word, the church would be sinning by establishing a divine ministry without a divine command. But now the Lord says Matth. 28, 19. 20.: "Go and teach all nations and baptize them, etc., and teach them to observe all that I have commanded you.

And behold, I am with you always, even to the end of the age. From this it is clear that the preaching ministry of the apostles is to last until the end of days; but if this is to happen, then the church must continue to establish the ordinary, public preaching ministry until the end of days and handle the means of grace in this order among itself, d. As for Moldehnke's distinction between the *causa principalis* and *causa instrumentalis* or *minus principalis*, he should have seen from the Scripture "Die Stimme unserer Kirche u. s. w." (The Voice of Our Church, etc.) that we also make the church not the *causa principalis* but the *minus principalis*. Page 311 that we, too, do not make the church the *causa principalis*, but the *minus principalis*. For the words there referred to by Quenstedt are thus: "The original effecting cause of the office of preaching is God; the less original cause constituting the office of preaching is the whole church." c. When Moldehnke asserts, "The office does not proceed from the church, but from Christ's immediate institution," he thus utters a swarming spirit and commits a gross logical error, a *fallacia oppositionis*, by opposing propositions which are subordinate to each other. For it is true that the ministry always proceeds from Christ's institution, but only during Christ's life here on earth directly, and now indirectly through the calling of the Church. Where on earth then did Moldehnke get his office? Not from the church? Not through the calling of the church? Did he come into office directly from Christ, like the apostles? If he claims that, then he is a swarm spirit. That he claims: "The ministry is a gift according to Ephes. 4. a gift, is therefore given to the church^ not produced by it" is really the flower of Moldehnke's blatherings. A child, according to the words of the Psalmist, is a gift given to the parents by God, is therefore given to the parents. From this follows, according to the great New York philosophy, that the child is not produced by the parents. Every reasonable man laughs at such a sentence, only a modern philosopher thinks to have said something important and shattering with it, e. Missouri also never claimed that the ministry is generated by the church, but only that it is conferred by it. For Christ generated it and gave it to his church, f. The seat of Moldehnke's evil is that he confuses the office of preaching in *abstracto* and in *concreto*.

"Even more unfortunate," says Moldehnke, "is the example of Hans and Grete..... This, however, is a whole new doctrine to us, that the marriage state has its origin in the will of Hans and Grete; Hans and Grete do indeed enter into the state instituted by God, but the marriage state has its origin not in man, but in God's institution, who created man and woman." That the marriage state was instituted by God is true, in the point that

we agree completely with Moldehnke. God is, of course, the principal cause, but the middle cause is the will of those who want to marry each other. Moldehnke again, apart from confusing the marriage state in *abstracto* with that in *concreto*, makes the gross logical error of *fallacia oppositionis*, by opposing the institution of marriage on the part of God and the will of the spouses, which, after all, must only be subordinated to each other. If he were to say to Hans and Grete: you have come into the marriage state by God's appointment, who also created as man and woman, but not by your will, Hans would certainly answer: "Dear Doctor, we do not deny the first sentence, but the second may well be asserted by New York philosophy; but there is absolutely nothing wrong with it, I know that better, although I am only a simple-minded Hans; for if I had not wanted my Grete and had not asked her, and if she had not wanted me and had not said yes, we would never have become a couple. What could Moldehnke say to the simple-minded Hans? Obviously nothing! The philosopher would have to fall silent before common sense. And if Hans would continue like this: It is also strange that the marriage state should have its origin not in man but only in God's appointment, who created man and woman; would it not follow from this that all men and women created by God would be in the marriage state, because they are created as men and women and the appointment of marriage should consist in this. But, my dear doctor, do you know of any old maidens who are not in the state of marriage because no one has wanted them, or because they have not wanted anyone? Dearest Doctor, you must not therefore say: "The marriage state has its origin not in man, but in God's institution," but you must say: The marriage state has its origin first of all in God's institution, God is the original cause, but then in the will of man, in that man and woman desire each other for marriage, and that is the middle cause. Philosophy is good, Doctor, very good, but it must not destroy common sense.

The objection which Moldehnke makes against the example of the authorities is all the more striking and surprising because he thereby refutes himself in the clearest possible way. It was said: "The office of our president grows, arises from the citizens by election." Moldehnke calls this a false, "Missourian view," because

Luther says in the Large Catechism that the authorities come from the state of the parents. Oh, if the doctor had only heeded this saying of Luther's, he could have come to clarity through Luther. For if, according to the above statement, the office of authority comes from the office of the

If the ministry comes from the fathers of the household, it comes from the people, whom the fathers of the household constitute before all. It is therefore not, as Moldehnke wants, produced directly by God, but indirectly, through the people, like the office of preaching indirectly, through the church. But since the example of the authorities clarifies the doctrine of office so beautifully, and is also frequently used by the old Lutheran theologians, let us add to the Doctor's information an excerpt from the Harmonie von Chemnitz. There it says: "Christ has bequeathed the keys of the kingdom of heaven to the church, Match. 18, 18. And we do not care here for the mockery and scorn of the Jesuits, who cry out: 'So cobblers and tailors, all cooks and craftsmen have and use with you the right of the keys, and so you build the Babel itself and introduce a complete confusion/ I answer: Who will deny that in case of need every believer can baptize another believer, teach him, absolve him from sins, and thus open for him the entrance to the heavenly city, as it were, by means of the keys? And the church has always exempted this case of emergency, as Jerome writes against the Luciferians and Augustine to Fortunatus and testifies. But except in cases of emergency, no one is permitted to do so unless he is a duly called and appointed minister of the church. For this would be contrary to the divine rule: How can they preach if they are not sent Rom. 10:15. Likewise: "They ran and I did not send them." Nevertheless, every single believer, even the least, retains his right, which he has from Christ's bestowal of the keys. For as all the citizens of a free imperial city, as many of them as inhabit the city, have a common right and equal freedom as far as the republic is concerned, and as they elect senators for the sake of order and set before them a mayor, to whom they hand over the keys and statutes of the city, so that he may hold them in the common name of all and govern the republic according to them, so do the citizens of the city of God. They have one community of all the saints and everything is theirs, be it Paul or Peter, be it life or death, be it the present or the future, 1 Cor. 3:21. They possess all things under the One Head, Christ, who has purchased all things necessary for salvation for His Church, and in particular for every member of it, even the least, through His bloody merit: and yet, for the sake of order, they elect certain persons to whom they entrust the administration of the keys of the kingdom of heaven, such as in our case are deacons, pastors, doctors, bishops or superintendents, and the like, so that in our case everything may be done according to Paul's command.

Finally, the remark that modesty even looks good on a doctor of philosophy. Moldehnke says: "There may of course be people, and we know some of them, who say yes to everything for the sake of the peace of the church; but we love above all the truth, and let ourselves be taken captive neither by Walther's unproven conclusions, nor by Brauer's espousals, but only by God's Word." Of course, it is quite ugly that there are such yes-brothers, and it is beautiful and exhilarating to hear from such rock-solid lovers of truth, who are then also fully aware of the wickedness of others and of the value of their own selves, and who also show the courage to have this self-praise printed in black and white. But we believe that it would have been even nicer if others had praised Moldehnke in this way and not he himself. For the proverb remains true: "Self-praise stinks."

We believe Moldehnke will wish, as Luther expresses himself, that he had his beer, i.e. his three points against the office question, back in his grasp. He will probably sigh: "O si taouisses, pbilo8op1iii8 mans 18808!" i. e. O had you only written nothing about office, you would have remained the great New York philosopher! Z.

Announcement.

This year's meetings of the Middle District of the Synod of Missouri, Ohio, &c. St., will-God-begin August 10, at the congregation of the Rev. F. Wyneken, Cleveland, O., west side. Those who have ordered quarters, please inquire at the basement of the Lutheran church on Jersey St., west side. The principal subjects of discussion will be "Pulpit Fellowship" and "Church and State."

Th. Wichmann, d.Z. Secretair.

Changed conference display.

The Northern Illinois Pastoral Conference will, God willing, hold its next meetings, at the residence of the Rev. Gotthilf Loeber, at Niles, Cook Co. Ills. from August 16 to 18, 1870, in accordance with a resolution of the Conference which the same passed on the occasion of the last meeting of our Western Synodical District.

V L. Those brethren traveling on the North- Western Div. railroad are requested to disembark at Brighton station.

Gottl. Traub, Secr. xro tompors.

Conferenz displays.

The Northwest Special Conference of Wisconsin will meet, God willing, from the second to the fourth of August incl. at the home of Rev. Homme, in the Town of Winchester, Winnebago Co, Wisc. I. N. Beyer.

This year's Wisconsin Pastoral Conference will assemble, g. G., from September 2 - 7, 1870 (incl.) at Watertown, Wisc.

Aug..Ro hrlack, Secr.

Misprint.

On the first page of the previous (21st) number, in the third column, it says: "Or prove to us poor subjects of Christian where your infernality has such power." Instead it should read: "uns armen unterthänigen bon Christian." These last words actually mean as much as "good Christian." In Luther's time, in Italy, especially in Rome, anyone who still believed in God, judgment and hell was derisively called a "bon Christian," a "good Christian," by which it was meant that he was still such a fool who asked for conscience, truth and justice. Therefore Luther wrote already in 1520: "All evil examples of spiritual and secular evil flow from Rome into all the world as from a sea of all wickedness. All this is laughed at Rome, and he who mourns for it is a bon Christian, that is, a fool." (XVIII, 1200)

To the message.

For such fellow believers who want to settle in the West, I would like to inform you that since last winter there has been a German Lutheran congregation in Dertter, Dallas Co. Iowa, which for the time being is served with God's Word from here every 4 weeks. The land in that area is, in my opinion, among the most beautiful and best in all of Iowa, and some of it can be had very cheaply. The congregation, which now numbers only about 14 members entitled to vote, would be very happy if it were strengthened somewhat by new members moving in.

Fort Dodge, Iowa, June 27, 1870.

J.F. Doescher, Pastor.

Obituary.

On July 3, blessedly died in the Lord of a stroke river the faithful pastor at Augusta, Mo. because. Mr. ^1. E. J. M. Wege. This to the brethren for the time being. More details about this sad case in one of the next numbers.

Report of the Treasurer of the General Synod

on receipts and disbursements since report meeting in September 1869 to May 1870.

Synod Treasury.

From the Northern District, through Kassirer

Intake:

From the Western District, by Kassirer Roschke 2750.77 From the Eastern District, by Kassirer Birkner.... 752.32 From the central district, by Kassirer Droste.... 1837.47 by Kaff. Bonnet

Eissfeldt\$849 .43

due to the late settlement of accounts^2316 .26

Random income 10.00

\$8516.25

Issue:

Salaries and travel allowances of professors, agents and caretakers in the institutions, widow's salary of Mrs. Biewend and Mrs. Gönner, house rent in St. Louis 2c., including the deficit according to the last synodal report of \$1011.08\$13753. 64

Repairs at College at St. Louis 2356.12 at Colleye at Fort Wayne 2996.92 at Seminary at Addison

s this bill runs from 1866f 3238.44

\$22345.12

Current deficit of the synod treasury \$13828.87

L. Mission Coffee:

Intake:

Balance according to last synodal report\$2513 .21

From the Northern District 18.44

From the Western District 126.93

From Eastern District 48.25

From the Middle District, by Kassirer Droste 50.87

by Kassirer Bonnet

s late settlement not yet invoiced^ 175.79

2933.49

Issue:

By Mr. Pastor Sievers K115.00

current cash balance\$2818 .49

—2933.49

0. internal mission:

Intake:

From Eastern District \$100.00

From the Middle District \$32.60

Cash balance according to last synodal report \$1640'33

1772.93

Issue:

To Colporteur Umbach and to various pastors for purposes of inner mission \$670.00

Current cash balanceK1102 .93

1772.93

v. Past. Brunn's proseminar:

Intake:

From Western District \$811.99

From the Northern District A18 .19

From Eastern District \$57.01

From the Middle District, By KassirerBonnet \$67.69

by KassirerDroste \$152.31

By Mr.Prof. Walther \$571.00

By Mr.Prof. Selle \$26.00

Stock according to last synodal report\$1077 .05

2901.24

Issue:

Sent to Pastor Brunn \$800.00

Travel allowances and freight for sophomores and

Effects from New Dort to St. Louis andAddison \$997.04

1797 04

2711 Since it became desirable to have a separate account for the Hermannsburgs, which until then had been included in the above, a deduction has been made from this account for the Hermannsburgs and between the two.

From revenues u \$2901.24 Expenditures a \$1797 04

\$634 .715 '619.32

Remains \$2266.53\$1177 .72

Current cash balance\$1088 .81

Results \$2266^53

Committee for printed matter:

Revenue5 '30876.09

Edition\$19160 .71

Remains in cash\$11715 .38

D. Building cash register:

Intake:

Balance of Fort Wayner construction fund through Bonnet \$211.72.

Received for the land to be purchased Oak

Grove in Fort Wayne by Bonnet 99.37

Balance of Addison construction fund by Bartling ... 148.18

Received for Addison by Schuricht 93.69

Remnant of the bricks sold in Addison, through

Bartling 6.50

From the Western District 3883.57

From Eastern	District	344.15	
From the Northern	District	1573.27	
From the Middle	District10043	.05	
			\$16403.50

Issue:

For the continued construction in Fort Wayne and the building
of teacher housing in St. Louis 13685.04

Current balance of the construction treasury2718 .46

16403.50

27L. In the above mentioned income of the building fund are also included the money received for the fire damage in the amount of \$6083.45.

I. F. Schuricht,

Treasurer of the General Synod.

Postscript. Although the above report shows that God has blessed our dear Synod abundantly, the undersigned cannot refrain from calling the attention of the dear congregations to the fact that the sum set aside by our General Synod for the absolutely necessary buildings to be carried out has not yet been raised by far and that therefore our Synodal building fund is still in great need of abundant charity taxes. Brothers!

The Lord has done great things for us through the gift of His dear Son and His pure Word: let us now do to our fellow redeemed as He has done to us, and therefore help with joy that the work of making others also partakers of the same grace may not come to a standstill, but be continued ever more blessedly, until the Lord will come and bring His church out of labor into eternal rest.

C. F. W. Walther, d. Z. General President.

Received in the coffee of the Western District:

For the synod treasury: Collecte Past. Lchmann's Gcm. in St. Louis County, Mo., 812.00. Pentecost Collecte Past. Schwensen's Gcm. in New Bielefeld, Mo., 817.10. From Cross Parish Past. Kleppisch's at Waterloo, Ill., 85.50. Of its ImmanuelSgem. 8'3.70. Coll. Rev. Besel's congreg. near Perryville, Mo., 86.00. Pentecost coll. Past. Kähler's Gcm. in Chariton County, Mo., 8'6.00. By Past. Heinemanus Gcm. in New Gehlenbeck, Ill., 89.00. by Rev. Tirnenstein's parish in New Orleans, La., 830.00. by Rev. Linscmann's congreg. in Marion County, Mo., 89.00. From ImmanuelS District in St. Louis, 830. 50. Pentecostcoll. Past. Grupc's Gem. in Champaign, Ill., 89.25. From Past. Kösteriug's Gem. in Altenburg, Mo., 815.00. Of Past Biltz's Gem. in Lafayette County, Mo., 820.0"". From Past. Stephen's Gem. in Ehester, Ill., 89.70. From Past. D'örmann's St. Pauli Gem. 8'25.50; from its -Lt. Peter's Gem. 89.70. From Past. FröderkingS Gem. in Prairietown, Ill., 810.50. From TrinityDistrict in St. Louis 814.50. From Past. Dorn's Gem. in Elk Grove, Ill., 87.85. From Past. Eirich's Gem. in Minden, Ill., 819.00. Of Rev. Ridel's congregation in Thvmtvn Station, Ill., 843.50. Of Rev. Schürmann's congregation in Homestead, Iowa, 08.00. From its Filialgem. 83.00. From Past. Seidel's gcm. in Quiucy, Ill., 815.05. From Past. Markworth's gem. in Danville, Ill., 8'6.50. Oftercoll. Past Schlicpsiek's gem. in Dwight, Ill., 88.02. Of Past. Matuschka's Gem. in New Melic, Mo., 833.50. From Past. Biedermann's Gem. there, 8'5.50. Of Rev. Wunders Gem. in Chicago, Ill., 842.75. Pentecost Collecte Past. Große's Gem. in Chicago, Ill., 8'28.00. Of Rev. H. Schmidt's Gem. in Schaumburg, Ill., 823.""). From Past. Heid's Gem. in Peoria, Ill., 8'12.61. Of Prof. Selles Gem. in Whcaton, Ill., 8'3.25. Of Past. Dear's Gem. in New Oxüans, La., 832.00. Bon Past. Baumaart's gem. in Lone Elm, Mo., Kl.Oll. Pentecost Coll. Past. Franke's Gem. in Addison, Ill., 839.95. of Rev. Hahn's Gem. in Bentou County, Mo, 815.55. of Rev. Streckfuß's Gem. in Washington County, Ill., 8'16.75. Of the pastors: Schürmann, Riedel, Köstering, Eirich, Wagner, Rauschert, Schliepsiek, ^seuel, Wunderlich, Beyer each 8'1.00, Gräbner, G. A. Müller each 8'2.00, Matuschka 81-50, Seidel 81.55, Wünsch 83.00, Joh. Große usdt Früchtenicht each 84.00, Schuricht 85.00. Of the teachers: Bünger, Lücke, Bcyer, Koch, Appell, Rose, Lasch, Steinbach each 81-00, Herpolsheimer, Haasc, Gruhl, Bartling each 8'2.00.

For the college - maintenance - fund: PflugstCvllccte of the congregation of the Past. Schliepsiek, Dwight, Ill., 87.00. of Past. Fick's congregation at Collinsville, Ill., 813.85.

For inner mission: From the Trinity District in St. Louis, Mo., 90 Cts. The 3rd part of the collections at the mission feast at Blue Island, Ill., 868.69. The 3rd part of the surplus from the Chicago congregations' trip to the mission feast at Blue Island, Ill., 8101.84. From N. N. "Jahreß-Ertrag" by Past. Beyer, Chicago, Ill., 830.00. By Past. Fick's congregation at Collinsville, Ill., 88.00.

For the Synodal Missionö Fund: from the school children of Teacher Tröllcr, Thornton Station, Ill., 82.78.

For the Hermannsburg Mission: From N. N. by Past. Bill), Lafayette County, Mo., 830.00. The 3rd part of the collecte at the mission feast at Blue Island, Ill., 8'68.68. The 3tc part of the surplus at the Chicago congregations' trip to the mission feast M Blue Island, Ill., 8101.83. From F. Brückmann through Past. Stephan, Ehester, Ill., -82.50.

For the Leipzig Mission: from Past. Biedermann's congregation, New Wells, Mo., 8'4.85. From Rev. Dörmann's St. Pauli - parish in Randolph County, Ill., 82.00. By some women in Past. Biedermann's parish, New Wells, Mo., 8'6.00. Of Schneckenberg by Past. Hahn, Bentou County, Mo., 81-00.

For the Emigrant Mission: Collecte des Jmmanucls - Districts in St. Louis, Mo., 855.40. From F. Brückmann through Past. ^Ltcpan, Ehester, Ill., 83.00. From Past. Hahn's branch parish, Benton County, Mo., 82.05.

For Past. Brunn's institution: The third part of the collection at the mission feast at Blue Island, Ill., 868.68. The third part of the surplus from the trip of the Chicago congregations to the mission feast at Blue Island, Ill., 8101.83. From M. S. in St. Louis 82.50. Collected at a feast by Stud. Dankworth 810.30. From F. Brikmann through Past. Stephan, Ehester, Ill., 82.50.

For the synod building fund: from Chr. Schulz through Past. Lehmann, St. Louis County, M-, 81.00. Subsequently .from Past. Köftering's congregation at Altenburg, Mo., 8'9.25.' From Joh. Dettmer by Past. Riedel, Jesferson County, Mo., 81.00.' Bon Past. Gräbner's congreg. in St. Charles, Mo., 876.75. Subsequently by the JuugfrauenVerein of the ImmanuelS - District in St. Louis, Mo., 83.00. Past. Eirich's congregation in Minden, Ill., 825.00. From some members of Past. Nuoffer's Gem. in Crete, Ill., 89.25. Past. Mertens' Gem. in York Centre, Ill., 88.88. Past. Traub's Gem. in Crete, Ill., 845.00. H. Coke, Rodcnberg, Ill., 85.00. Past. Franke's comm. in Addison, Ill., 8'6.00.

For college construction in Fort Wayne: From Joh. Lochhaus dnrcb Past. Lehmann, St. Louis County, Mo. 81.00. Chr. Wagner and A. Lürs 85.00 each by Past. Stephan, Ehester, Ill.; Past. Streckfoot's Washington County, Ill., 818.00.

For fire loss of sophomores at Fort Wayne: From Joh. Lvchhaus through Past. Lehmann, St. Louis County, Mo. 8'1-00.

For poor students: From Past. Ways Gem. at Augusta, Mo., 85.75. N. N. by Past. Gräbner at St. Charles, Mo., 81.00. Thank offering by Mrs. Krug at Vandalia, Ill., 82.00. Past. Richmann's Gem. at Elqin, Ill., 85.0"). C. Rasche, Falls City, Nebr., 8'1.65. A. Bohn, Cleveland, O., 81.00. N. N. by Past. Hahn, Benton County, Mo., 81.50. Past. Mießler, 50 cts.

For the seminary - budget in St. Louis: from Past. Gräbner's parish, St.Cbarles, Mo., 820.75.

E. Roschke, Kassirer.

Received in the coffee of the Eastern District:

For the collcgcbrand in Fort Wayne: net income from an evening entertainment of the "Frohsinn" society in Williamsburg 8,120.00. From Past. Sommer's congregation 814.00. From Joh.Luckardt 81.00. From J.Senft 81.00. Second mission of the congregation in Williamsburg, namely from Pallmeyer, Hutzelmann, Klink, Fielen, ^chnaid, Zimmermann, Botländer, Höpfer each 85.0"), Böhin 815.0"), by Mrs. Lingke 88.25, Raupp 82.50, Hermann, Höpfer, Pech each 82.00, strack, Botzner, Hill, Baderius each 8'1.00, Elfem, Kemp each 50 Cts, Baist, Müller 25 cts. each, H. Clasen 8'6.00, by Mrs. K. Dankopfer 85.00, C. Martin 81.50, together 8'89.75. congregation at Wcllsville 87.00. congregation at BasWood Hill 8'1.25. congregation at Martinsville 839.16. congregation at Port Richmond, L. I., 2nd consignment 852.00.

For the synodical treasury: From the congregation inWilliamsburg 81^ 70. Treieinigkeits - congregation in Buffalo 850.00. congregation in College Point 89.00. congregation in Washington 825.88. congregation in Eden 86.50. St. Andrew's congregation in Buffalo 85.10. Pastor Grossberger 81.00. Zionö congregation in Boston, Mass. 8'38.00. congregation in Patterson 815.5"). From Past. Lochner and some members of his congregation in Richmond 822.00. Of the congregations: Alleghany 8'4.84, Olean 8'6.00, Ashford 81-65, North East 85.15, Johannisbng 84.56, Bergholz 85.32.

For the Heathen Mission: From St. Paul's Parish in Baltimore 829.55. TrinityS Parish in Buffalo 85.00.

For teaching salaries: From St. Paul's Parish, Baltimore 825.00. St. John's Parish 83.00.

For Past. Brunn's Institution: Thank offering of a wife for happy delivery 85.00. From the congregation at College Point 84.44.

For the orphanage at St. LouiS: From A. Klopfer 81.00. Joh. Stuckart 75 Cts. KindtauHCollectc at Peter Teubers 84.50. From G. Glauner 81-00. From I. Senft 81-00.

For the hospital in St. LouiS: From A. Klopfer 81.00. Miss Aug. Klose 81.00. Joh. Stuckart 75 Cts.

For the church building in Yorkville: From Pastor Fleckenstein and his congregation 811.50.

For inner mission: From d.Dreieinigkeitsgemeinde in Buffalo 810.00.

For Mrs. Pastor Metz: From Miss Auguste Klose 81.00.

For the college maintenance fund: from the New York municipality 813.00 and 88.90.

For the building fund: from the community inMiddleton 85.00.

For the Synodalruckerci: From Joh. Stuckard 50 Cts.

For poor students: From d. congregation at College Point for G. Kretzmann 814.00. From congregation and Sunday school at Providence for Theob. Walther 830.39. For E. Giescke 826.00 su. zw. from congregation at Eden 811.00, from d. Martinigemcincd 88.00, from N. N. 86.00, from H. 8't.OOj. From Joh. Stuckard for Fort Wayne 81.50, for Watertown 50 CtS. From Mrs. Krank 8'5-00. for A. Goehle 816.05 su. zw. from WolcottSville congregation 85.05, from confirmands there 81.00, from Trinity - Buffalo congregation 810.1)l)j. for Tim. Sticmke 8'22.70 su. zw. from St. Andrew's congregation in Buffalo 810.00, Rev. Großberger 85.00, wedding coll. at Fritz Rose 83.70, child baptismal coll. at C. Wagner 81.00j.

For Kröning from the municipality in Johannsburg \$2.5L For Läden from the municipality in Bergholz 83.56.

Correction. In No. 18 of this year, instead of "8170.20 for the college fire at FortWayne from Petersburg Township," read: from Pittsburg Township.
New York, June 1, 1870. J. Birkner,

No. 102 William Ttr.

Received for Castle Garden Mission:

From the congregation of Mr. Past. Mießler A5.50. By F. Stutz A1.00. By Mr. Freund A4.00. By Hem Past. T. Körner A10.00. By A. Köhn A1.00. evening niahS
collecte in Port Richmond A10.60. By Rud. He- rold A10.00. By Past. Zuberbie A2.00. By J. Koll- morgen A5.00. By E. Keeper A2.37. By C. Hild- brand 15 Cts.
From H. Schuhmacher A1.58. From Wüiwr Pieper A2.37. From Joh. Rauscher 40 Cts. From T. Hofi mann A1.00. From M. Ziegenhard A2.00. From Mrs. M. Gr.
A2.00. From the congregation of Mr. Past. Bilh A7.75. From Mr. Past. Rägner A2.00. Bon Mr. Pass, Landvoß A1.00. From Mrs. Roscnrtcr A1.50. Bon Pa" stö
Rauschert A5.00. From 4 emigrants A2.00. Lo" Mrs. Meyer A2.40. From W. Martens 50 Cts.

9ecw York, June 1, 1870. J. Birkner.

No. 102 William St.

The following charitable gifts were received for the Lutheran Orphanage near St. Louis from December 23, 1869 to May 23, 1870:

From Mrs. Wchking in St. Louis 5 Pr. stockings and
Collar, 4 dresses. From Mrs. Pastor Groß 4 pr. socks. -
From Mrs. Stierwald yarn. Bon Mrs. Clemens 3 lbs. butter, some apples and sausage. Bon Mrs. Koch 7 lbs. sausage, 4 dozen eggs, 8 lbs. Meat, 1 shoulder, 2
bush. Potatoes. By Past. Bnchholz at Wapakoncta, Ohio, 2 small girls' shirts. From Joh. Rasche, a small pig. From Georg Möller 2 bush. Potatoes, 1 Bush.
Apples. From Andr. Bopp shoe mending work worth A6.00. From Seb. Luft Ä Bush. Potatoes. Bon Leonh. Köhler 1 peck beans, 1 peck apple slices. From Heim.
Rauscher 1 Galt. Fat, 2 GaU. Vinegar. Bon Frau Schmidt 5 doz. Eggs. From Wittwe Eime j Bush. Sweet potatoes. From Georg Greb 30 peach trees to plant. From
H. Papendorf 3 dozen eggs. From Phil. Rauscher 1 bush. Potatoes, 4 galt. Fat, 1 lb. butter. Bon Gottl. Mertz 4Z doz. Eggs, 5 gall. Cidrcrsgg, 1 pint Houig, 3Z
Bush. Seed potatoes, 1 dozen cheese. By Mrs. Prof. Crämer H dozen sheets, Z dozen pairs of underpants, Z Dtttz. Kiffenüberzüae, 1 dress. From Mrs. Lerner 2
lbs. of butter. From Beckemeier in Past. Buszin's parish at Ballwin 1 side bacon, 1 peck beans. FromL. Marx u. Mr. Nohlfing 1 keg of the best sugar house -
Molasscs. By Mr. Mießler 1 box of shoes. From Mr. Kalbfleisch in St. Louis 2 sacks of flour.

Correction. In No. 11 of the "Lutheran" read: 300 cabbage plants instead of "cabbage heads".

Past. A. Lehmann, Inspector.

For the Seminary - Organ received from April 1 to June 30: Don Teacher H. Bartling A1.75. By Kassirer Droste A3.10. By M. Conzelmann in
Indianapolis, Ind. A2.00. By Past. Jor A19.00. By Past. Mertz A13.00. By teacher M. 80 Cts. By Seminarian Krieger from students of the seminary A8.30. By Past.
Sandvoß by W. B. A5.00 and by W. S. A1.50. By Past. Rvder of the congregation at Dunton, Ill, A12.00. By Teacher Kienzle A2.00. By Teacher Bernthal A1.50. By
Mr. Fickinscher at Aurora, Ill, 50 Cts. By teacher F. Koch of the Women's Association in Minden, Ill, A6.00. By teacher Kleinstauber A3.00. By Kassirer Roschke
A6.00. By Pass. Gräbner A5.00. By teacher J. B. A1.00. By N. N. in Chicago K2.00. By teacher N. N. A1.00.

Addison, Dn Page Co, Ill

K. Brewer.

(Versatct.)

For the college building at Fort Wayne received from Past. Stcinbach's parish on Feb. 17, 1870 A50.00, from Past. Stock's parish on 23 Lcplember '69
A37.50, on 5 Oct. '69 A15.00, together 52.50.
Fort Wayne, June 21, 1870.

Chr. Piepenbrink.

Receipt and thanks.

For poor students crbielt from Baltimore "k<m tke (ionoi-o.Ot.v L ltraoo ot' 0)1 r 1,0)0 r")ä dlrivioür D 65." A1.5Ö. C. F. W. Walther.

Changed addresses: liev. Hr. Russin, 8t, Coui" Co., ÄIo.

Ilenn/ 4th ClO88c, teacher, 998t . ClevoluncI V. 8., Olrio.

Printing Office of the Synod of Missouri, Ohio et al. St.

Volume 26 St. Louis, Mon., August 1, 1870 No. 23

"You are Peter, and upon this rock I will build my church."

Matth. 16, 13-20.

(Continued.)

"Finally, there is also the work and the deed. For St. Matthias was not confirmed as an apostle by St. Peter, but by lot through Christ from heaven, and was placed with the other holy apostles, Acts 1:26. Now if it is an article of faith, as the Roman asses would like to condemn and lie about, that St. Peter alone has the keys, as a privilege (that is what the fools at Rome call it), then St. Peter, along with all the apostles and Matthias, is a heretic here. Peter, together with all the apostles and Matthew, are also vain heretics, because they act against such an article, and do not allow St. Matthias to be ordered and confirmed by St. Peter alone, who alone is to have the keys over the whole world; and Christ himself will have to be under the pope's ban, because he has confirmed such heresy, committed with St. Matthias. O poor sinner Christ, how will he ever obtain forgiveness of his heresy and sins from the Roman See? I had almost said, with the mules?

"And although Papal Holiness wanted to leave the power to the Lord, as a prince who is not subject to any law, and would like to call more apostles after his ascension than he did

If the apostles had been called to the earth, none of them could preach or ordain bishops on earth, but would have to go out of the world into the land of the sleeping monkeys, preach there, establish churches, and ordain bishops. The reason is this: The most holy father with his St. Peter, as his Decreta say, is bishop of all the world, and preaches and orders bishops no one inside, but the pope alone; therefore St. Matthias and the other ten apostles must have no room nor place to preach or to endow churches, nor to order bishops in the whole world, but only the Papal Holiness; understand well what I mean.

"Or should it be that every apostle had equal power with St. Peter, and that every one preached in his place in the world, founded churches, and appointed bishops without St. Peter's knowledge and command, but by Christ's command, as was said above, John 20:23: then it would follow that the papal holiness would have to do three things: Firstly, condemn his decrees as desperate, fabricated lies, and strike himself on his lying, blasphemous mouth, since he boasts of being the high priest and head of all churches on earth, and makes Christ, Matth. 16, 19., Joh. 20, 23. and here Apostg. 1, 26. a liar and heretic. The other is that he would have to first search and make sure which churches St. Peter preached in the world and which bishops he would have appointed, so that he could

Do not take hold of the other apostles' churches and bishops, who are all as good and high as the Roman bishop. For all of them are ordered by such apostles, who are set equal to St. Peter in all things by Christ. Oh, here the most holy father would have to do so that he would not come to an end even after the last day; meanwhile, where would the Roman See and the mule regiment in Rome remain?

"Thirdly, he would have to make it certain that St. Peter had founded no churches on earth, nor had he appointed bishops, nor had he preached in any churches except in Rome. If not, the pope should also lose St. Peter with the key and everything. For if St. Peter has preached more in the world, ordered churches and bishops: then the one in Rome cannot boast that he alone is St. Peter's chair heir, but the others can all boast just as well as the Roman one: St. Peter is our apostle, has ordered our churches and bishops; therefore his keys are ours, and not the bishop of Rome. Now it is certain that St. Peter was an apostle in Jerusalem, in Antioch, and, as his epistle testifies, in Asia, Ponto, Cappadocia, Bithynia, Galatia: all these may boast against the bishop of Rome (rather against the pope, who came after the bishops, neither bishop nor Christian): Dear bishop, St. Peter is our apostle, we have from him

the keys, and are over the Roman Church. For to us he has written his beautiful, long epistle; but to the Roman Churches he has not written one verse of the least letter. How do you like the carver, Pabstesel?

"Yes, St. Peter is martyred in Rome with St. Paul, as the Decret boast. This does not matter. There are many thousands of martyrs in Rome who were martyred there, and yet none of them was a bishop in Rome. St. Stephen was martyred in Jerusalem, but did not become bishop of Jerusalem. One asks about St. Peter's ministry, preaching, and how he ordered bishops in Rome, on which they lead and base Matth. 16,19. However, there are some scholars here who want St. Peter never to come to Rome, and should be angry with the pope for resisting such a writing. I do not want to be a judge in this, whether St. Peter was there or not. For St. Paul alone, who certainly was there (as Lucas writes in Apostles and he himself in his Epistles), can have ordered the churches and bishops at Rome; but I can cheerfully say, as I have seen and heard at Rome, that it is not known at Rome where the bodies of St. Peter and Paul lie, or whether they lie there. The pope and the cardinal know very well that they do not know.

"They put up two heads on St. Peter's and St. Paul's Day, pretend and make the common man believe that they are the natural heads of the apostles: the devout mob runs to Hannsen of Jena. But Pope, Cardinal and their servants know very well that they are two wooden, carved and painted heads; Just as they do with the Veronica, they pretend that it is the face of our Lord, printed in a sweat cloth, and there is nothing there but a black board, with a little cloth *) hanging in front of it, and above it another little cloth, which they raise when they point out the Veronica; poor Hans of Jena can see no more than a little cloth in front of a black board: that is called the Veronica pointed and seen. And here is great devotion, and much indulgence in such unswung lies. The damned Pabst and his cursed school of boys in Rome have such a great, inordinate desire to ape, fool, and mock the poor Christian man, even to blaspheme God in heaven, to create such idolatry in his holy churches; laugh into his fist that he may see such blasphemous, idolatrous lies worshipped; Robs and steals for it all the world's goods and obedience, so that one must take hold that the papacy is (as said above) a lying specter of the devil, therefore put into the churches, that it should do nothing else, but to cause lies, blasphemy, idolatry, thereby to disturb the faith and the word of God, and to rob for it everything that the world, which is under him, has and is able, and to lead all souls to the devil.

*) Small curtain.

"Now, as I said, the apostles St. Peter and St. Paul may or may not be located in Rome, but it does not matter who founded the churches and bishoprics there. For St. Paul is not located in Corinth, Philippians, Thessalonica, Colossians and other churches, since he has appointed bishops and ordered churches, so that, as far as St. Peter is concerned, almost no church has a more uncertain beginning than the Roman one. They may write that St. Peter sat in Rome for 25 years, but such lies are self-fulfilling. For he was still in Jerusalem when St. Paul came to him more than 18 years after the Lord's ascension, and is said to have been in Antioch for seven years, from which the feast of St. Peter Stuhlfeyer still bears the name. Such number together makes 45 years. So St. Peter will have lived eight years after Nero, by whom he is said to have been martyred. For Nero stabbed himself 37 years after the Ascension of Christ. They lie and lie among themselves about St. Peter a hundred to a thousand, so that I have the delusion that neither St. Peter nor St. Paul laid the first stone at the churches in Rome, but that a disciple of the apostles came to Rome from Jerusalem or Antioch, and preached the faith of Christ in a few houses; or, as was the custom at that time, some Jews living in Rome, as Aquila and Priscilla 2c., traveled to Jerusalem at Easter and Pentecost, learned the faith there, and brought it home to Rome among their friends, Jews and Gentiles. I am moved to this by the 16th chap. Romans, where St. Paul greets many saints in Rome by name, and yet he himself had not yet come there, nor had St. Peter; for afterwards Aquila and all the Jews were expelled from Rome by Claudio, Acts 18, 2, who had previously been greeted by St. Paul.

"Now, this is not a disgrace to the Roman churches, because after St. Paul came there, he certainly judged and corrected everything, as he promises in Romans 1:7 and praises their faith, which neither he nor St. Peter had planted; St. Peter also did the same when he came to Rome. For also in Crete the disciple of St. Paul, Titus, organized churches and bishops as St. Paul commanded him in Titus 1:5.

"Yes, what will happen to St. Paul, the great apostle? Acts 9:3, 6, when he was struck down from heaven at Damascus, the Lord told him to go to the city, where he would be told what to do. Is this not a miracle? Such an

apostle is not directed to Jerusalem to St. Peter and other apostles, but to a bad disciple, Anania, who laid his hand on him to receive the Holy Spirit. What will the lying ass of Rome say to this, who wants to be the Lord and Master of all the churches in the world with his Petro?

be? This apostle Paul gives him a greater blow than St. Matthias and the other ten apostles, whom the pope chases out of the world into the land of the sleeping monkeys, together with their apostleship, because he wants to be a teacher to all the world. Paul unveils the mischief behind and in front, so that one can see under his lies, as if in the infernal kingdom of Satan. For there are his epistles, 14 of them, which testify enormously to the churches and bishops he has established in the world without St. Peter, and certainly without the pope, who can all say that St. Paul is their apostle and not St. Peter. Therefore the pope with his petro, even with his devil, has neither right nor power over them, and his lying mouth must be cursed, since he boasts of being head of all churches and master of the Christian faith, even, to speak Roman, master of all lies, blasphemy and idolatry.

"Ah, what will one say much? It is said, as St. Paul says Philipp. 2, 9: *Non est apud Deum personarum respectus*, *) the church at Antioch was founded by no apostle, but by Barnaba, or, as Acts 13, 2. says, by the prophets and teachers, Barnaba, Lucio, Simon, Manahen and Sauls, so that it is certain that Saul was not yet an apostle among the Gentiles at that time (as soon after in the same chapter). Now the church of Antioch was an excellent church, far above the Roman church, and also (as it is written) had so many martyrs, but it never had such a school and such learned people, that is true, and it never will. That's why it is nothing: This church was founded by an apostle, therefore it is more than other churches that were not founded by an apostle. These are carnal thoughts, which God does not respect, and they are also lies. For Antioch resists, which was founded by no apostle, and surpasses many others, even those founded by apostles.

"The church of Alexandria was founded by no apostle, but by St. Mark, whom some call the evangelist, others call something else; but it is certain that no apostle came there: nor is the same church far, far above the Roman church. For there has been an excellent school, which has helped many countries; hence Athanasius and many other great teachers. At Rome there has never been no school, and not particularly learned people have come from there. These two churches, Antioch and Alexandria, are the best and most useful, as is known from all histories; but they have never been under the Roman churches, much less under the master (I wanted to say liar) of all the world, the pope.

"Hippon is a town perhaps as large as Wittenberg, which had a bishop, namely

*) With God, there is no respect for the person.

St. Augustine, who has done more for the church than all the popes and bishops of Rome melted into one heap, and from his schools many fine bishops have come and gone to the countries, and St. Gregory confesses that his writings against St. Augustine are writings like chaff against wheat. And this is true. In addition, this bishop St. Augustine was not under the bishop of Rome, much less under the soul-murderer and world-eater, the pope. Therefore, it is nothing that one wants to judge this matter by the person or by the persona, and pretend: this church is greater, this one has an apostle, this one is richer, this one is nobler, this one is the church of a royal city. Worldly and temporal things may and must be judged by this; God does not ask anything about it, he wants to be uncaptured with his spirit and gifts, but to have free power, how just, to give such people or teachers to a small church, which he does not give to all large churches; as Hippoon is an example, and our Wittenberg also. For the Holy Spirit and his gifts are not hereditary goods, subordinated to secular law, or bound to a place: his rhyme is: *Spirat ubi vult* (he blows where he wills); and not: *8x>imt ut nog vo1umii8* (where we will).

"The pope may well claim that the Holy Spirit is bound to Rome, but if he could put a good seal and letter on it, he would have won. For if he wants to be the head of all churches (which is impossible), he must first make us certain that he and his successors must have the Holy Spirit certainly and hereditarily, and cannot err. Yes, I would like to see the letters and seals. For the fact that he claims in Matt. 16 that the Roman Church is founded on the rock, that the gates of hell shall not prevail against it, is clearly enough proven above that this is spoken of the whole of Christendom, and not of the Roman Pontifical See. And in sum, as I said, God does not ask in his kingdom for great, high, mighty, many, wise, noble 2c., but, as Mary sings Luc. 1, 52: He looks at the lowly/ And as He often tells His apostles Matth. 18, 5. and others: Whoever wants to be great among you, let him be the least, and whoever wants to be the most noble, let him be your servant; just as I came, not to be served, but to be among you as a servant," Matth. 20, 28.

"But in the papacy and in all decrees, the reason is that he alone is the greatest, supreme, most powerful, to whom no one should be equal, no one should judge or pass judgment, but everyone should be subject and be judged; and yet boast that he is a servant of all God's servants, that is, Roman and Papal, Lord of lords, King of kings, also over all Christians, that is, over God, Christ, and the Holy Spirit, who dwells and lives in the Christs, John 15:4. 15, 4. which is called

St. Paul 2 Thess. 2, 2. -the man of sins and child of perdition*, the end-Christ, who sets himself against and exalts himself above God. For Christendom hath no head, neither can it have any more, but the only Son of God JESUS CHRIST, which hath seals and letters that he cannot err, and is not bound to Rome, nor to any place."

(To be continued.)

(Submitted.)

How One Can Twist a Thing.

If a person who is a Christian, indeed a public professor of theology at an ev.-Lutheran. If a person who wants to be a Christian, even a public professor of theology at a Lutheran seminary, once gets to the point where he puts the Lord Jesus Christ, even if only in a single speech, on the same level as an ordinary popular speaker, who does not weigh his words in the balance, but counts on the sound sense of his listeners, who would already have it all figured out: It is easy to think that such a man will not allow himself to be bound by human books, by symbolic books; or, if he does allow himself to be bound by them, that he will interpret them according to his own arbitrariness, as often as they stand in his way. Much less will such a man allow himself to be restricted or even bound in any way by the private writings, however respected, of the doctrinal fathers of the church. It will be easy for him to interpret them according to his own sense. All of this we have to mean to the Iowa professor Fritschel in the "Lutheran".

immediately after he had made the words of the unirte Tholuck his own in his Theses on Usury: "Christ's mode of expression is that of the popular speaker.... The popular orator puts down his word briefly and granularly and counts on the *sensus communis* of his hearers as *interpretes*." But Fritschel does not seem to turn to this. His synod, which lets its professor teach such things so freely and unhindered, must have a strong stomach, since it can digest such stones. That we were right, however, Prof. Fritschel proves anew in Brobst's last

The professor is wheezing along with a whole wheelbarrow full of evidence for our assertion. Whoever sees the

man with Brobst's wheelbarrow for the first time and only glances at him, will be amazed at the mass of goods he has loaded up there; he will be surprised at Fritschel's art of searching for receipts when it is a matter of defending his usury. But anyone who knows the man and has observed him for a longer period of time will immediately sense that not everything is right with this load either. The whole story stinks. It is not good, but old, embarrassed, stinking goods that Fritschel has loaded onto his wheelbarrow.

Dear reader, walk a little with me and don't be put off doing this walk, you will see that it can also help you otherwise.

But I will prove to you the truth of what has been said above, so that you may also grasp it with your hands.

Fritschel wants to prove in Brobst's "Monatshefte" that the taking of interest, which is permitted by the authorities, is quite right and not sinful, because the authorities are from God. He does not consider, however, that all divorces which the authorities perform must also be lawful, and one could then divorce with a clear conscience in all cases in which the authorities divorce, for the authorities are from God. How many people would find this a sermon that would make their ears prick up! From this it would follow that the worldly authorities could determine what is a sin before God and what is not. How Mr. Fritschel maltreats sayings in his work, such as: "Leihet, dass ihr nichts dafür hoffet," we have already shown in the "Lutheraner". In the latest Monatshefte, however, Fritschel now goes to work historically. There he wants to prove, among other things, that we Missourians held the doctrine that the worldly lending of money at interest was sinful, because Luther also claimed that; we were blind worshippers of Luther. What Luther says is certain to us, whether it is in God's Word or not. Fritschel wants to justify this harsh accusation with the fact that we also pay homage to a particularistic doctrine of predestination with Luther. Now listen to how Fritschel proves this accusation against us. He refers to the Synodal Report of the Northern District of the Missouri Synod of 1868, in which the Missourians approved Luther's "particularistic doctrine of predestination. So he writes: "It would be ridiculous, for example, if someone wanted to deny today that Luther in the

The author is convinced that the former time he paid homage to the particularistic doctrine of predestination, from which he silently retreated from about 1527 on. *) And yet our opponents believe that Luther's writing "*de servo arbitrio*" (that free will is nothing) "1525, not only in so far as it contains the doctrine of the bondage of the human will (on which side this book of Luther's belongs to the most glorious, deepest and most powerful testimonies of the Protestant Church and is rightly counted among Luther's most important and best writings), but precisely the doctrine of predestination contained therein must be approved and defended. Of course, we think that whoever appropriates and approves not only the doctrine of the complete and utter spiritual incapacity of the natural man contained in the book *de servo arbitrio*, but also the absolute propositions of the said book on predestination, can himself only have a false doctrine of predestination."

*) Maybe a little more about that later, God willing, Professor!

Hereafter Fritschel writes to all the world: "The Missouri Synod of the Northern District, in its synodal report of 1868, thinks it **must approve and defend** Luther's writing *de servo arbitrio*, not only in so far as it contains the doctrine **of the** bondage of the human will... **but precisely the doctrine of predestination contained therein.**" Also **"the absolute propositions."** Now it is not at all a question of what is to be thought of Luther's book *de servo arbitrio*) but it is a question of whether the Missourians really expressed themselves in their synodal report as Fritschel claims before all the world.

Let us hear what the synodal report of the northern district, to which Fritschel refers, says about it. There it says p. 26 (because Fritschel can only refer to it) about the matter thus: "The question whether Luther later led the doctrine of free will differently than in earlier years, was absolutely denied, and noted that it seems so, especially if one compares his book against Erasmus with his interpretation of Genesis. But it only seems that way. Especially in his "*de servo arbitrio*" (that free will is nothing) Luther speaks with the highest deliberation; everything in it is well considered; he himself calls it his best writing. The difference, which makes it seem as if Luther later taught differently, is that Luther speaks dialectically in the first writing in such a way and with such words, as it had to be done precisely towards this opponent. Luther, as well as Augustine, have learned it best from St. Paul among all theologians. Luther, as well as Augustine, learned best from St. Paul to make the sharpest distinction in this doctrine, as St. Paul does in Romans 9. Christ himself speaks similarly when he says: 'Do this and you will live', 'Take what is yours and go', 'Do I not have the power to do what I want with what is mine? There are opponents to whom one can give no other answer and must speak just in this way. While Luther speaks dialectically in the Scriptures against Erasmus, he speaks to the people in his sermons and interpretations, that is, popularly; his purpose is not to convince such an opponent and dissuade him from his errors, but to teach the people. This is what alone gives the appearance that Luther has changed his teaching; but it is not the case.'" - Did you read that? Did you

As is well known, Luther's book "Daß der freie Wille nichts sei" ("That free will is nothing") has been defended by excellent old orthodox teachers of our church also with regard to the doctrine of predestination or election by grace. Thus by Seb. Schmidt, Haberkorn, Zentgraf: "That in Luther's book *de servo arbitrio* such expressions occur, which in themselves are not to be approved of; but he is to be excused for it, especially since he has otherwise explained himself better, for there is nothing erroneous or questionable in it, but everything is correctly presented in it, if one understands it only according to Luther's sense. How differently such men judge Luther than Fritschel!

also found what Fritschel said above, my dear reader? - Well, read the whole sentence again, maybe you will find what Fritschel says. - But joking aside! There is not a word of what Fritschel says; rather, it says: "The question whether Luther later conducted **the doctrine of free will** differently than in earlier years was absolutely denied." **Luther speaks dialectically in Scripture.** - Don't you see from this, my dear reader, what lying, rotten, stinking goods Fritschel is driving around on his wheelbarrow this time, too?

It is also a lie when Fritschel claims that we teach only because such a contract is sinful and against God, in which someone guarantees himself a certain, certain profit from the outset, but leaves an uncertain profit to his neighbor, thus making himself completely secure under all circumstances, no matter how it may go, but wanting to give his neighbor only something completely uncertain, as happens with the worldly taking of interest: It is a lie that we hold this doctrine merely because it is also defended by Luther, and that if Luther did not have this doctrine, we would certainly not hold it either. Why we defend this doctrine, we have, among other things, long since stated in the Synodal Report of the General Synod of Missouri 2c. of 1869. For we do not think it sinful at all to claim a share of the profit from a businessman who does business with our money, which we have lent him, if the contract is only made in such a way "that it is equal"; but we think it sinful if one wants to make himself quite sure by contract that he wants to have a profit and the capital back again in any case, but the other wants to have an uncertain profit and should also stand for the restitution of the whole capital in any case. This is not wrong because Luther says so, but it is wrong in and of itself, and therefore we also say that it is wrong. The fact that Fritschel now writes out to the whole world that we Missourians teach this way, merely because Luther teaches this way, proves again that Fritschel only drives around rotten, stinking goods on his wheelbarrow.

The good man also says that it is not to be wondered at that Luther and his kind have held on to this doctrine of usury for so long; it is just not easy to get rid of such an old-established opinion all at once. So it was also with the Herenprocessen, with this fruit of the medieval superstition. "Especially," says Fritschel, "since

Innocent **VIII** issued his famous bull in 1484, in which the Germans were instructed that there were a lot of witches in their country, the terrible heresy trials were initiated, by which many thousands of women in all parts of Germany were put to horrible torture.

and by which a complete dogmatic-historical system of devil's alliances and devil's courtships, of *succubis and incubis*, of broomsticks and oven forks, of Walburgis nights and Blocksberg journeys* etc. was formed from the confessions of the accused forced by torture. One might have hoped that the Reformation would have eliminated this evil. Unfortunately, this did not happen. Rather, the principles of the Middle Ages with regard to the men were still so firmly in place that everything was left as it was in the 16th and 17th centuries, and it was not until Christ. Thomasius from 1707 on, this abomination was successfully fought against.

Hereby Fritschel blames our church that from the Reformation until the miserable apostle of enlightenment Thomasius, the principles of the Middle Ages regarding the men were still fixed. Fritschel probably could not have packed a stinkier commodity on his wheelbarrow. *)

Scripture teaches us that there were sorcerers in Egypt who imitated the miracles of Moses and deceived Pharaoh and his advisors by their sorcery. God Himself says to Israel Deut. 18:10-13: "Let no man be found among you that maketh his son or his daughter to pass through the fire, or a diviner, or a dialer, or one that hearkeneth unto the voice of birds, or a sorcerer, or a conjurer, or a soothsayer, or an interpreter of signs, or one that asketh of the dead. For whosoever doeth these things is an abomination unto the LORD: and for such abominations the LORD thy God doth drive them out from before thee." The story of Job is also well known. Since God allowed Satan, he brought robbers who drove away Job's cattle; he let fire fall from heaven that "consumed" a flock of Job's sheep along with the shepherds; he stirred up a storm that overturned the house where Job's children were together; he finally struck Job himself with swarms all over his body. Also known is the story of the sorceress, "Hcre," of Endor, 1 Sam. 28. Thus we also read in the New Testament of one Simon, your sorcerer, Apost. Hist. 8, 10. 11.: "Now there was a man named Simon, who practiced sorcery before in the same city, and bewitched the Samaritan people, pretending that he was something great. And they all looked upon him, both small and great, and said: This is the power of God, which is great. And they looked therefore upon

By this attack on the old Lutheran church, worthy of a complete unbeliever and religion mocker, Fritschel has again shown what a child of the spirit he actually is. God, who wants to protect the American Lutheran Church from this spirit, therefore makes the Fritschel brothers, by great grace, more and more obvious with every essay they deliver, as men who lack nothing less and nothing more than the simple faith in God's Word, and who think that God's Word and Church are there to show how witty one is, and to seek His honor, and even to be paid for it. D. R.

him that he had long charmed them with his sorcery." The new converts at Ephesus, who had been practicing rash arts, bring their books together and burn them, Acts.

19, 19. Paul includes sorcery among the works of the flesh, Gal. 5, 20. And the Revelation of John, chap. 22, 15, says: "Outside are the dogs and the sorcerers" 2c. In short, there must have been sorcerers and, if one wants to call it that, also "men", i.e. female sorcerers, who were able to perform very strange things, and therefore there must still be the possibility that there are such. All this was believed by our old doctrinal fathers from the Reformation on up to Thomasius; they believed it from the bottom of their hearts. They did not consider the writers of the Holy Scriptures to be popular speakers. They did not consider the writers of the Holy Scriptures to be popular speakers who did not take their words too seriously, but rather people who were so enlightened by the Holy Spirit that they were able to speak the truth. They considered them to be people who were so enlightened by the Holy Spirit that they could be believed. They considered all their words to be firm prophetic words. But to accuse them and our whole church of having approved of the atrocious heresy of the bloody Roman whore, and that the idea of it was still with them up to Thomasius, we say, is a great impertinence, especially when a professor who calls himself Lutheran makes this assertion. Here, instead of many, we will only let old Mayfart speak. The same writes about the question: "Obs recht, dass man allerlei arth Zäuberer verbrennt" bei Dunte, *Decis.* x. 312. thus: "Some men are melancholic and are so blinded by the devil that they think they have made an alliance with him, the evil enemy, and have committed these and those things, and they also confess such things afterwards, and yet they are mere imaginings and deceptions and have nothing true in them, both of the alliance and of the deeds. Some are truly connected with the devil and have committed murder and harm. The first ones, namely the melancholic ones, cannot be punished by the secular authorities, because the thing with which they are armed is not a knavery but a disease.

"About the others, who were in connection with the devil, but did not commit murder and harm, our *theologians* mostly take a mild speech and lenient judgment and refer to the secret neck court order of *Caroli V.* Also, *Carolus Magnus* submitted such sinners to the bishop to convert them, and not to the judges to condemn them. And noble *theologians* are of the opinion that the Hebrew word, which *Exod.* 22. v. 18. does not badly signify a cousin of the devil, but a murderess, a doer of harm." And p. 213, he writes: "With the *process*, so one The Jesuits have said that they consider the alleged inerrancy of the popes in their decisions to be a palpable error, or that they do not want to have it decreed: and yet this new papal article of faith is to be established by majority vote! There is no question that if the present pope, led by the Jesuits like a blind man by the blind, pushes the matter through, the eyes of thousands and thousands will go out, who until now had allowed themselves to be persuaded that the Roman Church was at least united in its faith. They will then be able to grasp with their hands that nowhere is there less unity of faith than under the pope. If it were not a matter of so many poor ignorant people, who would thereby be led more and more into soul-destroying human doctrine, one would therefore wish that the dogma of infallibility would go through; for no enemy of the papacy could strike it a harder blow than the friends of the same, if they still enforce this dogma by a majority of votes. majority of votes. This would confirm the sentence of an old pagan: "Whom God wants to corrupt, he first lets become nonsensical. If the pope is declared infallible in the way that is planned, only two classes of people will remain papists at heart, namely completely ignorant people and those who seek temporal advantage in the papacy, be it honor, money or worldly air.

In England, in recent years, there has been a great inclination among Episcopalians toward the papacy; however, since it has appeared that

The fact that the Pope will be declared infallible by a majority vote has already led to the fact that, as Dr. Münkler reports, fewer and fewer people there still want to become "Catholic"; those who used to want to do so now mostly prefer to go over to the Greek Church. - Archbishop Purcell of Cincinnati recently gave a strange speech at the Conciliar: "First of all, I must tell you (members of the Council) that I am by nature a republican who does not believe in the divine institution of kingship. The kings are there because of the peoples, and not vice versa. Also the pope is there because of the church and not the church because of the pope. But the church is a republic and the pope its respective responsible president. If he wants to raise himself to the absolute king, as it seems, he commits a "usurpation" (that is, a seizure of a power that does not belong to him). This speech is obviously a little bit prestigious, but it shows what a truly ridiculous comedy it would

become. It would be a truly ridiculous comedy if the infallibility of the pope were finally made an article of faith for all Catholics by the majority of the members of the council, against which no one would then be allowed to think, speak or write, and that would mean banishment from the "Church" and God's wrath and disfavor. - It is strange to us that just the Archbishop

over the gentlemen, innocent people are often deprived of property, life, and fortune, not only in their own persons, but also in their families.

Only one more thing we want to mention to show what bad goods Fritschel drives around on his cart. He claims that Luther, even in his last years, collected a handsome sum of interest from borrowed money every year without any scruples. If Luther had not shied away from taking interest himself, then his teachings would not have been grasped in the way we Missourians believed. But consider the writing that Luther wrote not many years before his death: "An die Pfarrherrn vom Wucher zu predigen," and what Luther says there about usury and what every preacher must do in the matter: and Luther, at the same time that he wrote this, should, as Fritschel says, have himself taken interest from borrowed money without scruple! - If this were true, Luther would certainly also have been such a man, who, because he himself must have thought of God's word that one could turn it, like a popular speaker's word, as one wished, must also have thought of his own word that people would already put it to rights and understand it quite differently than he says, namely just the opposite of what he says. But let us hear how Prof. Fritschel proves his proposition. He cites a passage from Meurer: "Katharina von Bora" p. 95: "A capital of 1000 florins, which the Elector attributed to Luther while he was still alive, had paid interest on until then." We do not have Meurer at hand, so we do not know whether Fritschel honestly communicated the words as they appear in Meurer or not. But admittedly, the thing really behaves in such a way, does it follow then that Luther lent money on interest and collected the interest for it without scruple, as Fritschel wants? No thought of it! Fritschel has invented this himself. From the quoted passage, it apparently follows only that the **Elector** credited Luther with a capital of 1000 florins and that **the Elector, not Luther**, paid interest on it.

H.

To the ecclesiastical chronicle.

The Roman Council is becoming a real scandal throughout the world, not only among all pious Christians, but even among all those who claim even human reason. Not only does the whole world know that of the members of the Council perhaps not ten really believe in the blasphemous nonsense that the popes are infallible, but more than a hundred members of the Council have already openly declared it themselves in the Council.

of St. Louis is one of the strongest opponents. Under May 16, the Catholic "Wanderer" in St. Paul, Minnesota, is written from Rome: "Among those Conciliar Fathers who most firmly oppose infallibility is the American Archbishop of St. Louis, Msgr. Kenrick. In his 42-page *Dissertatio theologica de Pontificia Infallibilitate*, Naples 1870, he finds that papal infallibility can be proved neither from the Holy See nor from the Acts of Conciliar and the Fathers of the Church, and that it introduces a double infallibility in the Church. He denies the exclusively monarchical character of the church and vindicates the characteristics of the constitutional system, etc. The dogma in question, according to the Archbishop, destroys all hope of reconciliation and reunion among the Catholics, and deprives the bishops of their rights, instead of leaving or restoring to them the sphere of action which they had in the old Church". One can see that the Roman Church is a veritable Babel. We have just read that infallibility was decreed by majority vote. W. [Walther]

The Presbyterians on secret societies. In the *Lutheran Standard* of June 15 we find the following on this subject: "The First United Presbytery of New York, at its meeting in April, adopted the following resolutions by all but one vote: 'As vowed secret societies are greatly on the increase, and the tendency of the doctrines and practice of many or all of these societies is contrary to the spirit of the gospel, but the pernicious influence of said societies is making itself felt in the United Presbyterian Church, be it resolved, That the Sessions to be held under this Presbytery be urgently advised to take the necessary precautions, as far as it is in their power, that the people, especially the young people of both sexes, be given an accurate knowledge of the tendency of the doctrines and practices of these societies. Further, That it is hereby recommended to the Sessions, in carrying out the above resolution, to enter into correspondence with Rev. S. Collins, Superintendent of the United Presbyterian: Publication Board, to be advised and assisted by him in the acquisition of suitable publications, either emanating from the Board, or otherwise published.'" —C.

What Rome fears. The *Lutheran Standard* of June 15 reports: "A sincere Catholic, in a letter to a New York secular paper, gives the following reasons for protesting against the reading of the Bible in the public schools: 'the Bible is the main source and- the only source of the Protestant faith; it is the potent weapon of Protestant power.' The strongest drive

The mainspring of Protestantism is the Bible. The Bible, the whole Bible, nothing but the Bible - this is the slogan of the Protestant leaders. In this Bible is found the reason, the structure, the inner and outer side, the length, breadth, height and depth of the Protestant system. Now you have planted this terrible instrument, this main piece in your religious system, in the public schools. In doing this, you have made them Protestant; you have brought them virtually into opposition with Catholic principles." —C.

From the history of the present Council. So the infallibility of the pope is now elevated to a binding article of faith! With what kind of reasons it was sometimes supported by its friends, already the initial negotiations about this subject proved. In particular, as the papers reported at the time, two bishops distinguished themselves in their arguments on May 14 - one French and one Sicilian.

The original argument of the former, Bishop Pie of Poitiers, was: "The pope must be infallible because Peter was crucified with his head down. There the head carried the whole load of the own body. So the pope, as the head, carries the whole church. But now he is infallible who carries, and not he who is carried, thus -" etc. Italians and Spaniards are said to have applauded this argument enthusiastically. How infallible the load-bearing gray horse must be!

In naivety, however, this bishop surpassed his Sicilian colleague. "We Sicilians - he is supposed to have said - have a very special reason to believe in the infallibility of all popes. As is well known, Peter preached on our island, where he already found a number of Christians. When he declared that he was infallible, the Christians, who had not yet been informed of this article, found the matter strange. In order to get to the bottom of it, they sent a deputation to the Virgin Mary asking if she had heard anything about the infallibility of the pope. She replied that she did remember being present when her son conferred this special prerogative on Peter. Completely reassured by this testimony, have the Sicilians since then kept in their hearts the belief in the infallibility of the popes?" This evidence of a Sicilian does not, of course, alienate him who knows that from his island there is still preserved a letter that the Virgin Mary once wrote to the Messinians and let fall from heaven, the authenticity of which the Jesuit Inchover has also proved as clear as day in his own book. Every year the feast of the *saora lettera* (sacred letter) is celebrated there with the high permission of the Roman rite

congregation and "Viva la sacra lettra!" the excited people shout in the streets. F. L.

Something from Watertown, Wis.

On Sept. 14, a new school year will begin at the institution in Watertown. This institution currently consists of a German Lutheran grammar school and an associated academy. The purpose of the former is to prepare young people who intend to study theology for the theoretical-theological seminary in St. Louis, Mo. by teaching them the necessary old and new languages and other subjects. The academy, on the other hand, is intended to help those who wish to enter a civil profession to acquire the necessary skills in the German and English languages, and in part also in French, in all kinds of arithmetic, in bookkeeping, and so on. It is natural that the grammar school and the academy can often work together.

During the past year there was an average of over 70 pupils in the college, more in the winter months and somewhat less in the spring and summer. The number of students in the high school, which has actually been in existence for only one year, was about 25; of these, over half were from our Missouri Synod.

For board and lodging, those who are preparing themselves for a civil profession must pay H30.00 each *term* and \$10.00 as school fees, i.e. H120.00 annually. In addition, each student must provide his own fire, bedding and linen, and pay 75 cents each *term* as *Incidental Expenses*, for cleaning the school rooms and the like. Those who wish to become pastors need pay no tuition at all and only the half board fee, i.e. \$15.00 each *term* or \$45.00 for the entire school year. If, as is confidently believed, rather generous gifts of love are received for the budget, it is hoped to be able to reduce this sum by a significant amount. For all that the congregations of the Wisconsin or Missouri Synod give in money and food for the budget is to be used exclusively for the benefit of the students who are preparing for the preaching ministry. The students from our synod have hitherto, through the kind interposition of the Rev. Strafen, had their washing free of charge with church members of the same, and we have every reason to believe that this will continue to be done.

The institution buildings consist of the beautiful main building, three stories high and with a ground floor, in which the apartment of the inspector of the institution, the teaching rooms, the kitchen, the dining room and several living rooms and bedrooms of the students are located, and of a two-story house behind it, which is used by a number of students for living and sleeping. The buildings are located on

a high, open square, which also offers sufficient space for the students to play, about 15 minutes from the center of the city. The climate is on the whole very healthy, although it is often bitterly cold in winter and quite hot in summer for several weeks, at least during the day. Therefore, we can invite with a clear conscience anyone who would like to entrust his son to our institution to do so. And we do this all the more gladly, since the prosperity and even the existence of our institution depends entirely on whether God makes hearts willing to support the institution faithfully and diligently with prayers, students and gifts of love. The duty of this support, however, lies first with the members of the Synod of Wisconsin, since the institution is exclusively their property; but in view of the unification of the teaching institutions, which was decided between the Synod of Wisconsin and our Synod at our last general Synodal Assembly in Fort Wayne and which has since been partly put into effect, the institution in Watertown should also be close to the hearts of us Missourians. And it is the purpose of these lines to remind us of this in all modesty.

Any inquiries and registrations can be directed to Inspector A. Ernst or to the undersigned. Registrations for the next school year, which begins on Sept. 14, should be made as soon as possible, and the students should be sent at the right time, not after the school has opened, except in the most urgent cases. If the students are not already quite grown up and intelligent, it is, in my opinion, always best to send the necessary money, from which the board and school fees should be paid in advance each *term*, to a teacher, who will keep an exact account of all income and expenses and inform the student when he has to ask his parents or those who otherwise support him for a new sending of money.

F. W. Stellhorn.

Funeral celebration of King Bahadung of Dahome for his deceased father Ghezo. July 10, 1862.

"Their feet are hastening to shed blood." Romans 3:15.

On the west coast of Africa, inland from the port city of Whydah, lies the Negro kingdom of Dahome with not yet a million inhabitants, which is notorious for its bloody customs, just like the kingdom of Ashanti, which is located further west and is even more powerful. Recently, several reports about them have reached Europe, e.g. by the French naval physician Dr. Repin, who in 1856 attended a French legation to King Ghezo of Dahome and thereafter published pictures of King Ghezo and his son Bahadung, of their royal palace, of the idols they worship, and of the bloody scenes he witnessed.

The first news about it came from the German and Protestant missionaries who, in the joy of their faith, had penetrated into that den of murderers. A! Witness against will, however, was a Dutch merchant named Euschart in July 1862, who gave a sworn report to the English ship commander Perry.

At the end of 1858, King Ghezo had died, and at the insistence of the old pagan pattei, his son Bahadung resumed the old bloody customs.

followed most punctually, i.e. The king's body is placed in a clay coffin, the clay of which is kneaded with the blood of about 100 slaughtered negro slaves, who are to stand guard of honor in that world of the deceased; in the coffin the head rests on the skulls of defeated kings, as well as such skulls lie all around; in the burial vault several court dancers and about 50 warriors are buried alive with the corpse, for which volunteers are always found, who are eager for such honor, and so on. All this was followed punctually at Ghezo's death. But not enough: also in the following years bloody funeral ceremonies were organized in honor of the deceased King Ghezo, as Euschart had to learn on July 10, 1862.

On trade business he had come near the capital of Dahome, when King Bahadung sent for him, that he might also witness the "great rites" which the son was bringing to the deceased father. On his arrival, Euschart found the square in front of the king's palace already soaked with blood and whole rows of fresh human skulls lined up; but since there was an earth tremor, King Bahadung thought that his father was angry that the funeral ceremony had not yet been brilliantly celebrated.

was enough. Immediately, therefore, three chiefs were taken and, after drinking a bottle of brandy, beheaded. Thereupon 25 men were tied in baskets and from a scaffolding

and beheaded in a dreadful chant of triumph. Next to them, 32 men were tied to chairs at two tables; they had to drink to the king's health, he worshipped his fetish idol, and then they were executed with blunt knives.

Finally, 16 women were brought in,

The king was beheaded on a sheep and their blood was mixed with that of horses and crocodiles in honor of the deceased king. Euschart had to watch all this until he was finally released, more dead of horror than alive.

Who would not have to recognize that in these atrocities, more than anywhere else, the word of the apostle is confirmed: "Their feet are hastening to shed blood"? - But would it be right for us Christians to turn our eyes away in horror from such atrocities and do nothing about them? Should not the horror pass over to merciful love and to active help, as the mission offers it through the gospel?

(Blatter for the mission.)

Church News.

On the 5th Sunday after Trinity, July 17, Candidate Gustav Adolph Feustel, hitherto a pupil of our practical seminary, who, after passing his examinations, had received and accepted a regular appointment from the Lutheran congregation at Efsingham, Effingham Co, Ills, was ordained by the undersigned on behalf of the Venerable Presidency of the Western District and inducted into his office.

The Lord Jesus Christ, the Head of His Church, crown also the faithful work of this His servant with rich and eternal blessings!

St. Louis the 20th of July, 1870.

Gottlieb Schaller.

On the 5th Sunday after Trinity, July 17, 1870, Candidate A. D. Greif, hitherto a pupil of the practical seminary, from which he had been dismissed after passing his examinations, having received a call from the Lutheran congregation at Independence, Washington Co., Teras, was ordained by the undersigned on behalf of the District President, F. Bünger, with the assistance of Prof. Walther.

May the Lord guide him to his distant field of work with His protection and crown his work with many blessings.

St. Louis, July 17, 1870.

TH..J. Brohm.

On the 4th Sunday after Trinity, July 10, Mr. Peter Weseloh, a candidate for the sacred office of preaching, who came from Hermannsburg, having received his last training in the practical department of our Concordia College, was publicly and solemnly ordained by the undersigned, by order of the Venerable President of the Western District, Rev. F. Bünger, to the sacred office of preaching for the Lutheran congregation at Second Creek, Gasconade Co. Lutheran congregation at Second Creek, Gasconade Co, Mo, from which he had received a regular call, ordained and installed in the sacred ministry. May the Lord of His church also adorn this servant with

many blessings! This wishes from the heart

A. Lehmann, Pastor.

Address: Ilov. k. W^sklolr, Dralro O., Oasoonado Go., Mo.

On the 4th Sunday after Trinity, Candidate Christian Holst was ordained and introduced within his congregation by the undersigned on behalf of the honorable Presidium of the Western District. On that day, after a long preceding drought, a refreshing, abundant rain set in. May the good Lord bless the ministry of this new servant, so that the rain of grace of the sweet gospel may be poured upon many and thus the inheritance of the Lord may be refreshed.

H. Fick.

Address: Hsv. G. Holst,

Dro^, Madison Go., 111th Cong.

Church consecration.

On the 1st Sunday after Easter, the Trinity Lutheran congregation in Carrol and Bay Co, Mo. had the joy of dedicating their newly built little church to the service of the Triune God. The consecration prayer, as well as the early service, was conducted by Pastor Biltz of Concordia, Lafayette Co.

Most splendidly sought to answer the two questions: First, When is the church a house of God? Answer: when God dwells in it with his Word; Second, when does such a house of God achieve its purpose? Answer: when the Word enters our hearts. In addition, he had brought several members of his singing choir with him, through whom the celebration of our feast was especially heightened and made a joy for all. The afternoon service was conducted by the undersigned, since the invited preacher was held back due to illness. This celebration was especially important for my dear congregation, which for many years has always been surrounded by sects, but now can hear the pure Word of God in their midst, even in their own little church. The church is a frame building, 26 feet wide and 30 feet long, with a small tower. Since there are no other rooms, it also serves as a schoolhouse.

At the same time, we would like to express our heartfelt thanks to the dear parishioners of Pastor Biltz for their kind help in building our church. We received 31 dollars and 30 cents from the main congregation and 12 dollars and 70 cents from the branch congregation. May the Lord God richly reward all the kind givers with His blessing.

Norborne, Carroll Co, Mo.
Ev. Clayman.

Changed conference display.

The Northern Illinois Pastoral Conference will, God willing, hold its next meetings, at the residence of the Rev. Gotthilf Loeber, at Niles, Cook Co. Ills. from August 16 to 18, 1870, in accordance with a resolution of the Conference which the same passed on the occasion of the last meeting of our Western Synodical District.

X. L. Those brethren traveling on the North- Western Div. railroad are requested to disembark at Statwn Brickton.

Gottl. Traub, Secr. xro tsmxoro.

Announcements.

The Eastern District of the Missouri Synod, Ohio n. a. States

Assembles this year from the 24th to the 30th of August at the Emanuels congregation of the Rev. Cl. Stürken in Baltimore, Md. The subjects of discussion are: 1) the doctrine of the Antichrist; 2) whether the confession of the symbolic books of the Lutheran Church, when incorporated into the constitution of a corporation or congregation, makes it a truly Lutheran one?

All who intend to come are requested to give notice by letter to Rev. Cl. Stürken, No. 22 Caroline St., Baltimore, Md. The parochial report is not to be forgotten.

H. Hanser, secretary xro

This year's meetings of the Middle District of the Synod of Missouri, Ohio, &c. St. will - willsGott-begin on the 1 Oth of August at the congregation of the Rev. F. Wyneken, Cleveland, O., west side. Those who have ordered quarters, please inquire at the basement of the Lutheran church on Jersey St., west side. The most audible subjects of discussion will be "Pulpit Fellowship" and "Church and State."

T h. Wichmann, d. Z. Secretair.

Please.

The worthy brethren who intend to attend the sessions of the next Synod of the Middle District are requested to communicate their intention to the kastor looi beforehand.

F. Wyneken.

Conferenz displays.

The one-day St. Louis Local- conference gathers the first Wednesday in August in CollinSville.

The railroad train in question leaves St. Louis at 6:45 a. m. E. D. C. Böse, Secr.

The Northwestern Special Conference of Wisconsin will meet, God willing, from the second to the fourth of August incl. at the home of Rev. Homme, in Town Winchester, Winnebago Co, Wisc. I. N. Beycr.

This year's Wisconsin Pastoral Conference will assemble, g. G., from September 2 - 7, 1870 (incl.) at Watertown, Wisc.

Aug. Rohrlack, Secr.

Obituaries.

On July 8, Father A. Graves, for many years a faithful and zealous bearer and propagator of the "Lutheran", died quickly and suddenly, but in the confession of his Savior, gently and blessedly in West Meridan, Connecticut, at the home of his son, Pastor C. A. Graves there. The memory of the righteous man will remain in blessing with all who knew him.

We have just received the heartbreaking news that our dear brother, the faithful Pastor J. N. Beyer, died of smallpox on the 9th of this month. As he was once one of our most diligent and faithful students many years ago, so he has always been one of the most zealous and active in the ministry. Together with all those who knew the man who died blessed in the Lord, the reporter is convinced that the Lord called out to him on his

entry into heaven: "O devout and faithful servant, you have been faithful in so few things; enter into the joy of your Lord. We too, like him, conclude with the wish: "My God, I beseech you through the blood of Christ, make my end good. - —

July 20, 1870. A. Crämer.

With pleasure and heartfelt thanks, we, the undersigned, acknowledge receipt of the following

Gifts of love for the construction of our church:

By Mr. Rev. S. Hunziker at Clyde, Ohio, \$5.00. By Mr. Rev. Schürmann of his congregation at Homestead, Iowa, \$500; by N. N. there HIO.OO. By Mr. Rev. E. Riedel \$25.00. By Mr. Rev. Schoeneberg of A. Fourth HTOO. By Mr. Kassirer Eißfeldt in Milwaukee \$11.11. By Mr. Pastor Heid of his congregation in Peoria, Ill, \$10.50. By Mr. Past. A. Stamm at Äirchhayn, Wis. \$10.75. by Mr. Rev. Küchle of A. S. HIO.OO. By the congregation of Mr. Past. Mennicke at Rock Island, Ill, \$4T58. By Mr. Past. Joh. W. Arendt in Middleton, Canada, H4.30. From Mr. Past. Ph. Studt at Luzerne, Iowa, HTOO. Summa \$129.24.

To the kind givers of God's rich blessings in time and eternity!

Tavenport, Iowa, June 22, 1870.

W. Vomhof, pastor. Paul Stahmer, secretary. Fritz Meier, Kassirqr.

Received in the Northern District treasury:

For the college - budget in St. Louis: By Past. Hudtloff HTOO. Past. A. E. Winter \$2.00.

For the seminary household in Addison: from Past. Steeges branch parish in Lake Ridge \$5.31. Collecte on Sunday Invocavit in Sebewaing \$2.90.

For 'the heathen mission: From Mrs. Jesinger HIO.OO. From the bell bag of the parish in St. Paul HTOO. For Hermannsburg from Past. Fischer \$3.76.

For the emigrant mission in New Dork: wedding coll. at Anclam \$2.50, at Langbecher \$1.80.

For Past. KleiugeeS' widow: Wedding coll. at Em. King \$3.00.

For Geo. Häffner at Fort Wayne weddingSColl. at F. Hackbarth \$7.77.

For the hospital in St. Louis: From Past. Daib \$1.00. Mrs. G. D. in Grand Rapids, Mich. thank offering \$1.00. M. Engelhardt, thank offering for recovery of his child \$5.00.

For Past. Brunn's institution: By Simon Abraham \$1.00. Past. Hahn's congregation in Hillsdale \$2.50. Past. Henkel \$1.00. Past. Wambsganß' St. Petri-Gem. \$6.25 Past. K. F. Schulz' congreg. in Henderson \$4.00, of whose branch congregation \$6.00. Wedding coll. at H. Ebrt in Milwaukee \$4.00.

For the synod treasury: Easter Coll. \$9.00. Desgl. from Gcm. in St. Paul \$6.50. Palm Sunday Coll. from Trinity Parish in Detroit \$25.75. Past. I. Horst's Gem. in Hay Creek \$4.50. Past. Werfelmann's Gem. in Cedarburgh \$9.74, in Grafton \$8.09, in Saukville \$2.90. Out of d. Centkasse of Gem. in Adrian \$10.00. Past. Ottmann's Gem. in Plymouth \$5.75, in Sheboygan Falls \$6.30. Past. Stechers Gem. in Town Mosel \$1.94, in Wilson \$5.00, in Sheboygan \$7.84. St. John's Parish in Amelith \$6.00. Eoll. d. Immanuelsgemeinde m Detroit \$9.36. Past. List's Gem. in Town Sherman \$11.00, in Cascade \$1.00. Past. Wambsganß's Gem. in Kewaskum \$6.06. Past. Prägers Gem. in Granville \$4.00. Past. Friedrich's St. John's parish \$31.65. Past. Wambsganß' upper Immanuel parish \$10.00, its lower Immanuel parish \$6.85. Easter coll. in Christ parish in Bloomfield \$4.20. Desgl. in BurrOak \$3.50. Desgl. in Frankenmuth \$33.40. Joh. Bierlein \$4.00. Past. Werfelmann's comm. in Grafton \$5.25. Mrs. "Margaret" Schmidt, Milwaukee, Wis. \$5.00. Past. Schumann's Gem. in Freistadt \$10.85. Pentecost - Collecte in Past. Präger's parish in Town Granville \$4.51, in its St. John's parish \$1.87. Gem. in Adrian, Pentecost-Coll. \$33.00. repayment of travel money by Past. Lochner \$1.35. Rev. E. Aulich's Gem. in Howards Grove \$5.00. St. Stephen's Parish in Milwaukee \$26.00. Past. J. H. Partenfelder's parish, Easter Coll. \$5.00, Pentecost - Coll. \$7.00. Pentecost - Coll. of congregation in Frankenmuth \$33.38, Deputies' travel allowance \$3.47. Gem. in Mequon \$2.82. Past. G. Bernthal's congregation in Richville \$5.00. Jmmaucls - congregation in Milwaukee \$15.80. Trinity congregation there \$32.00.

For poorstudents inAddison: Kindtauf-Collecte at Tehmel \$1.50. Private Communion in Sebewaing \$1.06. St. John's Parish in Amelith \$3.1>0. Past. Schumann's filial parish \$2.00. Past. List's parish in Adell \$5.50. N. N. in Freistadt \$2.00. CvnccordiaVerein in Milwaukee \$15.00.

For teachers - Salary: From Pastor Hoffmann's Zion congregation in Neillsville \$4.28, his congregation in Portage City \$2.47, his branch congregation in Lewiston 47 Cts, from himself \$1.08. Past. Daib's congregation in Grand Rapids, Mich. confirmation festival collecte \$15.47. congregation in Grand Haven \$5.68. of some congregation members in Town Caledonia 40 Cts. Of some Lutherans in Towns of Lowell and Bowne \$1.00. Past. C. Strasen's congregation in Watertown, Easter" Coll. \$24.62. Easter Coll. in Pgst.SpeckhardsGem. in Sebewaing \$4.15. Desgl. in Past. E. Aulich's Gem. in Howards Grove \$7.20. Desgl. in Past. C. Strasen's comm. in Watertown \$29.50.

Contributions to the Widow's Fund: From the Pastors: Hügl: \$4.00, Hoffmann HIO.OO, J. F. Niethammer H4.00, P. F. Ottmann HTOO, J. L. Daib \$8.00, List H4.00, Vultanowski \$4.00, J. F. Müller \$4.00, G. H. Hörnicke K6.00, Schumann HT00, Böling \$4.00, Karrer HTIIO, Löber HT00, M. Stülpnagel HTOO, H. Fischer H4.00, Dicke \$6.00, Wambsganß Htz.oo, Engelbert HTOO, Stecher \$4.00, T. Rösch \$5.00, Henkel HTOO, Friedrich H8.00, Chr. Markworth HTOO, Werfelmann \$1.50, Präger HTOO. From the teachers: Knndinger HTOO, Fr. Dörfler HTOO, A. Ebrmann HTOO, Barthel HTOO, Braudenstein HTOO, Riedel HTOO, Simon HTOO, Treichler H5.00.

For orphanage near St. Louis: WeddingCollecte at Herbst in Sheboygan HTOO. Childauf- Coll. at Kaufmann \$3.50. Past. Daib HIO.OO. At whose congregation in Grand Rapids, Mich. collected in Passion services \$12.27. Kindtauf- Coll. at G. Faber 35 Cts. Desgl. at Jakob Sprieß in Sebewaing \$3.10. St. John's congregation in Amelith, Confirmation feast coll. \$5.00. Rev. J. F. Müller 50 Cts. Wedding coll. at F. Reichte in Frankenmuth \$7.50.

(Conclusion of this receipt follows in next number).

Changed address:

Ksv. J. Xarver, Lrooksiäs, Ososola Oo.,

Printing Office of the Synod of Missouri, Ohio, et al. St.

Volume 26. St. Louis, Mo., August 15, 1870. no. 24.
"You are Peter, and of these rocks I will build my church."

Matth. 16, 13-20.
(Continued.)

"Now, that we come back to the saying of Matth. 16, tell me, how could the pope point out a more subtle, more mighty smch from the whole scripture against himself and give it into our hands, so that we would condemn and destroy his blasphemous papacy to the ground? The rock on which Christ wants to build his church, he interprets in his decrees thus: "The rock is not Christ, but the power and supremacy of St. Peter, that is, his own, false, untruthful authority over all the world, which Christ is said to have given to St. Peter and the pope with the word 'rock'; all churches built on such a rock mean that they must all be obedient to the pope, or be eternally damned, so that even Christ's blood cannot help. Is this not a fine interpretation? The Lord says, "I am the rock; the building upon me is faith in me. The Pope replies, "The rock is my power and authority; the building on it is the obedience of all Christians to me. So lead Christians away from the faith of Christ and teach them obedience to him instead of faith, which is a work of men, even of the devil, on which Christians should rely, that is, the devil.

have as their idol and worship. For we Christians know that even the works of God's commandments, which is holy, right obedience, are not enough, if building on this rock, that is, faith in Christ, would not sustain us: what then should obedience done to the pope, that is, dense works of man, or rather works of the devil and idolatry, help us?

"For the pope, or rather the evil spirit in him, knew well where this mind should remain, that the rock was Christ, and the building upon it was faith, and the words should be understood thus: upon this rock I will build my churches, that is, my Christians shall and will believe in me, Christ: so he could have done nothing, nor made a pope. For what can you make of these words: My church shall be built upon me, Rock, or else she shall believe in me, rely upon me, and trust in me? What can you make of these words (I say), but that all Christians, or all Christendom, and whoever wants to be a Christian, will believe in Jesus Christ and put his trust as in a rock, so that even the gates of hell, that is, all devils, will not harm him? This opinion cannot give or suffer a pope, nor does it direct us to a pope, bishop, or any man, be he king or queen; but gathers us all together under the one

Son of God, the true rock of our salvation; gather us together unto Christ alone, that we may leave ourselves also and our good works, and be justified and saved through faith alone in him.

"Therefore the evil spirit had to make another, false understanding of this saying and say: Rock means St. Peter and Pabst or their power (is the same); to build on it means to be obedient to the Pabst. Then a pope could come out that it is no longer said: Whoever believes in Christ will be saved; but: Whoever is obedient to the pope will be saved. But he, the pope himself, as the rock, no one should be obedient or subject to him. You have the summaries of spiritual law and all the decrees and all the understanding from which you can grasp that the pope and his papacy are a devil's specter, out of a wrong, falsified understanding of Matth. 16, 18, that is, out of lies, blasphemies, as the devil from the

That is why nothing good has come out of the papacy, but disturbance of the faith, lying, blasphemous idolatry, our own work, also destruction of worldly status, murder and all misery, plus fornication, so shameful, as now publicly before the eyes of Rome; for this, the bishopric and all the goods of Christendom, almost also of kings, have been stolen. What would the pope have deserved, who would have come out of this happy and

How can you be so sure that the faith of Christ has made such an abomination and a jumble of lies and idols out of your comforting words? He belongs in that judgment; all the chastisements on earth would be far too small.

"Further, that which follows v. 19: 'I will give thee the keys of the kingdom of heaven; whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven,' has the understanding, nor can have any other, as we have heard that the dear Lord and faithful bishop of our souls has left us the power to bind and loose sin. For it must be a discipline and punishment in the churches, for the sake of the rough, impudent people; again, also a comfort and hope, for the sake of the fallen, so that they do not think that their baptism is now lost; as the Novatians, but rather the Pope, have taught. Now, this binding and loosening is not enough for the pope, and he cannot rule over the others with it, because such binding and loosening must also have bad pastors and chaplains. Summa, it also belongs to the faith, and not to papal obedience; as said above. Therefore he interpreted it differently and better, thus: What you bind, what you command, what you set, what you will have on earth, that shall be commanded, set and willed in heaven, and whoever does not obey you and keep such, shall not be saved 2c. How thinkest thou of the journeyman? Then see if the Roman Church, that is, the Papal infernal foundation, does not rightly boast of being the mother of all churches and the mistress of the faith, since we are to do what the most stubborn boy on earth commands and wants to have, regardless of whether God forbids or does not want to have it.

"To this he uses the word of Christ, our dear Lord, Matth. 16, 19 (*Quodcunque*, all), and makes it very useful to him in his decrees: All that thou bindest' 2c' 'All' does not mean sin, of which Christ alone speaks, but all that is on earth, churches, bishops, emperors, kings and so on. Oh, my dear brother in Christ, it is too good for me if I speak so rudely here or elsewhere about the tiresome, cursed, monstrous monstrosity of Rome. He who knows my thoughts must say that I do him much, much, much too little, and with neither words nor thoughts can I attain to the shameful, desperate blasphemy that he practices with the word and name of Christ, our dear Lord and Savior, then laughs in his fist, as if he had finely mocked Christ's fool, and his Christians, who believe him such glosses, and yet gives great pompa, as if he were Christ's vicar, and wants to make all the world blessed with his holiness.

So, the word "on earth" he martyred thus: as far as the earth is, so far I have to bind, that is, to command, to set and to do, and all the world owes me to be obedient. The dear Lord and bishop of our souls, Jesus Christ, as 1 Peter 2:25 says, meant it this way: What you bind or loose among yourselves on earth, that shall be bound and loosed on earth, for I am with you on earth until the end of the world. He did not mean that the whole earth should be bodily obedient to the pope, but, as we Germans say, on earth, that means he is on earth; what we say, on earth, that means he is in heaven: thus no dominion is given, neither to the bishops nor to the churches on earth. For Christ's kingdom is a spiritual and heavenly kingdom. And although it is on earth and must live in the flesh, it does not rule in the flesh, as St. Paul says in 2 Cor. 10:4. But here we must exclude the Holy Father, who has a higher spirit than Christ Himself. Therefore one must believe his deeds alone, and not the Holy Spirit or Christ, nor God his Father. For he is against and above God, as St. Paul says 2 Thess. 2, 3. 4.

"And here one can grasp that the pope must be possessed and full of devils, that he has even lost all sense and reason. For Christ's moths of the keys are certainly divine, strong promises: what you bind shall be bound; they must be fulfilled. GOD must not and cannot lie, for he is not a pope nor a cardinal; -what he promises, he keeps firmly and surely', Ps. 33, 4. Now ask the histories, whether St. Peter sey gewest Lord over the whole world, as the pope interprets the words. Either Christ must be a liar who has not kept his word, or the pope must be a desperate, blasphemous evil-doer who tells such lies to our Lord that he has handed over the whole world to St. Peter and him in time, when the Turk still says no to this strongly enough, without what the rest of the world does. Should I, as a Christian, and all lovers of our Lord Christ, not be impatient, angry and offended, and curse the cursed papacy and call it shameful, who is not ashamed to blaspheme our Lord most shamefully and make his promise a lie? For here it is not only a lie that Christ with the word "All that you shall bind on earth" should have promised power over all the world to Peter, but it is also a lie that St. Peter or the popes have received such power, brought it into effect, or taken it into possession.

"And lest anyone think that I speak such things of the pope out of an angry and troubled mind, let us hear his

words for ourselves. 12. dis. *Omnes* *) says the Pope Nicolaus (which is also briefly reported above): 'The Roman Church has

*) Nemlich im römisch-päpstlichen Kirchenrecht.

founded and established all churches, be they patriarchs, archbishoprics, primates and whatever dignities or orders they are; but it, the Roman, was founded and established on the rock of the heretical faith by Him alone, who commanded the power and right of both earthly and heavenly kingdoms to Petro, the key-bearer of eternal life; Therefore no earthly judgment, but the Word, by which heaven and earth were made and all elements were created, has established the Roman Church. For it has the privilege of the one who established it; therefore there is no doubt that whoever takes away the right of the other churches does wrong; but whoever wants to take away the privilege of the Roman Church, which the supreme head of all churches has given to it, falls into heresy: and as the former is an unjust man, so the latter is to be called a heretic' 2c.

"Here you hear that Christ's word, 'Upon this rock I will build my churches,' does not mean that all of Christendom should believe in Jesus Christ; but it means that Christ alone founded the Roman Church, and all the others, that is, all of Christendom, were founded not by Christ but by the Roman Church. The dear Lord Christ knows no more than of one church in the whole world, which he builds on himself, the rock, through faith; but the pope makes two churches: the Roman one, which alone is said to be founded by Christ on the rock; the other churches (perhaps the devil, or that we do not do much better) were not founded by Christ, but by them, the Roman church. Item, the keys are not to bind and loose sins (as the Lord says), but to give power and right to the Pope over all earthly kingdoms and heavenly kingdoms. I have to stop, I don't like to swelter in the blasphemous, hellish devil's filth and stink any more; another read also. Whoever wants to hear God speak, let him read the Holy Scriptures; whoever wants to hear the devil, let him read Pabst's Dreck und Bullen. Alas, alas, to him who comes to be a pope or a cardinal, it would be better that he had never been born! Judas betrayed and killed the Lord, but the pope betrays and corrupts the Christian church, which the Lord esteemed better and more precious, neither himself nor his blood. For he sacrificed himself for her. Woe unto thee, Pabst!"

(To be continued.)

On the church history of the nineteenth century.

As is well known, in the first centuries Christians were not infrequently falsely accused by their pagan or Jewish persecutors of the most horrible misdeeds and crimes in order to make them all the more hateful in the eyes of the people and to make their extermination from the face of the earth seem completely justified and necessary. Among other things, they were said to be:

At secret meetings they plotted against the life of the emperor and the welfare of the state, slaughtered, roasted and ate children, spooned human blood, committed canibalistic depravities, etc. Of course, nothing else lay at the bottom of these blasted rumors than fierce, furious enmity poured out by the devil against the irrefutable truth of the gospel known by Christians, or in other words: nonsensical pagan religious fanaticism. Similar means of extermination were also used by the papists against us Lutherans down to modern times. On the other hand, it should be very interesting and comforting for our dear readers to learn how we so-called Missourians are also being fought in recent times by modern American Protestants with the aforementioned pagan and papal weapons, and this time not at all out of any zeal for religion, I repeat, but only out of pure leisurely speculation in gold and greenbacks. This is the business of the very honorable Mr. Severinghaus and company of the "Lutherischer Kirchenfreund". The paper has a small and even more select circle of readers. The task now is to satisfy the taste and expand the small circle. Spicy stories, anecdotes, snorts, lies and Munchausen's tales have a wonderful hunger-awakening and magnetic power at the same time, and an American-Protestant-university-generally-syndicated public likes to read and pay for such things. This, then, explains, among many others, the following quite droll snorts about us "Missourians" in the "Lutherischer Kirchenfreund", of recent date:

Missouri pastors are "poor satellites of Missourian Jesuitism"; - "by Jesuitical efforts they are building up quite a churchdom"; - "by lies, deceit, invective and calumny" they defend their cause; - "refuse fraternal communion to another pastor on account of his bald wife"; - Missouri has raised a rebel flag on his college at St. Louis; - "wanted to establish his own despotism"; - "has supported the Southern cause"; - is accused "of selling Christians . Louis; - wished to establish his own despotism"; - "has supported the Southern cause"; - is accused of "selling Christians ... for the purpose of fornication and prostitution sanctionirt"; - "draws even from the puddles of atheistic newspapers"; - "knows masterly how to weave the cloak of love for fornicators and adulterers"; - "used unionism ever and anon"; - reveals especially in his teaching and practice, concerning Unirte hymnals and Freemasons, his "Jesuitism"; - "is an Augean stable" (cattle pen); - Stephen is the unclean founder of the Missouri Synod"; - Stephen's spirit dominates the same"; - "From Missouri stems all strife in the Lutheran Church" and "the boundless confusions which at present prevail in the Lutheran Church of America are a work of Missouri"; - Missouri's "little feet of men make the work of unification more and more difficult"; - "When we hear the thunders of Missouri against the secret societies, it seems to us as if we heard a drunkard arguing against the vice of drunkenness"; - Missouri's doctrine of interest is "perfectly similar to the communist doctrine of the French Jacobins that property is theft"; - Missouri's doctrine of the preaching ministry is "similar to the all-dissolving sectarian-demagogic doctrine of Korah's Rotte" ..; - "the Missouri synod unmistakably bears, like the French imperialism, the facies Hippocratica (the features of a dying man) on its forehead, and at the closing of two eyes will thunderously plunge into the abyss."

Bravely done, gentlemen, and only so continued! Such "facta" read easily and quite terribly beautiful and certainly bring in good subscriber money. Meanwhile, the holy church has never fared better than under the sound of such songs. So it is also with us Missourians, even he who dwells in heaven laughs at you and the Lord mocks you and will one day speak to you (about it), but know this, in his wrath!

Correspondence from Southeastern Missouri.

Under July 13, one of the editors of the "Lutheran" received a letter from the English Lutheran Pastor Moser in Gravelton, Wayne County, Missouri, from which we consider it our duty to communicate the following in a translation most graciously provided by Mr. Pastor Brohm:

„ . . . Soon such a condition occurred that the people could no longer safely come together for worship. And before the war was over, everyone seemed to have become almost pagan. Indeed, it seemed as if the church had been almost completely destroyed. But some persevered; and since the war we have revived the church, and although at first things looked very depriving, yet in a short time the number of members has increased very rapidly, partly by the return of former members to the fold of the church, partly also by the immigration of members from other congregations in North Carolina to this region, so that now the number of members is greater than ever before. Moreover, we have a very happy prospect that people who previously belonged to

other denominations will join our congregations. The so-called preachers of other denominations are generally such weak characters that even their own people have little respect for them. Their preaching, if it is worthy of the name, can hardly command the attention of their own members, and therefore their worship gatherings, or rather their audiences, are

very disorderly, while the listeners at our preaching are very attentive and seem to take a deep interest in what is said by the preacher, and one notices very little disorder even among those who are the most disorderly at the meetings of the sects, namely the Methodists and Baptists. Since Brother Henkel has been preaching in this area, participation in Lutheran preaching is gaining ground very rapidly. He is often called upon to preach in places where we had not preached before and where the people had never heard Lutheran preaching before, and in all cases the hearers give the liveliest attention. The pure gospel seems to them something quite new and strange; yet it seems undoubted that many are satisfied with it, and some already speak favorably of it.

"All this, together with other things that I could share if I had time and space, gives a favorable outlook for our church here among the English-speaking population. However, in order for the church to be permanently established and self-sustaining, it is necessary to provide the field with workers. And here arises the question: how can these be procured? I am getting old and am physically as well as mentally quite incapable for active work. Brother Henkel is only a few years younger than I am, and he too is declining in vigor and ability to work as he did in his younger years, so that in a few years it is to be expected that we will both be incapable of our ministerial work. Since it is the duty of our church to do everything in its power to take possession of and cultivate such a promising field as this young and rapidly growing West, and to win at least a part of the English population for the church, or at least to provide for the descendants of the children of our church, we may well ask: how can this be accomplished without delay? Both I and Brother Henkel wish to see the Church here in the West built on a self-sustaining foundation, so that it can survive us and our feeble efforts. And not only this, we wish it to grow and flourish until it will cover the whole West with the knowledge of the true Gospel.

"This matter is also of deep interest to the Missouri Synod. The English language is our national language, and you yourselves will perceive that your children and descendants will soon be Englishized, and therefore, if you wish to preserve them in the fold of our beloved Church, provision must be made for the doctrines of our Church to be preached to them in the English language. Since you have already excellent educational institutions in connection with the Missouri Synod, could not such measures be taken that these

Would these institutions be adequate for these end purposes? No doubt the services of some person could be obtained, namely from the Ohio or Pennsylvanian Synod or elsewhere, who would be equal to the task of giving the necessary instruction and preparing young men for the preaching ministry among the English people. Perhaps an able pastor, proficient in English as well as German, would be much desired. Such a man, in connection with Concordia Seminary, could not only do much to accomplish the stated goal, but by preaching in English in and around St. Louis, he could also help significantly to build up the church in this way.

"When I visited the Missouri Synod as a delegate of the Tennessee Synod at Altenburg, something of the kind was suggested, and some of the brethren of the Missouri Synod suggested that I present the matter to the brethren of the Tennessee Synod. I did so, but received no encouragement from them. They had more work in the East than they could do. If an arrangement can be made so that English-speaking Lutheran preachers can be procured when they are needed, I have some confidence it will contribute greatly to the future happy condition of the Church in the West. We have an immense field open before us, and one into which our preachers can immediately enter.

"A very large part of the country has been settled to a considerable extent by immigrants from North Carolina and Tennessee, and many of the early immigrants were and still are members of our church. Some, in order to secure ecclesiastical privileges, united with other denominations, but most of them still have respect for the church of their fathers. I have considerable acquaintance in southeastern Missouri and southern Illinois, and in all places I find such shanks straying from our church, often whole neighborhoods. All these rejoice to see us and hear the doctrines of the church of their fathers preached, and my heart bleeds when I see these children of the church without a shepherd, and think that for want of the same they are lost with their children forever to the church to which they properly belong. I. R. Moser."

Theses about the right relationship to the local free school system,

Discussed from the meeting of the Western District of the Synod of Missouri, Ohio, et al. St.

1.

In the world, there are three holy estates or communities established by God Himself: the nourishing estate, the teaching estate, and the military estate, or family, church, and state.

2.

Just as the marriage state remains God's foundation even in the pagans, so the state is and remains God's order even when it is made up of pagans, false believers and apostates.

3.

Unlike the Church, the power of the State extends only over temporal goods; the means by which it is governed is the natural light of reason, and its supreme end is the temporal welfare of its citizens.

4.

Since morality is the basis of all state welfare, the state can never grant citizenship to anyone who denies the truth of natural religion, namely the existence of God, the binding nature of the moral law and retribution after death.

The state as such does not have the task of making its citizens fronn and blessed.

6.

There cannot be a Christian state in the strict sense of the word.

7.

A state which proclaims freedom of religion is therefore not yet an anti-Christian state.

8.

A Christian state in a certain sense of the word is one that professes the Christian religion by some official act.

9.

Where there is separation of church and state, and freedom of religion exists rightly, it is a sin if a party wants to elevate its confession to the status of state religion by unlawful means, or to give it precedence.

10.

The state can only achieve its purpose, the general temporal welfare of its citizens, if they have the necessary education.

11.

The duty to provide elementary and religious education for children is the responsibility of the parents and the Church.

12.

It is unfortunately an obvious fact that the parents and the communities, and which want to be Christian communities, here in the country have too mostly neglected this duty.

13.

The sad consequence of this is the overflowing de-Christianization and de-moralization of the masses.

14.

Since parents and the church are either unable or unwilling to fulfill their duty to the children, the establishment and maintenance of the local free school system is a political necessity in order to provide the citizens with the necessary human education.

15.

Since God's Word commands Christians to bear the burdens of the state and be obedient to its laws, Lutheran Christians are obligated to willingly pay the taxes imposed on them by the state for its schools.

16.

It is to be considered a gracious divine providence if in the free schools the reading of the Bible is still permitted by law.

17.

Where Lutherans can do so according to the laws, it is their duty to work so that the Bible is not banned from the free schools.

18.

To the extent that Lutherans have political influence over the free schools, they should be in favor of it:

1) that Christian-minded persons be appointed to teach in the free schools, that is, no atheists or other persons of notoriously immoral character, which is already forbidden by the state laws;

2) that the teachers do not put forward anything, nor do the textbooks contain anything, that is contrary to the truth of the natural or Christian religion;

That good outward discipline be practiced in it. 19.

It would be an irresponsible lack of conscience on the part of Lutheran parents if, before their children are established in the knowledge of pure doctrine and in the faith, they were to

are, even before confirmation, to be sent to the local free schools, for the following reasons:

1. because no orthodox religious instruction may be given in the local free schools;

2. even if the Bible is read in the free schools, this is by no means a substitute for formal religious instruction.

Far from giving value to prayer, if it is allowed in free schools, it is precisely prayer, since it is too often practiced by false and unbelievers, that brings great danger to the souls of the children.

4. even when history, geography and other subjects are taught, children can be poisoned, and unfortunately they are, as experience shows.

5 The textbooks in use in the local free schools contain mostly without exception the leaven of false teaching.

The discipline practiced in the free schools is almost always unchristian and very pernicious, because it is sometimes too lenient, sometimes too strict, and knows no other lever to achieve diligence and good behavior than the accursed ambition, or other sinful motives, to spur the children on to zeal in learning.

(7) Since Lutheran children in the free schools easily enter into the most intimate fellowship with such children who are already completely depraved, they are thereby plunged into the extreme danger of being filled with a false spirit and seduced into false doctrine, unbelief and vice, because the antidote of Christian discipline is lacking here.

8. even if the children made the greatest progress in all the knowledge taught in the free schools, even the highest formal education cannot sanctify and improve man morally, and the benefit of such progress is only temporal, and thus, according to God's word, only a relatively very small one, which is by no means a substitute for the unspeakable damage to the soul that they can suffer in the process.

9. by attending the free schools, the shyness of false teachers and the love for their Evangelical Lutheran mother church is killed in the children.

20.

Therefore, Lutheran Christians, who know how serious and difficult the account is that they have to give for their children on the last day, cannot leave them to the free schools for education and instruction as long as they are not yet firmly established in knowledge and faith.

21.

It is equally dangerous, and therefore to be disapproved of, when orthodox communities, instead of establishing their own confessional schools, want to satisfy their school needs by using the public schools in some way.

To the ecclesiastical chronicle.

As is well known, **the procession of Corpus Christi** is a ceremonial procession in which the consecrated host is carried around and presented to the ignorant people for worship. In the Roman church, it takes place on the so-called Feast of Corpus Christi, which is celebrated on the Thursday after the Feast of Trinity. In the Catholic paper "The Wayfarer" from St., Paul in the state of Minnesota of July 23 there is a description of the last Corpus Christi procession in Rome. It states, among other things: "The day after (June 16) was the Corpus Christi Procession, which was attended by all the Fathers of the Conciliar. The procession was magnificent, but there was more pomp than devotion, because the Romans themselves and the strangers present only came to look, not to pray.

See, dear reader, this is how our fathers, even princes, once behaved when they were asked to take part even in an idolatrous ceremony. Oh, that their spirit of faith and confession would awaken again in our Laodicean times!

W. [Walther]

are present. Without the least constraint or restraint, the spectators gape, laugh, and chat until the pope arrives with the venerable good. Then everything falls to its knees; but then the procession is over for them as well." - From this it is quite clear that this worship of the Feast of Corpus Christi is exactly the same as the idolatry of the pagans. Therefore, when in 1530 the Lutheran princes were asked by the emperor to take part in the Corpus Christi procession then taking place in Augsburg, they immediately refused.

and when they were then asked to state the reasons for their refusal in writing, they wrote, among other things, the following: "Since Your Imperial Majesty's command means that this contact should be approved and strengthened as a worship with His presence, and we nevertheless know that such a kind of worship is nowhere commanded in the prophetic and apostolic writings, we cannot with a good conscience consent to such a request. For what a thoughtless recklessness, and even desperate wickedness, impudence and recklessness, it would be to hold that which is instituted and ordained by human authority higher than God's commands and commandments, and to boldly say that it is a service of God in the church, when it is written, In vain do they serve me with that which men have commanded. We are not meant to strengthen and introduce such ungodly and obvious human statutes, which conflict with God's Word and Christ's commands, by our consent.

We hereby declare without hesitation that such unrighteous and ungodly teachings of men must be completely abolished from the church and eradicated, so that the other still healthy and pure members of the church are not infected and tainted with the same deadly and harmful poison. If we were obedient to the imperial order and approved of the practice by our presence, this would serve and contribute greatly to the destruction and destruction of the reputation of our religion and of the divine word, because we had no hesitation in approving the practice and the comedic transformation of the

Corpus Christi with our presence". When the emperor was very angry with all the Lutheran princes for this roundly negative answer, Margrave George made the following appeal to him: "In this matter concerning God, I am driven by the unchangeable divine commandment to resist and disobey such commands and desires, however hard and dangerous it may be, because it is written: One must obey God more than men. Therefore, because of the confession of the doctrine, which I know for certain to be the voice of the Son of God and the eternal, unchanging truth, I refuse to run any risk, even if it is not the truth.

Masonic. On June 8 of this year, an English Methodist preacher by the name of D. F. Rathburn gave a speech on Freemasonry in Sullivan County, Pennsylvania. As he himself had belonged to the Freemasons in former times, but had left the order for the sake of his conscience, serious threats had been made against him by a Freemason beforehand, which were fulfilled. Not only did the present Freemasons try to disturb the meeting, in which Mr. Rathburn held his speech, by noise and raving, so that the police had to come to help, but it should come even better soon. After Mr. Rathburn returned to his home in Buena Vista a few days later, he received a dispatch from Canistro in New York State accusing him of speaking against Freemasonry in Pennsylvania. A few days later he found a placard posted in his horse stable with a coffin on it and a scale above it, which Mr. Rathburn understood to be a Masonic sign. What happens? On the evening of June 16, the aforementioned hears a noise in the stable. In the opinion that something has happened to the horse, he wants to check. As soon as he enters the stable, 6 to 8 men attack him, choke him, knock him down, drag him about 40 rods, put him on a fence bar and, after pushing him back and forth, throw him into a dirty pit, through which they drag him by the feet. They repeat the whole procedure twice more, with two of the guys kicking him in the chest and tearing his clothes off. Finally, they order him to leave the area within 30 days, otherwise his neck will be cut off. - It would probably not be fair to ban all members of the Masonic Order and other secret societies from the area.

The people of the world are to be accused that they approve of such atrocities or even organize them. But whoever joins such a society makes himself complicit in these abominations. Precisely because these societies are secret, into which admission is permitted only when one swears beforehand to keep secret what is to be opened, and in which the person admitted is initiated only gradually into all the secrets connected with it,

therefore every member of all the societies open in secret for his society makes himself guilty of these abominations.

*) S. Luther's Werke, Walch's Ausgabe, Torn. XVI, .P.876.

The first is that of the secret societies. Those who make such a distinction between the secret societies as to declare the one permissible and the other impermissible are in great error. We are sorry to find even the "*Lutheran Visitor*" of Columbia in South Carolina (see the number of July 13) on this page. It is wrong in the highest degree to claim that a society is not reprehensible if and because it is a secret one, since many things in the state, church and home are done in secret without being rejected. There is a world of difference between a public body ordered by God, whose purposes are known to everyone, and a society that wraps itself in all kinds of secrecy, so that no one but the initiated can be sure of its purposes. Such societies, even if they do innocent things (which is obviously not the case here), would already be condemned and forbidden to Christians by the only word of God: "Shun all evil appearances!" (1. Thess. 5, 22.) If such a saying is not enough to scare him away from joining a secret society, which at least gives an evil appearance, his obedience to God's word and fear of it (Is. 66, 2.) is certainly bad. The assertion that the mere secret nature of a society does not make it reprehensible, which is also asserted by the lowans, makes the whole struggle of the church against the secret societies unacceptable.

The secret societies become a miserable mirror fencing, suitable for people who want to seem serious against all ungodly beings, while they are in cahoots with the enemies. If we are not allowed to attack the secret system of those societies, we can safely let them, because these Secret Brothers Werder do not admit that they secretly intend something evil. W. [Walther]

Arithmetic Lutheranism. The "Lutheran" seems to place the strength and health of the Lutheran church in the number of its members rather than in the purity of its doctrine. Thus, not the word, but the flesh is considered to be the arm of the church. Some time ago we proved that the Lutheran Conference in Leipzig also included Arians, Pantheists and Pelagians as members, and that therefore a righteous Lutheran could not participate in such a conference with a clear conscience without a firm protest against such false teachers. And what did the "Lutheran" answer to this? He did not try to prove that those men were not such false teachers, but rather good Lutherans, but thought that he could reject the attack on those false teachers as unjust, because Missouri, by such proofs, reduced the number of Lutherans on earth so much that actually only a few 50,000 Lutherans would be able to participate.

remained, namely only the Missourians. The Illinois Synod had recently taken steps to persuade the General Council to finally come out of its ambiguity regarding its position on the four points, which was very unpleasant for the "Lutheran", and what did he now console himself with? Not with the fact that his cause was right and the demand of the Illinois Synod unreasonable, but with the fact that this Synod was after all only small in number of members. He says: "In Philadelphia alone we count several thousand communicants more belonging to the General Council than this whole Synod of Illinois 2c." Even if the Illinois Synod consisted of only 10 communicants and the General Council in Philadelphia alone had a million, only arithmetical Lutherans could find an ecclesiastical argument and comfort in such a numerical result.

How do you have to do it to get out of the General Council? The Wisconsin Synod resigned from the General Council because the General Council at Pittsburg had not given a sufficient explanation of its position on the known 4 points. Among other things, it received the following official rebuke: "The Wisconsin Synod has made no attempt of any kind, let alone serious and repeated attempts, to remedy the evil which, in its opinion, exists; it has therefore not been patient until no other remedy than resignation remained. It has at the very outset resorted to the remedy which, according to its own solemn vow, should have been the last and most extreme." - The Illinois Synod is now patient and is making a serious attempt to remedy the evil it believes exists. It has passed the resolution that its delegates at the next meeting in Lancaster should again "politely but earnestly" request that the General Council and after it the District Synods should again consider the four points, so that then finally in 1871 the General Council could proceed to a final declaration. - And what does the "Lutheran" answer to this demand of the Illinois Synod? The following: We are convinced and know that, as things now stand, the demands of Illinois, for whatever reason they may have been made, cannot be met by the founders and chief friends of the General Council, nor is it necessary in order to accomplish the purpose for which the General Council was organized." - If one leaves the honorable body without patience, this is not duly honorable and one is reprimanded, but if one has patience, this again does not help, because it is declared in advance that the demands cannot be met. Thus one is stuck in front and behind.

Z.

France. In a liberal conference, a Paris lawyer, a member of the local Protestant association, discussed the question of whether it was not time to think about founding a liberal congregation, following the decisions of the Reformed Consistory. His report answers this question in the affirmative and takes the view that one should separate from a church community whose faith one does not share.

H. Paris wants the liberal church to be based on the complete independence of the individual parish. Each congregation appoints its pastor, who can also be sent away from it. Anyone who agrees to the principles of the congregation can be accepted into the liberal congregation. The individual congregations shall be connected by a synod.

In this free community, the Christian festivals are no longer to be celebrated: especially not Christmas and Easter, because the facts of the miraculous birth and resurrection of our Savior are rejected: according to the procedures of the Roman Church, however, a death festival is to be celebrated once a year, one on the occasion of the admission of the youth into the liberal community, and another in memory of the "heroic" death of the Lord. The sacraments are also to be abolished.

Here, for once, someone from the liberal party speaks a free, sincere language. But Coquerel and the other rationalist high priests do not put up with such language. They are not concerned with having a church that is in accordance with their unbelief; they prefer to carry on with their rummaging around in the national church, thus making it clear to everyone that they have no real faith in the independent viability of their cause. That is why this report was not accepted by the assembly, which mostly consisted of rationalist pastors. (Schifflein Christi.)

Synod of Wisconsin. In a brief report of the proceedings of this synod in June of this year, which is found in the parish bulletin of the same, it is said, among other things: "We speak first of our college at Watertown. A "child of sorrow" it was called at the Synodal - meeting by one of the speakers. And, who would say it was not. But this time we are not driven by the concern that we first reported about the college, but rather by the most heartfelt and joyful thanks to God, who has had mercy on the needs of our institution and has taken the heaviest worries and burdens from us. He has given willing hearts to preachers as well as deputies of the

congregations, and nothing was more gratifying and encouraging than the unanimity with which the whole synod expressed it, with God's help

to maintain the institution. More than nine hundred dollars were collected during the meeting in voluntary gifts of love, so that the administration was able to meet almost all the urgent obligations to teachers, etc., arising from the past school term. We only mention that the assembly decided to raise 4500 dollars annually for the institution through voluntary donations. After a short discussion on this point, any kind of distribution of this sum among the individual communities was completely abandoned. And that was good. Everything that looks like law and requirements should and must stay away. It was rightly said that to say that each community must contribute so and so much, if all the necessary money is to be collected, is to mistrust the communities and to kill love. The institution is to be built on the loving gifts of the congregations; but love is to be free; and we are now joyfully hopeful that the love of our congregations will be free and our institution will suffer no lack.

Next to our institution, the negotiation of how our Synod should relate to the Honorable Synod of Minnesota has probably taken the most time. Our Synod has at its time taken the first steps to establish a closer connection and union with the Synod of Minnesota, but these steps have been fruitless, at least as far as the main matter is concerned, since the Synod of Minnesota has declared that at present it cannot nor will not issue its connection with the Unionist General Church Convention. Also at our meeting this time, this connection of the Honorable Minnesota Synod with the General Church Assembly became the reason why a part of the synodals themselves were not ready for the full recognition of the Honorable Minnesota Synod. It was finally decided, however, that the previous friendly contact with the Honorable Synod of Minnesota should be continued, namely by sending delegates from our Synod to their synodal meetings. Accordingly, a delegate from Wisconsin will be present at the meeting of the Honorable Minnesota Synod to be held at Brownsville, Minn. in these days. We hope that in time any obstacle to a fairly close union between the two Synods will be removed. We cannot believe that the bond of the Honorable Synod of Minnesota with the General Assembly of the Church should be stronger than the many reasons and facts which so clearly and urgently call for a closer union of the Synods of Minnesota and Wisconsin.

(Submitted.)

Where are you going to get insurance?

In Hermannsburg every year on the 1st Mitt-.

In the first week in May a so-called hail celebration sermon was held. The following opening words are taken from such a sermon in 1.1862 on the 65th Psalm by the blessed Harms with regard to the above question:

The hail celebration is decreed by the church, that we should go to our God to insure our houses, gardens, fields and meadows. For who knows how many misfortunes can come upon us in the course of the summer through lightning, hail, water, drought, vermin, etc.? The hail fund people do it differently, they insure with the hail funds, by the gold nugget, then they do not need to beg the good Lord. They indulge in two idols, one of which is gold. They knock on their pockets and are well disposed; for if an accident befalls them, what harm is there; they get back more than they have lost. The second Götze is the high spirits, they have then not to bend the knees before God. Then the insurance company is a non-profit institution, an enterprise for the common good, in which perhaps 20 directors, as many vice-directors, a whole lot of supervisors, etc. are employed, filling their pockets with money. The farmer no longer needs to bend his knees, as in the past; if there is his

When the field was hammered down, he fell down with tears, repented of his sins and asked God for mercy and pity. Now he can laugh at God's impotence, that through such punishment he played more into his pocket than he lost. But brotherly love also ceases, no man 'gives a red penny more to the damaged one. If he has sold to the hail fund, they say: What else should we give him, he gets back more than he had.

But if he has not insured, it is said: The stupid devil! why has he not insured, he deserves nothing just for the sake of his stupidity; and thus, through the abominable caste system, the

Word of the Lord fulfilled: "Because iniquity shall abound, love shall wax cold in many." No, rather be burned down, not expect a penny and repent before God,

than to take nothing to heart and say, What do I care for God, what do I care for the children of men!" ... It has already come to the point where everything can be insured: Houses, chattels, the harvest on the ground, the fruits of the field, even one's life, but not yet blessedness. Perhaps soon there will be a blessedness fund, in which one only needs to put money and after that the blessedness will be paid out. Then the dear God will be completely removed; now one still needs him in something, because of the blessedness, but once the blessedness fund is there, then one can well manage without him.

I do not advise you to insure with the hail fund; even if it harms your purse, it will do your soul good."

Has axxlicatio! in German: Make the application! —«»1—

Church News.

On the 6th Sunday after Trinity, Candidate W. Kanning was ordained by the undersigned on behalf of the Presidency of the Western District and was solemnly installed in his office at the congregation in Decatur, Macon Co, Ill.

May the Lord bless the shepherd and the flock!

A. H. Burkhardt.

Address: Rcv. V. KauuinA,

Lox 882.

Decatur, Ills.

On the 5th Sunday after Easter (Rogate), Rev. Chr. G. Hiller, having received a regular appointment from my former congregation and having accepted with the consent of his congregation in Pomeroy, Ohio, was installed in 'a new office by me, the undersigned, by order of the honorable Mr. President Eastern District, C. Gross.

the Lord bless shepherds and flocks! Ernst T. Richter.

Address: Rsv. Olir. O. Hiller, DAA Harlrer Eit^, ckerse^.

Display.

The following documents have just appeared and can be obtained from the synodal agent, Mr. Barthel.

"Proceedings of the 16th Annual Meeting of the Northern District."

of our synod of this year. It is hereby pointed out the great importance of the subject under consideration at that synodical meeting. As most readers know, one of our preachers in Milwaukee, having already accepted a call to another place and obtained the dismissal of his congregation, was re-elected only by a majority (though a large one), but his re-election was protested against by a minority. The question now arose whether the

appointment of such an elected person was a divine and benevolent one, and whether the administration of office under such circumstances was a legitimate one. Dangerous disputes had even arisen within our communities. Thus, this case not only caused the northern district of our synod to hold its sessions earlier this year than originally intended, but also that the important question was discussed at length: whether the profession of the majority of the members of a congregation, while some of them protest against it, is a benevolent and divine one. The result was that according to God's word, according to the confession of the orthodox church, and according to the unanimous, well-founded displeasure of the orthodox teachers, as found in their private writings, such a profession could not be considered a benevolent and divine one. - Of course, there is neither dispute nor lack of clarity among us about the fact that the congregation has the right of appointment; but about how the matter is to be regarded according to God's Word and what steps are to be taken if, in an appointment, only a majority is in favor of a proposed person, i.e., if the latter himself is not considered a good and godly person.

The question of whether the candidate for the vacant office has been recognized by all members is still lacking clarity. Every Christian who is concerned to know his Christian right in the so important matter of a preacher's election should therefore not leave the synodal report unread. The price of a copy is 20 Cts.

Conferenz displays.

The St. Louis District Preachers' Conference will, God willing, hold its meetings this year at Zion's Church, St. Louis, Mo. from October 13 to 18 of this year. The preachers of the Illinois Synod and other states are kindly invited in the name of the Conference to attend the meetings. Subject: Fire Insurance Companies.
E. D. C. Böse, Secr.

This year's Wisconsin Pastoral Conference will assemble, g. G., from September 2-7, 1870 (incl.) at Watertown, Wisc.

Aug. Rohrlack, Secr.

Warning.

Because of certain sad experiences recently made by the congregation of Pastor Voigt at St. Genevieve, all brethren are urgently requested not to trust such persons who refer to Pastor Buenger or to the teaching staff of the seminary at St. Louis without being able to present a written recommendation.

Question and request.

Where are the translations of the pericopes for the feast of St. John the Baptist and for the feast of St. Michael? We urgently ask you to send them as soon as possible

A. Crämer.

To the message.

The Lutheran Lazareth in St. Louis is now finished and ready to be furnished with furniture, bedding, etc.
F. W. Schuricht. 1411 southern 7th Street.

Received into the treasury of the Northern District: (Closing.)

Contributions to the synod treasury: From the pastors: M. Günther \$1.00, Hügli \$2.00, Hoffman \$1.00, Werfelmann \$1.27, J. Trautmann \$2.00, P. F. Ottmann \$1.00, Hörmcke \$2.00, Stecher \$1.00, C. Strafen \$1.00, K. L.-Moll \$5.00, List \$1.00, Multanowski \$2.00, Friedrich \$2.00, A. Henkel \$1.00, Bürger \$1.00, WambSqaß - \$1.00, F. Johl - \$2.00, Rösch \$1.00, Rufs \$1.00, Löber \$1.00, A.E. Winter \$2.00, F. Lochner - \$2.00, J. Schmidt \$2.00. Of the teachers: Barthel \$1.00, Denninger \$1.00, F. Rix \$1.00, H. Falk \$1.00, W. Beck \$1.00, Nidel \$1.00, Simon \$1.00.

For inner mission: from the parish of St. Paul - \$5.25, Freistadt - \$2.00, Adrian \$10.00. Wedding collecta at F. Hackbarth - \$3.02.

For the widow's fund: From Past. Schumann's parish in Freistadt \$6.75.

For the building fund: From Past. Karrer's congregation in Richmond, Mich. \$1.25. From members of St. Peter's congregation in Big Rapids \$6.25. Joh. Roth \$1.50. G. Kittsteiner 55 Cts. From Saginaw City of Friedlein 50 Cts, R. Mießler \$2.00, Edelinann \$1.00. W. Meyer in Hay Creek \$2.00. Past. Ottmann's comm. in Plymouth \$9.32, in Sheboygan Falls \$2.85. Past. Halms Gem. in Hilldale \$3.00. By Past. Daib of some Lutherans in Town Bowne \$2.50, of some members of his congregation in Grand Haven, Mich. \$2.00, from the congregation in Grand Rapids, Mich. \$2.00. Past. C. Strasen's congregation in Watertown \$10.27, branch congregation in Concord \$8.66. Past. Stülpnagel's comm. in Courtland \$13.10.

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Past. Hudtloffs 6jem. in Berlin \$7.00. By Past. Speck- hard by M. Gremel \$2.M, Jak. Strikter 75 Cts, Jak. Mamcl 50 Cts, Ad. Haag, G. Beck, G. Auch, J. Sprieß, I. Gremel, A. Jrión, J. Müllerweiß \$1.00 each, J. Mamel H5.00, Chr. Bach \$5.00, Joh. Herbelzheimer in Amelith H1.00. Easter coll. of Immanuelsgemeinde in Detroit H12.00. F. Wahrmann \$1.00. J. Heß \$1.00. C. Maul H3.00. Ad. Nuppert \$1.00. From the Young Women's Association of Trinity Parish in Detroit \$10.00. Rev. H. Fischer's congreg. in Bentontown \$24.58. Past. List \$6.00. W. Hartwig \$2.00. G. Panier Ki.50. 61st Hillger St.Ott. I. Fink 55 cts. F. Stolper 50 Cts. Past. Clvters Gem. H5.00. gem. in Frankenmuth \$80.00. gem. in Oshkosh H11.52. Past. C. Damms Gem. in Dryden \$10.00. Past. W. Friedrichs Gcm. in Aurora \$15.00.

For the student houses in Fort Wayne: Kindtauf - Coll. at M. Kundinger \$2.00, -ei beauty 50Cts. Von Carsten \$2.00. G. BeckH1.OO. 61. also H1.M. 61. Neumann 50 Cts. Kindtauf - Coll. at H. Neumann \$1.70.

For the student Stricter: By Chr. Bach \$5.00.

For poor students in St. Louis: Easter Coll. in Past. C. Steege's comm. in Jda, Mich. \$6.86. Past. H. Fischer's congreg. in Bentontown, Minn. \$2.00. From Frankenmuth: from Bro. Lotter A2.00, Hunold 55 cts, Hoffman" 50 cts, Mrs. Auch \$1.00, Private Communion in Sebewaing \$1.20, Child Auf-Coll. at J. Mamel 41 cts, at A. Werschky \$1.20. Past. J. List's congregation in Adell H5.50. For Sind. Witte by Past. Hudtloff -D7.00. For Stud. Heindr. Lotz of St. John's parish in Fall Creek \$3.48. teacher Treichler \$2.50. past. Friedrich \$1.02.

For the synodal printing office: From Past. C.Strasens Gem. \$8.50.

For Dr. Dümmling as teacher in Addison: from the congregation in Frankenmuth \$15.00.

C. Eißfeldt, Kassirer.

Received in the Middle District Treasurer's Office:

For the synod treasury: From Past. Schöneberg's congregation K22.50. Past. H. Horst's Gcm, Easter Festival Coll. H3.18. Past. Sauers Gem. \$15.25, Past. C. Böses Gem. \$7.50. Past. Heitmüller's Gem. an d. Clifty H12.00. Past. Dr. Sihler's 61em. \$44.49. Past. Jiingels 65em. H37.00. Past. Schwan's Gem, Pentecostal Coll. \$86.25. Past. Stubnatzy's Gem. \$46.30. Past. H. C. Crämers Gem., Öfter- u. Psingstftst-Coll. \$31.55. Past. Jox's Gem. \$12.00. Past. Schöne-ergs 61em. \$22.00. Past. H. Horsts 61em. \$8.50. whose branch parish \$4.50. Past. Scholz's Gem., Pentecostal coll. \$5.00. Past. Bauer's Gcm. \$9.50. Past. Wynekens Dreieinigkcts - Gemeinde, Pentecost coll. \$70.00. Past. F. Nützels Gem. \$19.00. Past. Evero' 61em>, from d. monthly collectn fund \$14.48. By Past. A.Saupert by J. Weber \$1.00, Mrs. Meierding \$5.M, Mrs. Helms -D1.00, K. Ruschmeier 35 Cts. Past. Husmann's comm., Pentecost - Coll. Hto.OO. Past. Oestermeier's St. Thomas parish \$4.50, Whose St. John's parish \$2.75, Past. Zagcl's Gem. \$12.62. Past. Schumms Gem. of Pentecost coll. \$6.50. Past. Nupprecht's Gem. \$7.03.

College tuition feer From Joh. GMH6.00.

For the general building fund: By Past. Nützel's congregation in Columbus, Ind-, Easterfest-Coll. \$4.45. by Rev. Jiingel's con-gregation \$1.40. by Rev. Detzer of John Lei- ninger in Fulton County, O-, HIO.IXI. By Past. Scholl of Wilh, Huhn \$2.00. By Past. F. Nützel's congregation H25.00. Past. J. G. Nützels Gem. \$7.75. by Past. Stubnatzy by Peter Grub of William County Thank offering for salvation from serious illness \$10.00.

For college construction in Fort Wayne: From Past. Schwankovsky's congregation \$12.50. Past. H. Horst's congregation: from St. Renner \$1.00, A. Tinnappel, J. Renner 50 cts. each. Whose branch parish \$1.90, Past. Hcids parish in Peoria \$30.50. C. Fink, F. Meier, W. Weber, W. Brauer, H. Arnoldt, Bro. Peters, C. Hagemeyer each H1.00. Mrs. S. Kuhnert 50 Cts. Past. Schwankovsky's Gem, for new building \$27.00. By Past. Schöneberg by H. Hinders A3.00. By Past. Sondhaus on Jak. Bau- mers wedding ges. \$1.00. By Past. H. Horst by I. Horsch, A. Renner \$2.00 each, J. G. Renner \$3.00, J. Fladt, I. Renner, J. Ebert, J. Körner, M. Daatz, F. Döllinger \$1.00 each, M. Blau 50 Cts. From Past. Seuel in Albany, N. A., \$5.1X). Past. Wambsganß' lower Immanuel's gemeindr, 3rd dispatch \$8.12. Whose St. Peter's parish, 3rd dispatch \$6.50. By Past. Maack on C. Wagen- hals' wedding ges. \$5.00. Past. Zagels Gem. \$75.00. by Rev. Scholz by Steph. Vogel \$1.00, Mrs. Hessing H1.00, Wilh. Schmidt 25 cts, Jobst -Lchrer 50 cts, Mrs. Wittve Polster HO ><X), Mrs. Betzold 25 cts, Joh. Stach \$5.00. From whose parish Oster-Coll. \$2.66, from Mrs. Gebhardt 40 cts, H. Schmidt 25 cts, Wilh. Huhn H3.00, Agnes Scholz, Pål Scholz, Martha Scholz, Marie Scholz 50 Cts. each, Chr. Scholz \$1.00. Past. F. Nützels Gem. \$17.05. Past. Dubpernell's St. Paul parish in Wellesley, Waterloo Co, Ontario, ^11.50. Friedr. Nahr- woldt in Past. Lehner's branch parish \$1.00. Past. Husmanns Gem. \$50.00. Of Clledern of ImmanuelSgem. in Fort Wayne u. zw. F. Pötsch, H. Hilbrecht, F. Rahdert, G. Spiegel \$5.00 each, Ch. Wöbking \$10.00, F. Lankenau

H3.00. By Past. Stubnatzy of N. N. from his parish \$5.00. By Past. Rupprecht from Georg Habe! in Michigan \$3.00. By Past. Jungk inWapakoneta \$1.00.

For teacher salaries: From Past. Th. Wichmann's congregation, Pentecostal Coll. \$18.50. Past. Kühle's congregation, Pentecostal Coll. \$19.63.

For fire losses of sophomores at Fort Wayne: From the Young Men's Association in Past. Schwankovsky's congregation \$5.50, by Past. Scholz by Mrs. Magdalena Vogel and children \$1.00, Stephan Vogel 50 Cts.

For Past. Brunn's institution: By Past. Zagel's congregation \$13.00. By teacher Hafner on H. Honeck's wedding \$8.50. Collected by Past. Maack on Immanuel Wagenhals' wedding collected K4.00. By Past. Evers on H. Gerkens wedding collected^ \$22.46. By Past. Wüstemann's congregation \$48.63.

For the Emigrant Mission: By Past. Zagel's congregation K13.00. By Past. H. Horst on L. Ring's infant baptism collected \$2.40. From MissionS treasury in Dr. Sicher's congregation O20.00. Past. Hochstetter Gcm, Schulsest coll. -K36.86.

For the Leipzig Mission: By Past. Zagels Gem. O13.00. By Past. Scholz Christmas - Collecte of his Gem. \$1.28, by Stephan Vogel 50 Cts, W. Nutzer 50 Cts.

For the Hermannsburg Mission: By Pa- stor-Brackhage from J. Pottebaum \$5.00, from his congregation \$16.15. By Past. Scholz from Joh. Stach's children \$5.00.

For the heathen mission: From Past. J. Nupprecht's 61emcinde \$10.36. Past. Kühle's congregation, collected in monthly missionary hours \$14.53. By Rev. Stubnatzy, collected by Sophie Brauer at school festival \$6.12.

For the inner mission: By Past. Jüngel by W. Burbrink \$2.00, Wittve Brockmann \$1.50, E. H. Baute \$1.50. By Past. Oestermeier's St. Thomas congregation H3.25. By Past. Kühle collected at his congregation's annual mission festival H-22.00.

For poor seminarians in Addison: from Rev. Nützel's congregation H4.00. Rev. Weyel's Trinity Parish, Passion Coll. \$7.95, Easter Coll. \$8.85. Whose St. Peter's Parish, Passion Coll. K1.40, Easter coll. H1.90. Whose Immanuelsgemeinde, PassionS-Coll. \$2.95, Easter-Coll, \$2.35. Br. Teitmeier in Past. Sauers Gem. H25.00. by Past. Wyneken from Chr. Bro. Bennhoffo wedding collected \$4.70 for Nuppert.

For poor students in St. Louis: From Past. Wcyel's Immanuel Parish Coll. on Heaven's Day H2.45. Whose Trinity Parish, Pentecostal Coll. \$8.95. Whose St. Peter's Parish, Pentecostal Coll. \$2.35. Wittve Heidt 25 Cts. By Rev. Wyneken on J. H. Hitler's wedding collected \$10.00 for Rupprecht. From the Women's Club in Past. J. G. Nützel's congregation \$5.00. By the women's club in Past. A..Saupert's parish for Geyer K12.00.

For poor college students in Fort Wayne: By Past. Seuel for L. Schulz \$5.00. By Past. F. Nütze! for Samuel Ernst \$1.00. By Past. Evers by several school children of his congregation \$1.25.

For the Fort Wayne college household: from Past. Wüstemann's Parish Pentecostal Coll. \$7.60.

For the seminar in Addison: By Past. A. Saupert collected at Wilhelm Hafendörser's wedding K16.45. Collected at Jak. Mutschlers wedding \$16.00.

For the Hospital in St. Louis: By Pastor Kühle from Mrs. Juliane Schneider \$1.00.

For the widows' coffers: By Mrs. Pastor I. Horn \$5.00. Past. Seuel K2.00. Collected by Mr. Both in Cleveland at H. Klostermeier's wedding \$10.00. Collected by Rev. Bauer at Wilh. Grotian's wedding collected H6.50. By Past. Evers at Mr. Gerke's wedding ges, H18.21.

Fort Wayne, July 12, 1870.

D. Droste, Kassirer.

For the household and for poor students in Fort Wayne:

From Past. Reichardt's parish from C. Lücke 2 sack wheat, 1 ham, 1 shoulder. H. Brand 3 bush. Wheat, 2 bush. Oats, 3 bush. Potatoes, 1 hog. E.

Brüggemann 4 bush. Wheat, 2 gall. Acpfclbutter. H. Brueggemann 4 bsh. Wheat, 1 p. potatoes, 1 hog. From Past. Flcischmann's parish from H. ^teinan 1 p. flour, 4 bush. Beans, 1 shoulder, 2 pairs of stockings, 4 towels; from Past. Bd'sc \$1.00. from Past. Wyneken's parish from Mrs. W. for happy delivery H5.00 to L. Hölter. New Year's coll. of the Gem. of Mr. Past. Reinke at Blue Island \$15.45. Coll. to Coopers Grove \$15.25. From Mrs. D. Stelter \$1.00 for H. Fischer. From the comm. at Logansport 12 pc. meat, 1 sausage. From Past. Kcyl's parish at Wilshire 10 p. flour, 4 p. wheat, 1 p. potatoes, 1p. Rye, 1pc. Turnips, 2 pc. meat, cash \$9.50. From Past. Allwardt's Trinity parish \$5.50 to C. Gross. From H. Griebel \$10.00. to H. Dreßler's wedding by Past. Stubnatzy collected H9.40. From the Women's Club in Kcondalville \$8.00 for dir students J. Bohn and C. Francke. W. Reinke.

Received in the Western District treasury:

For synod treasury: Collecte in Past, Schmidt congregation in Schaumburg, Ill, \$18.95. DeSgl. in Pass, Polack's congregation, Cape Girardeau, 'Mo, \$8.85. Von Lehm Hölscher in St. Charles, Mo, \$1.00. Past. Muckel's Gem. in Staunton, Ill, \$9.50. TrinityS-Dist'n'cj in St. Louis \$15.80. Past. Ruhland's Gem. in Plcasat Ridge, Ill, \$25.00. Past. Katthain's Gem. in Hoyleion, Washington Co, Ill, \$8.40. teacher Gotsch in St. Loui- \$2.00. past. Markworth's Gem. in Danville, Ill, \$7.55. Past. Markworth \$1.00.

For the college maintenance fund: From theFm- manuels-District in Lt. Louis \$22.00. From the Dreieinigk.- District there \$11.00.

For inner mission: From Dreieinigkeits-Distr.m St. Louis 75 Cts.

For Synod Building Fund: Subsequent vW TrinityS District in St. Louis \$15.00.

For college construction in Fort Wayne: Vi" Elise Hameß in Cape Girardeau, Minn, \$2.00. From pass. Katthain's parish in Hoyleton, Washington Co, Ill, \$12.80.

For poor students: From an Unnamed by Past. H. Schmidt in Schaumburg, Ill, \$4.00.

E. Roschke, Kassircr.

The following gifts were received for the Lutheran Hospital in St. Louis: From Messrs. Lm- hardt L Schuricht 4 sacks of flour. From A. B. in L. \$5.00. From Heinrich Schmidt in Frohna, Perry Co, Mo, \$5.00, From an unnamed in Lafayette County, Mo., KIM From the laöbl. virgins association dds Immanuels-District- in St. Louis, 2nd consignment, \$32.85. From the "laöbliche" virgins association of the Dreieinigkerts-District there, A" consignment \$21.20. From Mrs. Kayser L Lindemann in St. Louis coffee, sugar, barley, neis and oat groats in: Werth of \$10.00. From Fräul. Bertha Müller \$2.00. From Mr. E. Zwicker 1 table. From Messrs. Kalbfleisch <L Lange 3 sacks of flour and 500 psd. cow feed. By Past. Quorl in Lyonsville, Ill, \$2.50. From Mr. Bön- ning near St. Louis \$1.00. From a faith schwestn in Past. Sondhaus' congregation \$5.00. From Messrs. E. Müller & Walter bequest of an invoice for painter's work in Lazarchth in the amount of \$6.00. Collecte at congregation of Mr. Past. Hügli, Detroit, Mich. in the amount of \$10.30. From the Honorable Young Men's Association in Mr. Pastoi Claus' Parish in Ncw Bremen, Mo. for the Lazarchth in the amount of \$50.00. From Mr. C.Meth, Detroit, Mich. in the amount of \$1.00.

F. W. Schuricht, Kassirer. 1411 South 7th Street.

For d'en seminary household received: From a member of the congregation of Mr. Past. Erdmann 3 potatoes. From the congregation of the Rev. Frederking 8 pieces of smoked meat, 2 pieces of salted meat, 1 sausage, 2 pieces of butter and \$10.00. From the congregation of Mr. Past. Gräbner \$20.00. from Mrs. Pastor Zucker \$2.00. by Mr. Past. Ottesen \$25.00 from his congregation. From N. N. from the Immanuels district here 1 barrel of flour. From the wedding of Mr. Past. Pallmer \$21.30.

For poor students: Pentecost coll. of Mr. Pastor Bergen \$5.10. From the Immanuels - congregation in Brucvcre \$15.00. By Mr. Past. Matuschka from his congregation \$13.50. Thank offering from Mrs. Past. Dubpernell \$2.50 (gold). By Mr. Past. Martin \$1.50. By Mr. Past. Strengths Thank-offering from Mrs. Fihberger \$5.00, from Margarethe: Schülein 50 Cts. From the Bremen Women's Association 12 bed sheets, 12 kiffeübrzüge, 18 towels. Through Mr. Past. Wunder from the women's association of the Gem. of Mr. Past. Wagner \$24.00. From the Women's Association in Cape Girardeau 7 shirts and 15 handkerchiefs. By N. N. from Horse Prairie, Ill, \$10.00. By Mr. Past. Böse from Chr. Könemann \$2.00. By Mr. Pastor Flachsbar from F. Pretz 75 Cts. By a Miners- townner \$5.00 for Krause. A. Crämer.

For Brunn's proseminar received from Pastor Hügli in Detroit at Mr. Fr. Jäger's wedding there collected \$6.50.

For poor students, according to Pastor Hügli's instruction, the sum initially intended for Land. B. was used. From the Detroit worthy women's association \$10.00, From the worthy virgins' association there \$6.00. From the church box of Mr. Lenigk's school children in Frohna, Perry Co., Mo. \$54.00. From the church of Past. Mark- worth's in Danville, Ills, \$5.00.

C. F. W. Walther.

For a student in St. Louis and for a seminarian in Addison, the following monies have been received by me since November 1869: Ans W. Grauf's infant baptism s. \$1.60, on H. Thon's wedding s. \$7.40, on Ad. Wagner's infant baptism s. \$1.45, from the women's association of my parish \$43.73, from the missionary fund of the parish \$5.00, from the virgins' association \$5.00. W. Hattstädt.

Printing Office of the Synod of Missouri, Ohio et al. St.